

The
Generall
HISTORIE
OF
WOMEN:
of
the most holy,
and prophane;
The
most Famous,
and Infamous
in all Ages.

Printed by
Will: Hunt.



The Generall
H I S T O R Y
O F
VVOMEN,

Containing the Lives of the most
Holy and Prophane, the most
Famous and Infamous in all ages,
exactly described not only from
Poeticall Fictions, but from the
most Ancient, Modern, and
mired Historians, to our Time.

By *T. H. Gent.*

LONDON,

Printed by *W. H.* for *W. H.* at the sign of the Blew
Anchor, at the backside of the Roiall Exchange, 1657.



To the Reader.



Hero present before thee, judicious Reader, uno intuitu, or at one view, the whole series and order of all the most Heroick and Illustrious women of all times, from the first dawning of the world to this present age, of all degrees, from the Imperiall Diadem, to the Shepherds Crook, of all regions and climats, from the spicy East to the golden West, from the northern cynosure, to the southern Pole, of all Faiths, whether Jews, Ethnicks, or Christians, of all Arts and Sciences, both the graver, and more polite; of all Estates, Virgins, Wives, and Widows; of all complexions and humors, the fair, the fowl, the grave, the witty, the reserv'd, the familiar, the chaste, the wanton. What ever Poets have fancied, or credible Histories have recorded, of the first thou hast the mysteries and allegories clearly interpreted and explained; of the latter, the genuine relations impartially delivered. If the inventions of all good Arts and Disciplines have been fabulously ascribed to the Muses, if in the stories of the Goddesses, Graces, Destinies, the Nymphs, both of Fountains, Hills, and Woods, the precepts of morality, knowledge, Wisdome and Philosophy have been mystically and abstrusely comprehended, that they might not lie open to common ignorance and contemt,

To the Reader.

contempt, no less have all great vertues & qualities really shined in others, whose names are registered in unquestion'd history, he is an utter stranger to learning and antiquity, w^t o is not acquainted with the memory of Sappho, Cleobule, Lindia, Alspasia, and a thousand more equally renowned. or though we should go no farther then the Fables already mentioned, yet certainly it argues no mean veneration and esteem which the Ancientes had for that Sex, since they made choice to personate under their similitudes, so many divins and glorious attributes. Since the most powerfull argument that could be presented, to incitement to vertus, hath been the remembrance of their forefathers achievements, what proper object can there be of womans emulation than the deeds of other famous women, who in their times have ever afforad examples of all vertus of gallantry; here therefore as in a perfect mirror, y^t may behold the lively Ideas of all laudable qualities whatsoever, suitable to them in all callings and conditions, here they may observe the profoundest of learning and divine contemplation in the Prophecies of the Sybils, in the stories of Phenonoe, Nicollate and Cassandra, here are erected the trophies of female fortitude and valor in Semiramis, Pentheolea and Clelia. Here Queens may learn the arts of splendor and magnificence from Nitocris, Artemisia, and Cleopatra. Wives here may read how to demean themselves toward their husbands in all conjugal affection, in Berenice, Phile, and Portia. Daughters may here be taught examples of obedience and chastity, from Iphigenia, Virginia, and the Vestall Virgines. Matrons

may

To the Reader.

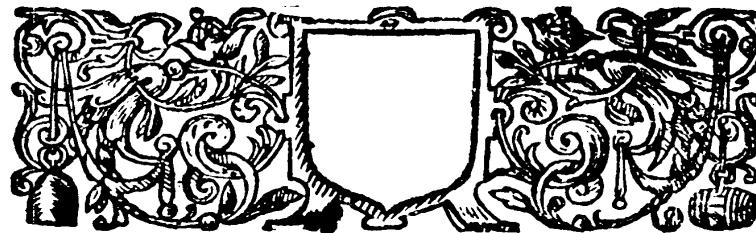
may find here that decent deportment which becomes their gravity, and widows that constancy which befits their solitude, from the lives of Placilla, Amalasunta, and Zenobia: Nor have these latter Ages come short of what ever antiquity can boast noble and generous; it would be too tedious to reckon up all those of modern times, that have miraculously flourisht in all famous Arts and Sciences, those that have been remarkable for their spirit and undaunted courage; it shall suffice us only to mention Itota de Nugarolis, Laura Cereta, the brave Venetian Lady, Modelta à Puteo, Madam Maria Shurman, the ornament of this age, as appears by her learned works now extant; and to sum up all in one the most accomplished both for learning and bravery of spirit, Christina Queen of Sweden. In fine, generous Reader, there is contain'd abundantly in this book wherewith to please thee, of what nature or inclination soever thou art. if thou art of the same species with those here mentioned, thou canst not but take delight to hear of the vertues and memorable acts of those of thy own sex: If of the contrary sort, and that thy prejudice against women prompt thee to seek occasions of insulting over their miscarriages, there are not wanting of them who have perpetrated the most daring vices that any man could aspire unto; but if thy more corrected judgement teacheth thee to admire them, thou will here find to thy satisfaction, that the gallanct of Heroes, the wisest of Philosophers, the most ingenuous of Artists have been folly equall'd, if not excelled by them in each of these perfections I could not therefore but conclude it the highest of injur- ries,

To the Reader.

ries, than whereas the actions of men, had met with so ample and so many memorials, theirs not inferior to them, should meet with so slender and so few, and that to erect this monument to their lasting glory, would be a piece of justice great as their misfortune in not having a more judicious recorder of their worths then

E.P.

An



An Index or Table, of Nine Books
of Various History, only concer-
ning Women, inscribed by the
Names of the nine Muses.

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Goddesses, Celestiall, Terrestriall, Marine, and Infernall, &c.*



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The first Book which is C L I O, treating of the Goddesses Celestiall, Terrestriall, Marine, and Infernal.



Before we enter into a particular tractate of these Goddesses, it shall not be amisse to speak something of the opinions settled in sundry Nations, concerning them. Who were their first Adorers and Worshippers; the multiplicity of their gods; and what several Rights, and Customs, Observations and Ceremonies they used in their Oblations and Sacrifices. The Ethiopians are said to be the most ancient, and first beginners of Divine adoration, as Diodorus is of opinion; Imagining in themselves, and verily believing some of their gods to be everlasting, and others to participate of a mortall and corruptible nature. The Phoenicians, they delivered admirable and strange things concerning their gods, and the first beginning and Creation of things: above all others, having in Divine worship, *Dagona* and *Chamas*. The Atlantides (a people

Of the Goddesses.

Lib. I.

people of Africa) they are confident that the generation of the gods proceeded from them, and the first that reigned amongst them they called *Celum*, which is heaven. The Augitez another Nation (in the Africk Continent) acknowledged no other Deities, then the Ghosts of such Noble persons as were deceased, to whose Sepulchres they usually repaired to demand answers of all such things whereto they doubted. The Theology of the Phrygians was not much different from theirs. The Persians neither erected Statues nor Altars, they worshipped the Heavens, which they called *Jupiter*; the Sun, by the name of *Mithra*; the Moon *Venus*; the Fire, the Earth, the Winds, and the Water. *Hesiodus* saith, the Grecians first honoured *Cronos*, whom they styled *Jupiter*, and were the first devils of barges, executors of Altars, and offerers of Sacrifice. The Jewes (as *Cornelius Tacitus* relates, apprehended but one Divine power, and that onely they acknowledged. The Germanes of old (as the same Author affirms) were of opinion, That the gods could not be comprehended within wals, nor have by humane shape appropriated unto them, measuring their incomprehensible power, by the magnitude of the heavens. Now concerning the divers opinions of men, what this supreme Deity should be; some held it the universe or the globe of the world; of which opinion was *Origenes* in his fifth book against *Celsus*. The Stoicks held it to be the first world; the Platonists, a second world; and divers other Sectars of Greece, to be a third world. *Thales Milesius* called God, a Mind, that fashioned all creatures out of the water, that knew no beginning, and was not capable of end. *Anaximander*, he ascribed a Deity to the Stars and the Planets, and these celestial bodies, attributing no honour to that Mind, of which *Thales* dreamed. *Anaximenes*, thought it to be the infinite aire, to which he attributed the Originall of all causes, and derived the birth of the gods from thence; (as to Saint *Augustine* and *Cicero* affirms. *Democritus* Abderites (as *Cicero* and *Arnobius* testifie of him) was of opinion, that it was a Mind of fire, and the soule of the world. *Plutarch* in the life of *Numa*, sets down *Pythagoras*'s opinion concerning this godhead, and thus defines it: A Mind still travailing, never out of motion, but dispers'd and diffus'd through all the parts of the world, and things mortali, from which all creatures whatsoever that are born, take life. *Zyffis* and *Pbilolans*, call it an unspeakable number,

Of the Goddesses.

number, or a summiy of the greatest or smalest number, for so *Origenes* saith. *Archelaus Physicus* would have all things to be created of earth, and (as *Epiphanius* testifies of him) the beginning of all things to proceed from thence. *Pherecidas* taught, that the earth was before all other things, and therefore to that he appropriated a divinity. *Heraclius Ephesus*, contested the gods to be made of fire; so *Varro* writes of him: of the same beleefe was *Hippasis Metapontinus* (witnesse *Simplicius*.) *Anaxizoma* Elaz men called his god, *Homwomeria*, that is, Likeness of parts; and that a divine thought was the producter of all things whatsoever: So *Augustine* reports of him; others, that he held an infinite mind to be the first mover. *Prodicus Caurus*, as *Epiphanius* tells us, plac'd his god in the four Elements: likewise in the Sun and the Moon; in which two Planets there existed a living vertue. *Diogenes Apollonatus*, derived his god from the Air, as the matter from whence all things had their reality, as likewise that it did participate of divine reason, without which nothing could be created. *Cleanthes Aferus* would have his god of the Firmament, as divers others of the Stoicks. And as *Arnobius* witnesseth of him, sometimes he call'd him the Will; now the Minde; then that part of the aire which is above the fire; and sometimes again, the reason. *Straton* made Nature his *summum bonum*. *Antisthenes Atheniensis*, he taught that there were many popular gods, but one onely Architect or the fabricke of the world. *Chrysippus Silix* the Stoick, he taught that God was a naturall power endued with divine reason; and then again, he called him a Divine necessity. *Zeno Citteiensis*, called him a divine and naturall Law; and sometimes the Firmament. *Zenophanes Colophonius*, called him, Whatsoever was infinite in a conjoined mind, or one universall and every thing that (as *Theophrastus* saith of him) he imagined to be God. *Parmenides Eliates*, called him fantaine, or an apprehension of an Imaginary thing, something resembling a Crown; which the Greeks call *Suprax*, containing within it a fiery light, an orb, or girdle which compasseth and embraceth the heavens: adhering to his fantasie, were *Cicero* and *Simplicius*. *Empedocles Agrigentinus*, he would have four natures of which all things should subsist, and these he taught to be divines: also, that they had birth, and should see end; for so *Cicero* writes in his book *de natura deorum*. *Theodorus* and *Epiphanius*

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nus speak of one *Theodorus*, surnamed *Atheos*, the Atheist : He affirmed the gods to be meer roies, and not worthy of divine honours, that would perswade men by their examples, to theft, perjury, and rapine. *Protagoras Abderita* was of opinion, That it was not lawfull to enquire concerning the gods, whether they were or were not, or of what nature and quality. *Xenocrates Chalcedonius*, made eight gods; in the wandring stars the number of five, in the whole number of the Planets, one, a seventh in the Sun, an eighth in the Moon. *Plato Atheniensis* went more divinely to work ; who taught that it is neither the aire, nor reason, nor nature, but that there is one only God, by whom alone the world was fashioned, and made perfect, and miraculous. *Zenophon Socratus* held argument, That the form of the true God, was not visible, and therefore his essence not lawfull to be sought into. *Ariston* the Stoick assimed, that God might be comprehended within his own substance. *Aristotle* proposed, That one Mind governed the whole world, and that it was the prime and principall cause of all things. *Speusippus* constituted a naturall living power, by which all things were governed, and that he stil'd a Deity, for so *Arnob.* in his eighth book reports. *Alcmaeon Crotoneus* did attribute a Deity to the Sun, Moon, and the rest of the Planets ; in his ignorance (as *Cicero* speaks of him) giving immortality to things meeter mortall. *Ephanius Strachianus*, as *Erigines* relates of him, imagined the divinity to exist in the mind and soule. *Brachmanæ*, (who were the Indian wise men, or Sophoi) called it the Light ; but not as the splendour of the Sun, or Air, but the light of reason ; by which wise and understanding men might enquire into the dark and mysticall secrets of nature. *Laetantius* and *Cicerosay*, that it was the opinion of the Stoicks, for the most part, That this instrumentall power was a divine substance, intelligible and airy, but wanting form; yet to be transhap'd, or made like to whatsoever it best pleased it selfe. The same Philosophers attributed a god-hood to the Stars, and all other celestiall bodies. *Heractides Ponticus*, thought the World, and the Mind both divine, and was of opinion, that this form of the Deity was mutable, reducing the earth and the heavens within the compasse of God-head. *Epicurus Atheniensis*, he made him gods of Atomes or Marts, allowing them bodies differing from men, but bearing humane form. *M. Terentius Varro*, supposed him to be

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the soule of the world, and the world it selfe to be god. *Cicero* defines him thus, a certaine pure and free mind, separate from all mortall commixtion, ever moving, and all things knowing ; and *Origenes* adhering to the opinion of *Exilneus*, concludes that the gods are eve: during, not subject to corruption, and yet altogether without providence. But lest I should grow tedious in the search of so many divers opinions, which to some may appear impertinent to the tractate in hand, yet not altogether unnecessary to such who have not travelled in the search of these Antiquities; I will come nearer to the matter, and to speak of the goddesses, as we promised. *Hesiod* hath left to memory, that there are no lesse then thirty thousand gods within the compasse of the world, and every one have several predominance over men, beasts, fish, fowls, and al other creatures vegetative and sensitive. *Tertullian* speaks of three hundred Joves or *Jupiters* counted by *M. Varro*. Therefore it was not permitted among the Romans, to adore any other gods or goddesses, then such as were approved and allowed by the Senate. In the books of the high Priest, it was thus written; Let no man bring in an innovation of any new gods, or aliens, to be privately adored, unless they be publickly approved ; only such as have from antiquity been held celestiall, and unto whom Temples and Altars have been consecrated ; let none else have divine worship. The Heathen of old amongst their goddesses, counted these *Pudicitia*, *Concordia*, *Mens*, *Spes*, *Honor*, *Clementia*, and *Fides*; that is, Basitulnesse, Concord, the Mind, Hope, Honour, Clemency, and Faith. *Pliny* writes of a Temple in Rome, dedicated to Honor. Certaine living creatures, and other things, were in the old time reverenced as gods. The *Trogloditæ* (as the same author testifies) worshipped a Tortoise. The *Ægyptians* had in honour, *Garlick* and *Onyons*; they have the Crocodile likewise in divine adoration, to whom they offer Sacrifice : But the *Ombytæ*, chiefly a people of that Country, by whom he is held most sacred ; and if it so happen that their children be by him devoured, the parents rejoice, imagining they are especially beloved of the gods, that are thought worthy to beget food to please their appetites. Serpents are honoured by the *Phœnicians*. In *Gadeta* a City of *Spain*, two Temples were erected ; the one to Age, the other to Death ; to one as the Mistresse of Experience ; to the other, as a quiet harbor or cessation from all miseries

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and calamities. In other Cities were the like instituted to Poverty, and to Fortune; lest the one should afflict them, and that the other should favour them. Floods likewise and Rivers, were esteemed as deities, some portra'ed in the figure of men, and others in the semblance of beasts. Amongst the Lacedemonians as *Plutarch* relates, Temples were edified, one to Feare, another to Laughter, a third to Death. The Egyptians worshipped the Sun and Moon, the goddess *Ibis*, a Cat, an Eagle, and a Goat. The Syrians adored a Dove: The Romans a Goode, by reason that by the cackling of Geese, the Capitoll was preserved from the sack. Amongst the Thebilians it was held an offence Capitall, to kill a Stork. Those that inhabit the Island Syren, honour the fish called *Phatros*. Those that dwell in Moretis, the fish *Oxiringus*: In Ambracia, a *Lyonesse*, because in times past a Lyonesse feited upon a Tyrant, and tore him to pieces; by which they were restored to their ancient liberties. Those that live by Delphos, a *wolfe*, who by scraping up the earth, discovered a great quantity of gold buried, and till then concealed. The men of Samos, a *Sheep*; the Argives a *Serpent*; the Islanders of Tenedos, a *Cow* with *Calfs*; after whose conception, they tender her as much service, as to a woman young with child. A Dragon in Albe: (a grove just opposite against Juno's Temple) was honoured by the Spartane virgins: to which at certain times they went, and fed him from their hands. The Egyptians had Asps likewise in great worship, which they fostered and brought up together with their children. The Thebans honoured a Sea Lamprey. There were gods called *Medioxsum dei*, or middle gods: of which *Plantus* in his *Castellaria*, makes mention, *Inter me dii deaque superi, & inferi, & mediorum;* so the gods and goddesses supernall or internall, or those betwixt them both, &c. He speaks likewise of *Dii potentarii*, such as had power over the dishes that were used in sacrifices: to which *Ovid* hath reference in this verle, *Fest. Missis Vesta pura patella cibos;* The clean platter presents those eates sent to *Vesta*. And *Plantus* in another place, *Dii me onnes, magni, minuti, & patellarii, &c.* There be others called *Scimones*; who have domination over as much as lies open from the middle Region of the air to the earth, and they are called by us *semi-dei*, or halfe-gods: *Fulgentius* calls those *Scimones*, that for the poverty of their deserts, are not worthy a place in the heavens: Amongst whom he reckons

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reckons *Priapus*, *Hippo*, and *Vertumnus*. In Italy there were divers others called *Dii municipales*, as belonging to private men in Cities, not called into any publike office; as amongst the *Crustuminiæ*, *Delventinus*; amongst the *Narnientes*, *Viridiarius*; amongst the *Astrulanians*, *Anchazia*; amongst the *Volcinienses*, *Nortia*. But now of the Goddesses in order.

Of the Goddesses Cœlestiall: and first of Juno.

JUNO is the daughter of *Saturn*, the Queen of the gods, and chiefe of those that are called Cœlestiall. The wife and sister of *Jupiter*, goddess of Power and Riches, and sovereigneſſe of marriage, and all conjugall contracts. The Festivals kept in her honour, were called *Heraea*, which was a name appropriated to her own persone so *Enneus* saith, as *Cicero* cites him in his first book of offices, *Vos ne velit an me regnare Hera?* Will the Mistresse have you to reign, or me? where some take *Hera* for Fortune. One of her Priests, as *Virgil* testifies, was *Calibe*, of whom he thus speaks;

Fit Calibe Junonis anus templique sacerdos.

The old woman *Calibe*, was Priest in Juno's Temple. *Ovid* in his second book *Metamorph.* nominates *Alcinot*.

Ante tamen cunctos Junonis Templaque lebat,
Proque viro (qui nullus erat) veniebat ad Aras.

Alcinoc before the rest, did Juno's Temp'e grace:

And for a man, (for men were none) had at her Altar place;

*She was honoured most in the City of Carthage, the chiefe City of Affrica: of which Virgil in his first book *Aeneiad.* thus speaks:*

*Quam Juno fertur terris magis omnibus unam
Posthabita Coluisse, Samo—*

Which only (saith he) Juno is reported to prefer before all other Countries, even Samos it selfe. *Statius* in his first book *Theb.* saith that she was much honoured in the City called *Prosimna*; but in Samos (an Island compact in with the Icarian sea) she was chiefly celebrated, as said to be there nourled in her infancy. In Argos and Micene, two chiefe Cities of Achaea, she was likewise much honoured, as their Queen and Patronette, for so *Hurace* affirms, lib. I.

carmen.

Carmin. Ovid in his 6. book *De fastis* saith, that the people called Phalisci, have her in great adoration, calling them Junonicoli, as those that honour Juno. Of her chastity, majesty, her brawling and chiding with Jupiter, her revenge upon his strumpets and bastards, divers things have been diversely commented, of which I will insist upon some few. *Iuno* having in suspicion, *Semele* the daughter of *Cadmus* and *Hermione*, to have been often prostituted by *Jupiter*, she changed her selfe into the shape of her Nurse *Beroe*, perswading her that she should beg of him, That he would grace her so much, as to lie with her in the same state and majesty, with which he bedded *Iuno*; that as his power and potency was great above all, so her entouragings and wantonnings, might be remarkable above others: which he unwillingly granting, and she as unfortunately obtaining, was the occasion that she with her Pallace, were both consumed in his fires and thunders.

It is related of *Iuno* further, that when she and her husband being reconciled and pleasantly discoursing, held argument betwixt themselves, Whether in the act of generation, men or women took the greatest delight? and that by joint consent, their controversie was to be determined by *Tyestias* (one that had been of both Sects) *Tyestias* giving up his censure, That women were by nature the most wanton; her sport turned into spleen, and her mirth into such madness, that she instantly bereaved him of his sight, and strook him blind: to recompence which loss, *Jupiter* inspired him with the spirit of Divination and Prophecie; to which her continued anger further added, That howsoever he truly prophesied, yet his presages should never be beleaved.

Alcmena too, growing great of *Hercules*, and ready to be delivered, she taking on her the shape of a Beldame, sat her down before her own Altar, with her knees crossed, and her hands clutched, by which charme she stopped the passage of her child-birth; which *Gallantus* espying, and apprehending (as it was indeed) that to be the occasion why her Lady could not be delivered, she bethought her of a crafe to prevent the others cunning; for leaving *Alcmena* in the middest of her throwes, she assumes a counterfet joy, and with a glad countenance approacheth the Altar, to thank the gods for her Ladies safe delivery. Which *Iuno* no sooner heard, but up she riseth, and casts her armes abroad;

abroad; her knees were no sooner uncroft, and her fingers open, but *Alcmena* was eas'd, and *Hercules* found free passage into the world. *Gallantus* at this laughing, and *Iuno* chafing to be thus deluded, she afflicted her with an unheard of punishment, by transha'ping her into a Weefill, whose nature is to kindle at the mouth; that from the same jawes with which she had lied to the gods about *Alcmena*'s childbearing, she should ever after bring forth her young.

No less was her hatred to all the posterity of *Cadmus*; for when *Agave* had lost *Pentheus*; and *Antioe*, *Aetna*, and *Semele* had been consumed by *Joves* thunders; and there remained onely two, *Aithones* and *Ino*, she possest them both with such madness, that he being on hunting, transpierc'd his sonne *Learchus*, mistaking him for the game he chased; and *Ino* snatched up young *Melicertes*, and with him cast her selfe down headlong into the Sea, from the top of an high promontory. But at the intercession of *Venus*, who was born of the waves, *Nepune* was pleased to rank them in the number of the Sea-gods, so that *Aithones* is called *Palæmon*; and *Ino*, *Lemnothoe*. I could further relate of many other poetical Fables, as of *Ixion*, who enterteined and feasted by *Jupiter*, attempted to trumpet *Iuno*, and adulterate the bed of *Jupiter*; which to prevent, and shun the violence of a rape, he fashioned a Cloud into her own similitude and semblance, which *Ixion* mistaking for *Iuno*, of that begot the Centaurs. As also the birth of her son *Vulcan*, and her daughter *Echo*; he lame, and she so deformed, that being ashamed to shew her selfe, or appear to the eyes of any, she hath so conceal'd her selfe in thick woods and hollow vaults and caverns, that never any part of her could ever yet be discovered more then her voice.

Yet to shew that in all these seeming Fables, golden meanings were intended, I wil briefly thus illustrate them: *Iuno* was therefore called the daughter of *Saturn*, because the world was created by God, the great work-master of Nature. Then, in his course was *Time* born; from whence, *Aether*, which is, whatsoever is above the Element of Fire, the Firmament, or the Sky, and next that, the Elements: The highest next *Jupiter* is *Aer*, namely *Iuno*, the moderate of the life of man, by whom the treasures of rain and hail are disposed and governed: of the air waxing hot, are generated creatures, trees and plants, &c. whose temperature hath an influence in the bodies and minds of reasonable

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ble creatures: therefore when from water Aer is next begot, she is said to be nourisht by Oceanus and Thetis; when the force of the Element works with the Aer in the procreation of creatures, she is then said to be the wife of Jupiter when Aer is changed into fire, then she brings forth Vulcan: when the benignity of the air hath cooperation with such things as are generated, she is then stiled the goddesse of marriage. So likewise it is laid of Ixion, that for attempting the bed of Jupiter, he was from heaven cast down into hell; which some would bring within the compass of history: But that he is there tortured upon a wheel incessantly turning round, must needs include mortality. Most probable it is that Ixion disgrac'd and banisht from the Court of that King, whose wife he had sought to adulterate, was thereby made of all men the most wretched and miserable, as one excruciated with perpetuall ambition and envy: for such as under the imaginary Idea of virtue, apprehend the reality of vain glory, they can attempt nothing good, nothing sincere or laudable, but all their actions are criminall, irregular and nearely absurd, importing thus much, That their estates can have no continuance, that by sinister and indirect courses, seek to climb to the height and crown of glory.

Cybele:

SHE is the wife of Saturne, and is called the mother of the gods. Her Chariot is drawn with Lions. To her, Ida and Dindymus (two mountains of Phrygia) were sacred, whereupon Virgil saith,

Alma parens, Idea deum cui Dindyma sacer.

From that place she is called Dindymene, by Martial.

Non per mystica sacra Dindymenes.

Not by the mysticall oblations of Cybele.

In Phrygia the Ministers of this goddesse, called Galli, kept certain feast daies in her honour, after the manner of Fencers or Gladiators, contending amongst themselves even to the shedding of much blood; which when they saw to flow plentifully about their heads and faces, they ran to a certain flood not far thence, sacred to the goddesse, and in that wash'd both their wounds and weapons: the like did the Romans in Almo, a River neer to Rome, the eleventh of the Calends of April, which Valerius Flaccus rememb'res.

Sic

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Sic ubi Migdonios Plantus sacer ablit Almo:

Letaque jam Cybele—

Where Almo, the Migdonian knocks laves off,

And Cybele now rejoiceth—

Reate (as Sylus saith) a City in Umbria, is sacred to her, so is Berecynthus a mountain in Phrygia, of whom shee takes the name of Berecyntia. Apuleius, lib. 11. calls her Peñuntia of Pessinuntium a City among the Phrygians: Ovid in his Metamorph. amongst her Priests, reckons up Alphitus: and Virgil in his 11. book, Chœrus. Melissa was a woman Priest, of whom all that succeeded her, were called Melissæ. Plutarch in Mar. nominates one Barthabaces, Pereæ tempora, &c. About th'o' times came Barthabaces Priest to the great mother of the gods, saying, she had spoken to him in her Temple, and predicted victory. This Cybele is likewise called Vesta, and Rea. The rights of her sacrifices performed in her honour, Ovid in his Fasti thus expresteth:

Of old with tinckling sounds, did Ida ring,

But weakly, as young Infants cry or sing.

Some beat their Bucklers, some their empty casks;

(For this, of Cybeles Priests, the labour asks)

The mysterie conceall'd: yet still remains

An imitation of those ancient straines.

Cymbals for Helms; for Targets, Timbrels play,

The Phrygian Pipe still sounds, as at that day.

Her Priests were called Curetes, and Corybantes; as also Idæi Daçili, who like mad-men wagging their heads and playing on Cimbals ran about the streets, provoking others to do the like: They came from Ida in Phrygia into Creet, in which Island they call'd a hill by the name of Ida.

The Poets (who in their Fables hid all the mysteries of learning, as the Ægyptians in their Hieroglyphicks) by the mother of the gods, would have us thus much understand, That when they meant to signifie to our apprehensions, that the earth, as the stability of the world, and firmament of all naturall bodies, from whence all things born had beginning; they therefore Cybele or Vesta, the mother of the gods, and to her sacrifices brought all the first fruits of the earth as due to her. Further to expresse the nature of the earth, many things have from antiquity been remembred touching her: for Rhea signifies the force or strength of the earth, who passeth and shiftest, piercing into the generation of things.

Venus

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Venus.

Some report her to be born of the Nymph Dione, daughter to Oceanus and Thetis : Others, that she was borne of the foam or froth of the sea. She is the goddess of Love, the wife of Vulcan, the sweet heart of Mars, the mother of Cupid and the Graces. She goes armed with Torches, and bound about with a marriage girdle. Her chariot is drawn by Swans, as Juno's with Peacocks, as Ovid in his tenth book Metamorph.

*Iunetisque per Aera Cignis**Carpit iter**With yoked Swans she travels through the aire.*

The like witnesseth Horace, Statius, Silvius, and others. The places to her most sacred, were Amathus, an Isle in the Sea Aegeum, of which she took the name of Amathusa or Amathusis. She was honoured in Cyprus; and especially in Paphos, a City of that Isle: likewise in Memphis where she had a Temple: of Cyprus she had the denomination of Cypria, cypris, and Cyprigena; of Paphos, Paphia; of Gnydos, Gnydia. Pliny reports, that Praxitiles was nobilitated for his graving of Marble, but especially for the Statue of Gnydian Venus. The Idalian woods, the Cyclides, and the hill Cythera were to her sacred. Of Erix a mountain in Sicilia, she was called Erecina; as Horat. Carmin. lib. I.

Sive tu mavis Erecina ridens.

Concerning her love to Mars, and his mutuall affection to her, it is frequent amongst the Poets; only I will introduce Ovid in his second book de arte amandi.

*Babula narratur toto norissima Cælo,
Multiberi capti Marsque, Venusque dolis, &c.*

This Tale is known to all and spoken still,
Of Mars and Venus took by Vulcans skill:
The god of war doth in his brow discover,
No more a frowning souldier, but a lover.
To his demands what could the Queen oppose?
Cruel, or hard? alas, she's none of those.
How oft the wanton would deride his trade!
Pole-foot, and hand-hand, black with cole-dust made;
He's pleas'd to see her imitate his pace;
What e'er she doth, her beauty seems to grace;

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At firſt their meetings they conceal'd with shame,
None to their bashfull ſins could Scarce give name,
The tel-tale Sun (who can deceive his ſight?)
Sees, and to Vulcan doth of all give light.
Oh Sun, what bad example haſt thou lent?
Ask her a bribe; ſhe bath to give content,
So thou wilt ſecret be. Vulcan down fits,
And his obscure wires to the place he fits:
The work ſo fine, that it beguiles the eye,
About their bed he plac'd them, low and high:
He makes as if to Lemnos he would ſcour,.
The Lovers keep appointment just at th' houre;
And catcht together in his wiery ſnare,
Naked and ſoft bound! Mars and Venus are:
He calls the gods to witneſſe, they are ſpi'd;
Soft hearted Venus Scarce her tears can hide:
Their hands to vaile their cheeks they cannot git,
Or shadow that which to be bold's unſit.
One of the gods ſaid ſmiling, If they be
Tedious, good Mars, beſlow thy bonds on me.
Scarce at thy prayers, Oh Neptune, th' are unti'd;
Mars haſt to Creet, to Paphos Venus hi'd:
What by this got'st thou Vulcan? what they two
Before with shame did, now they boldly do.
Their luſt it did encourage, not affwage;
And thou haſt ſince repented of thy rage.

Of her love to Adonis, the incestuous iſſue of Mirra, and her father Cyniras; how he was slain of the boar, and how his blood was turned into a purple flower by the power of the goddess: her doating upon Anchises, the father of Aeneas; it might appear ſuperfluous to iſſiſt upon. Therefore to avoid all prolixity, I will briefly come to the myſteries included.

Because ſome creatures are born of corruption, and Morall; others by copulation, the Poets by Venus would illustrate what is requisite and convenient to both: To thoſe which are bred of corruption, the mediocrity of heat, and clemency of the heaven is very neceſſary to their breeding. Againe, to thoſe that are begot by conjunction, male with female, moſt convenient is the temperature of the aire, for the matter of generation being of the moſt ſubtile part of the blood, it acquires a moderate heat, which is chiefly hel-peſed by the Spring: for the temperature of the Spring is called

called the baud to all procreation : and therefore the ancient writers, to express the matter of the seed, and generation of the air (both necessarily to meet in the appetite of generation) have fabulated, That *Venus* was born of the generative parts of heaven, as also of the Sea : For these parts, are the mediocrity of heat by motion, which is ut'full and necessious in the begetting of all creatures whatsoever.

Minerva.

SHE is likewise called *Pallas*, born of the brain of *Jupiter*; she is the goddess of Wisdom, Discipline, and Arms, and therefore called *Bellona*, and thereto translated into the number of the gods, because the invention of arts and sciences are attributed to her. The places celebrated to her deity, were *Ithinas*, a hill near to Athens, where she had a Temple erected; the mountain *Pireas*, in Attica; in *Aracinthus*, a place in *Etolia*, from which (as *Statius* writes) she was called *Aracinthia*. *Pliny* saith, that *Nea*, one of the Islands called *Cyclades*, was peculiar to her. But Athens was her place of most honour, which City she is said to have built. From thence she hath the name of *Athneas*, *Attica*, *Cecropia*, and *Mosopia*, *Horace Carm. lib. I.* The great City called *Alcomeneum*, situate in *Boeotia*, hath likewise by the Testament of the first founder submitted it selfe to her patronage. Of *Scira*, a Prophet of *Elucina*, she was called *Sciras*. The solemnization of her festivals, were called *Panathenes*. There were certaine wrestling contentions, which *Theseus* in Athens, first instituted to this goddesse, as *Plutarch* hath delivered. She had likewise her *Quinquatria* yearly celebrated, which were kept sacred five daies after the black day, (and therfore so called) the black day was immediately after the Ides; In her sacrifices it was their custome to offer a Goat, because as *Pliny* hath left recorded, The biting of the Goat is prejudiciale to the Olive tree, whose fruit *Minerva* best loveth; the very licking of the rind with their tongues makes it barren. She slew the beast *Alcida*, a monster that from his mouth and nostrils breathed fire. *Alianus* writes, that when *Alexander* brought his army against *Thebes* (amongst many other prodigies) that the image of *Minerva*, surnamed *Atalcomineides* was burnt by a voluntary flame, no fire being neer it; At *Atelium* she had two Temples;

from that place she was called *Minerva Agessia*. From other places where she was worshipped, she took the name of *Pallenides* and *Pedasia*; *Alea* from her Temple amongst the *Tegeates*. *Tutelaris* she was called by the inhabitants of *Chios*, and honoured as an Oracle amongst the *Ægyptians*; she had only a porch amongst the *Sciens*. In some places her statues were covered with gold, in others they were of plain stone. She had a Temple in *Sigium*: three others, *Sinadis*, *Ægis*, and *Craftiae*: she was by some called *Minerva Urbana*, and *Minerva Iliadi*. *Herodotus* writeth, that when *Xerxes* transported his army into Greece, passing by *Troy*, and being perusing the antiquities thereof, and upon his departure thence, at the Altar of *Minerva*, he sacrificed a thousand oxen one day. Many things are fabled of her by Poets, as of her contention in weaving, with *Arachne*, which I purposely refer to her story as it falleth in course. She is the Hieroglyphick of Wisdom, and therefore the Poet *Marrianus* writes that she was born without a mother, because that in women there is scarce any wisdom to be found; in a Hymn upon *Pallas* he is thus read:

Hanc de patre ferunt, sine matris sedere natam;
Providaco filia, quod nescit curia matrum.

Offer her therefore, without mother born;
Because learn'd coursers, the womens counsell scorn.

The *Mackies* and the *Aules*, are two nations that border upon the spacious *Fen Tritonides*: Their virgins in the yearly feast of *Minerva*, in celebrations of their rights to the goddesse, divide themselves into two armies, and fight one part against the other, with stones, clubs, and other weapons of hostility: such as perish in the conflict, they hold to be no true and perfect Virgins, because not protected by the goddesse: But she that hath borne her selfe the most valiant in the conflict, is by common consent of the rest, richly adorned, and beautified with the best armour, according to the manner of the Greeks, her head beautified with a *Corinthian* crest or plume, and seated in a Chariot drawn through the *Tritonian Fen*. They have it by tradition, that *Minerva* was the daughter of *Neptune*, and the *Fen* before named, and being reproved by her father, she took it in such scorn, that she utterly rejected him and gave her selfe to *Jupiter*, who adopted her his daughter. *Zaleucus* when he commended his lawes to the *Lorenenses*, to make them the better observed by the people, told them, *Minerva*

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Minerva had appeared to him, and did dictate and propole to him whatsoever he had delivered to them. The most famous of Poets, Homer, he made Minerva a companion of Ulysses in his travels; in whom he personated the most wise man amongst the Grecians, who freed him from all dangers, labours, and ship-wrecks, and brought him in safety to his Country, Parents, Queen, Sonne, and Subjects: thereby intimating, That by Wisedome and Knowledge, all difficult things may be easily undergone. This is that winged horse Pegasus, by which Perseus subdued so many monsters. This is that shield of Pallas, to which the Gorgons head being fastned, turns the beholders to stone, amazing the ignorant and unlearned. Agreeable to this is Homers first book of his Odyssæ, the argument I give you thus in English:

Pallas by Joves command, from heaven descends,
And of the Paphian Mentor takes the shape,
In which she to Telemachus comminds
Such Greeks as from revenging Helleus rage
Were home return'd, Nestor amongst the rest,
And Menelaus, urging him to enquire
Of them, who in the wars at Troy did best?
And whose heroick acts did most aspire?
But of Ulysses, chiefly to learn newes,
What course he takes, or what attempt pursues.

Again, in the second book.
Again, in the second book,
Unknown to fierce Antinous and his mates,
Telemachus from Court in secret steals,
On him Joves daughter, bright Minerva waits,
And taking Mentors shape her self conceals.
He by the goddesse Urge, straight prepares
For such a voyage, instantly providing
All needfull helps, apt for such great affars.
Their shipp made ready: unto Pallas guiding,
He trusts himselfe, by help of saile and oare,

They put to sea, and lose the sight of shore.

Period. 6. Ulysses suffering ship-wreck, and cast naked upon the shore of Phaeacis, he was assisted further by her, as followes in the sixt and seventh arguments.
The wearied Greek all naked steps on shore,
whether Nausicaa descends to play,
with other Virgins, as it was before
Their custome: up the Greek starts, spying day;

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with a fair flock of Ladies him beside;
Up by the roots he tears the herbs, and grasses,
Thinking with them his nakednesse to hide;
And so proceeds unto the queenlike lasse.
Pallas his patronesse, moves her to pity,
She gives him both her chariot and attire,
So to Minervas Temple, near the C'ry,
He's proudly drawn, guarded by many a squire:

Thus in her altars sicht, being lodg'd that night
He strives with incense Pallas to require.

Minerva takes a virgin shape upon her,
And to the City first Ulysses brings.
But after, to aspire him to more honour,
Into the Palace (th' ancient seat of Kings.)
Arete wife to Alcinous, first demands,
Where he receir'd those garments, and what fate
Brought him that way? the Princesse understands
The utmost that Ulysses can relate.

Therefore the Queen accepts him as her guest,
The night persuades, they part to severall rest.

In all his negotiations and travells, Pallas was still his assistant, for Wisedome never forsakes any man in necessities: insomuch, that after he had freed his Court of his wives unruly suitors, having slain them all, and was now peaceably possest of his Kingdome, she was still conuentant to him in all his extremities. Which I will conclude with the foure and twentieth argument of Homers Odyssæ, and the last book.

Tartareum vocat in sedem Cillenius umbras,
The mutinous Ghosts of the sad woers slain
Mercury forceth to the vaults below,
What Time th' heroick spirits, thronging complain,
That Agamemnon should be murd'red so,
These being young men of chiefe beauty, and age,
Why they to presse in heaps demands the cause;
And are resolv'd, 'mongst whom Ulysses (age'd)
And chaste Penelope, gain much applause;
Especially from Agamemnons ghost,
Who had to him a fate much contrary;
Yet whom in life he had respect ed most.
Mean time Ulysses (that mean long'd to see
His Father, old Laertes) freely rec.
His soothness dangers, travails, misery,

Period. 7.

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Both forrein and domestick ; what strange spels,
witchcrafts, and shipwacks, had so long detain'd him
From his grave Father, and his constant Queen,
And to what dire exigents constrain'd him,
In what strange coasts and climats he had been.
By this, the Fathers of the futors dead,
(Grieving their sons should so untimely fall)
Take counsell, and 'gainst th' Ithacan make head :
These he opposes, and repels them all ;
But gathering new supplies, by Joves command,
Pallas from descends t' at tone these jars,
To free all forrein forces from the land,
And by her wisedome compromise these wars.

By his decrees, and her own wisedome guided,
Arms are surceast, all difference is decided.

Pallas hath been often invocated by the Poets, but amongst infinite I will only instance one ; and that for the elegancy. Homer in his long peregrination through Greece and other Countries, sometimes by sea, and sometimes by land, and by the reason of his blindness groping his way, he hapned to passe by a place where Potters were at work, and setting such things as they had newly moulded into their furnace ; who finding by his harp (for he seldom tra velled without it, being one of the best means he had to get his living) that he had some skill in Music, intreated him that he would play them a fit of mirth, and sing them a fine song ; which if he would do, they would give him so many small pots and necessary drinking cups for his labour, vaines that belonged to their trade. The conditions were accepted ; and he presently to his harp sung this extemporal ditty, called Caminus, or Fornax.

Oh Potters, if you'll give to me that here
which you have promis'd, thus to you I'll sing :
Descend O Pallas, and their brains inspire,
And to their trade thy best assistance bring,
That their soft chalices may harden well,
And their moist cups of clay wax brown and dry ;
This being done, they may wth profit sell,
And customers from all parts come to buy,
Not to the market onely, but even here
where they be forg'd and burnt : so shall it be
When I am pleas'd, and you have sold them deere
Profit to you, and covenant with me.

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But if you mock me, and my meed deny,
All hideous mischis to this furnace throng,
May those grosse plagues that thicken i a the skie,
Meet at this forge, to witnessse this my wrong.
Hither rush Smaragus, and with him bring
Asletes, and Sabactes : quench their fire,
Oh Pallas, 'bout their rooms their models fling,
On Oven, Shop and Furnace vent thine ire ;
Else let Omodomas with too much heat
Crack all their vessels, and their art confound,
Dash all their works to mammocks, I intreat ;
Pull furnace, forge, hearth, house, and all to ground,
That they may bruise together in their fall,
(whilst all the Potters quake) with such a ruine,
As when huge mists are split and crackt withall,
The warring winds, the seamans wrack pursuing.
In such a tempest let the Chinnies shatter,
And the vast frame within its basses sink :
Whilst 'bout their ears the tiles and rafters clatter,
That all their pipkins, steams, and pots for drinke,
And other uses, may be crusht to pouder ;
And so convert again into that mire,
Whence they were forg'd. Or if a horror lowder
May be devis'd, be it evnt thy worst of ire,
Else let that * witch that calls Apollo father,
Who can from hell the blackest furie call,
And her infectious drugs and poisons gather,
And sprinkle them on work-men, work and all.
Let Chiron to this forge his Centaur bring,
(All that survived the battell, 'gainst love's son)
That they these pots against the wals may ding,
And all their labours into ruine run,
Till what they see, be nothing ; and these here
Spectators of this wrack, may howl and yell,
And their great losse lament with many a teare,
Whilst I may laugh aloofe, and say 'twas well.
And to conclude, that he that next aspires
But to come nere the furnace where they stand,
May be the fuel to these raging fires,
And be consum'd to ashes out of hand :

So may the rest that shall escape this danger,
Be warn'd by these, how to deuide a stranger.

That the former writers might demonstrate unto us,

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That humane actions are not altogether so governed by the force celestiall, but that there is some place left open for mans prudence, and wisedome ; and besides, to deliver unto us, how acceptable the knowledge of good things is to him who is the giver of all graces : they therefore left this expression to posterity, that Wisedome was the daughter of *Jupiter*, and born without a mother, since God is onely wise, and men not so, but meerly in a similitude or shadow. Therefore to manifest the power of Wisedome, they feigned her to come into the world armed, because the wise man respects not the injuries of Fortune, nor puts his trust in any worldly felicity, further then by counsell and patience to subdue the one, and moderate the other ; still placing his hopes in that fountaine from whence she first proceeded. Next, because the feare of the Lord is the beginning of Wisedome, she is said to have combated Giants, the sonnes of the earth ; such as in that Gigomantichia, would have pluckt *Jupiter* out of his throne ; by which are intended the presumptions of nature, and the insolencies of men ; who, all service and adoration to the divine powers neglected, are not afraid to make insurrection against heaven it selfe. I may therefore conclude, that all humane wisedome different against the divine will, is vain and contemptible, since the good man is onely wise, and in the grace and favour o: his Maker.

Diana.

SH E is the daughter of *Jupiter* and *Latona*, the goddesse of Virginity and Chastity. In the heaven she is called *Luna*, the Moon; in the earth, *Diana*; in Hell or amongst the Internals, *Proserpina* : of which three-fold power, she is called *Triformis* and *Trivalu*. The places sacred to her, were (as *Valeminus Flaccus* affirms) *Parthenius*, a flood of *Paphlagonia*. She with her brother *Apollo*, was born in *Cinthus*, a mountain hanging over *Delos*; of whom *Statius* saith, they are both called *Cinthii*. In *Ephesus*, a City of *Ionia*, or *Lydia*, she had a magnificent Temple numbered amongst the seven wonders of the world. In *Bauren*, a City of *Attica*, she was likewise honoured. And as *Lucan* testates, in *Taurus*, a mountain in *Sicily*; and as *Virgil*, in *Delos*,

*Notior ut canibus non jam sit Delia nostris.
Non Delia to our dogs is better known.*

Horace

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Horace reports her to have two mountains in Italy dedicated to her deity, *Aventinus* and *Algidus*. In her sacrifices, a Hart was still offered at her Altar ; and dogs or hounds, as *Ovid* writes ;

Extracanum Triviae vidi mattare Sabaeos :

Et quicunque tuas accolit Hæme Nyves.

The *Sibæans* and the *Theffalians* inhabiting the snowie mountain *Hæmus*, used dogs in their oblations. Of her Temple at *Ephesus*, it shall not be amiss to speak a word or two by the way. *Plutarch* in his book *De vitando Aere alieno*, saith, that the Temple of *Diana* was a *Sanctuary*, wherein all debtors were safe from their creditors. As the *Vestals* of *Rome* had the time of their service distinguished into three parts; in the first to learn the mysteries of *Vesta*; in the second to do the ceremonies ; and in the third, to instruct others that were ignorant: So amongst the Priests of *Diana* in *Ephesus*, the first order of them gave them the name of *Melieres*, that is, to be capable of the Priesthood, but not admitted; the second was *Hieres*, that was in present office ; the third *Parieres*, that was dead from the service. This stately and magnificent structure was first erected by the *Amazons*, so beautifull and sacred, that when *Xerxes* had with sword and fire wasted and demolish't all the Temples of *Asia*, he spared only that, as the richest jewell of the world. It is reported of one *Herostatus*, a wicked and debauch'd fellow, who finding in himselfe nothing good to preserve his memory, and willing that his name should live to posterity, set this Temple on fire, for no other purpose, but that he would be talkt on : the *Ephesians* understanding this his malicious ambition, they made it death once to name him. *Cornelius Nepos* writes, that the same night that this famous structure was ruin'd and defaced by fire, *Alexander* was born in *Pella*, in the three hundred and eighth yeare after the building of *Rome*: so that at the extinguishing of one light of the world, another was kindled. It being demanded of one of *Diana's* Priests, Why *Diana* being a goddesse, would suffer her Temple to be utterly destroied? and what she was a doing the while? It was answered again, That it was done unawares to the goddess, for she was that night at the labour of *Olympias*, and busied about bringing *Alexander* into the world. Notwithstanding this great ruine, the people of *Ephesus* caused it to be re-erected, and made both richer and more beautifull

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beautifull than before: of which work Dinoocrates an Architectour of Macedonia was chiefe. Diana (as Plutarch in his *Sympo; aicon scit!*) is called *Urbis*, or *Lucina*, as also *Locheia*, as goddess of child-birth: she is called also *Dicitima*. And in his *Solertia animalium*, that Apollo would be called *Lycocorus*; and Diana, *Multicida Blaphibelos*: The one for killing so many wolves; the other, Harts. Amongst the Egyptians she is called *Bubastis*: she is celebrated (witnesse Herodotus) amongst the Thessalians, and the Peloniates: amongst the Bizantines she hath the name of *Diana Orthosia*.

The Poets fain that she is continually exercised in hunting, for no other reason but to instruct and incourage all such as professe virginity to shun sloath and idlenesse: so Ovid,

*Ota si tollas perire cupidinis arcus.
Take sloth away, and Cupids bow unbends;
His brands ex inguish, and his false fire spends.*

Diana and Phœbus, were therefore said to be the children of Latona, because in that, the ancient Poets would signifie the beginning of the world: so, when the matter whereof it was made, was a meer confusid Mass, and without shape, because all things were obscure and hid: that darknesse is signified in *Latona*; and whereas they make Jupiter their Father, it impels as much as if they should fetch Jupiter out of this darknesse, called the Sun and the Moon. More plainly, the Spirit of the Lord said, *Let there be light*; of which light, *Apollo* and *Diana*, the one by day, and the other by night, are the greatest: by this inferring, that the generation of the world began first from Light.

Ceres.

CERES the Goddess of fruits and grain, and daughter to *Saturn* and *Ops*, a Law-giver to the Sicilians: therefore by *Vngil* called *Segifera*. In Eleusis, a City of Attica, she had divine worship; because she there taught plantation and agriculture; and of that place had the name of *Eleusina*; she was honoured in the mount *Etna*: in *Aetna* and *Catana*, two Cities of Sicily, From whence, as *Claudian* relates, she had the name of *Etnaea*, *Aetnaea*, and *Catanaensis* the like doth *Selinus*, &c. *Lactantius* reports, that into these her Temples erected in these Cities, it was not lawfull to

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any man to enter. The manner of the rights among the Philagenses were, that no sacrifices should be slain, only the fruits of planted trees, Honey-combs, and new shorn wool, were laid upon the Altar, and sprinkled with sweet oile, and were set a fire, burnt and offered: these Customes were privately and publickly obserued yearly, as *Pausanias* least recorded. The Argives sacrifice to this goddesse by the name of *Ceres Clithonia*, upon certain set daies in the Summer, after this manner: Their sacrificial pomp is attended by the chiefe Magistrats of the City: after which company, the women and children next followed, the boies all in white robes with chaplets about their browes of Hyacinthes interwoven; and in the lag end of the same troop were driven a certain number of faire and goodly Oxen, but bound in the strict bands, and drag'd towards the Temple: being thicker come, one of these beasts with his cords loosed was driven in, the rest of the people standing without the gates, and looking on; who, no sooner see him entered, but shut the gates upon him: within the Temple, are four old women Priests with hatchets and knives, by whom he is slain, and one of them hath by lot the office to cut off the head of the sacrifice. This done, the doors are againe set open, and the rest, one by one forc'd in, and so in order by the same women slain and offered. In a book of the situation of Sicily, composed by *Cl. Marius Aretius*, a Patrician, and of *Syracusa*: Intituled *Chorographia Siciliae*; In the City *Aenna* (with he (as *Strabo* consenting with him) were born *Ceres*, and her daughter *Libera*, whom some call *Proserpina*; From which place she was: apt, and therefore is this City to her sacred. Neer to this City is a river of an infinite depth, whose mouth lieth towards the North, from whence it is laid *Dis* or *Pluto*; with his chariot made ascent, and hurrying the virgin thence, to have penetrated the earth againe not far from *Syracusa*. This is that most ancient *Ceres*, whom not Sicilia only, but all other nations whatsoever celebrated. Most certain it is, that she was Queen of the Sicilians, and gave them lawes, taught them the use of tillage and husbandry; and that her daughter *Libera*, was transported thither by *Orcus*, or *Dis*, King of the Molossians. In her Temple (part of which, not many years since was standing) were two statuēs of Marble; one sacred to her, another to *Proserpina*; another of brass, beautifull and faire, but wondrous ancient. At the entrance into

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the Church in an open place without, were two other faire portraictures; one of her, another of *Triptolemus*, large, and of exquisite workmanship: In *Ceres* right hand was the image of victory most curiously forged. This History with many other, is with much nimble and dextrous wit fabulated by *Ovid*; to whose *Metamorphosis* I refer you.

Moral.

In *Ceres* is figured to us, an exhortation to all men to be carefull in the manuring and tilling of the earth, since *Ceres* is taken for the Earth, the treasures of all riches whatsoever; and just is that usury, and commendable, which ariseth from thence: for the fertility that growes that way, is begot by the temperature of the weather, and the industry of mans labours. She is therefore said to wander round about the earth, and over the spacious Universe, because of the obliquity of the sign-bearing circle, and the progress of the Sun beneath it, by which Summer is in some parts of the world at all seasons of the year, and elsewhere, when no where. Besides, from hence this morality may be collected, No man unpunished can despise the gods: for miseries are the hand-maids of dishonesty; therefore of force, a wicked and irreligious man is subject and incident to fall into many distresses and casualties: therefore Piety towards heaven, Wildomie in managing our affairs, and Thrifte in the disposing of our private fortunes, are all requisite in an honest, religious, a parsimonious, and well disposed man.

Proserpina.

SHIE daughter of *Jupiter* and *Ceres*, she was honoured in Sicily, of which Province she was called *Sicula*, of whom *Seneca* thus speaks,

Vidisti Sicula regna Proserpine?

Hast thou seen the Kingdomes of Sicilian Proserpine? She is likewise called by *Lunar Emma*, of the City *Emma*.

Eloquar i annis a terrae sub pondere, que te

Contineant Lunae a daps? — —

*Shall I, oh Horax, discover on what dainties thou feedest
Beneath the huge waight of the Massie earth?*

Many fables of *Proserpina* have been introduce'd for our better instruction, by the ancient Poets; which is onely to express to us the nature of the seeds and plants; for *Proserpina* by whom is signified the Moon, shining to us one halfe

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at the mo'ning, and lying the other halfe in the arms of her husband *Pluto*, that is, being halfe the year in Heaven, and the other in Hell, six months beneath the earth, and as many above: so is it with the virtue of plants, whose life for six months space, is by reason of the interrene cold, forc'd and infil'd upward thro' theoughs and branches: again, by the extremity of the Winters upper cold, it is compulsively driven back downward into the root, beneath the earth: for so doth nature impart her power and vertue to all creatures and natural bodies whatsoever, that they may observe a mutuality (it may term it so) in their co-operation. After this like manner is the day sorted out for our labours and affairs, the night for our rest and repose. So likewise in explicating the power of *Luna*, or the Moon: some call her the daughter of *Hyperion*, or the Sun, because the being *Corpus diaphanes*, that is, a body crystalline, like reflective glas, transfers the light received from her father, upon the earth to us, for which cause she is called also the sister of the Sun; by the witness of her course her proper motions are declared. To express her nature alwaies appearing to us greater, or lesser, is to signifie her strength and multiplicity of working, therefore they allot her a garment of divers and sundry colors. In attributing to her the double sexes of male and female (as some have commented) the reason is, in that as she is woman, she intaketh an humour necessary and profitable to the nutriment of all creatures: in respect of her virile nature, she allowes a moderate and sensible heat, much available to increase; for without this heat, in vain were her operacion, which is easily prov'd in all creatures that are pregnant and bring forth: therefore, she is called *Luna*, as the goddess that brings creatures to light. She is likewise operative to corrupte, which is the reason that sick men and such as are troubled with any grievous malady, are most in danger of death in the critical daies of the Moon.

Nemesis.

SHIE is the goddess of Revenge and Wrath, and punisher of the proud and vain-glorious. She had a Temple in *Rimus*, a Town in *America*, from which she took the name of *Rhamnusia*. *Arifata*, by the passion of Indignation, and

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and affection of Commiseration, saith Nemesis is figured; and both of these took in the better part: Indignation when good men are troubled and vexed to see bad men use good things ill: Commiseration, to see honest and just men crost with the disasters of the world. Plutarch in his book *de capienda ex hostibus utilitate*, speaking how ridiculous it is for any man to reprove another of that vice, of which he is himself guilty, or taint any man for the least deformity unto which he is subject himselfe, bring in *Leo Bergantius* a crooked back'd fellow, gybing at him, because he had a weakness and infirmity faine into his eies: to him he thus answered, Why dost thou mock me for this mischance by fortune, when thou thy selfe carriest Nemesis upon thy back by nature. Of what power this Nemesis was, and how honoured, many authors as well amongst the Greeks, as the Latines, have laboured industriously to make manifest, I will insist on few: *Ausonius* from the Greek interpreted this Epigram;

*Me lapidem quondam Persæ ad uxore trophyum,
Ut fierem bello: nunc ego sum Nemesis.
Ac sicut Grecus vistoribus aucto trophyum,
Punio sic Persas vaniloguos Nemesis.*
*The Persians took me hence long since,
From Greece a stone: and vow
To make me a wars-Trophy stand,
But Nemesis I am now.
But as I to the victor Greeks
A Trophy now appear,
The prating Persians Nemesis,
I punish with my feare.*

The History from which both Epigrams are derived, Pausanias recites much after this manner: From Marathon (saith he) some threescore leagues distant is Rhamnus, a City bordering upon the Sea, just in the way to Oroxus: by which stands the Temple of Nemesis, a goddesse, who is the inevitable revenger of such men as are haughty, proud, and contumelious. It seems the barbarous Persians under the name of Nemesis, do comprehend Indignatio: for coming towards Marathon, and despising the Athenians, are not able to interpose their incursions. They took a stome of white Marble, as if they had already obtained the victory: of which stome Phidias (the excellent statuary) made the portraiture of Nemesis: A faire Crown upon her head, with

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with forest Harts carved about it, and small Imageries pourtraying Victory, in her right hand a golden cup, in which the Ethiopians were figured. Some think her the daughter of *Oceanus*, some of *Jupiter*, others of Justice. *Ammianus Marcellinus* in his book of the deeds of the Emperour *Gallienus*, speaks to this effect: These and such like things (saith he) *Adrasti* (under whose name by a double signification, we understand Nemesis) oft times works in us, being a certayne subtile law of some high and power effectuall in the operations of men, and plac'd, or having residence about the Lunary circle, who impresseth the loty necks of the proud, and free the low, of despaire erects the minds of the humble. For when the wise and understanding men would illustrate to us, nothing to be more acceptable to heaven, or more commodious to the life of man, than a moderation of the mind, as well in prosperity as adversity; they devised many fables, to exhort men nobly to endure the miseries and afflictions of this life, with constant suffrance and resolved patience. And because many had by such examples yeelded their submissive shoulders to the burden of disasters, but in prosperity, and in the superabundance both of Wealth and Honour, knew not how well to behave themselves; they therefore introduc'd Nemesis the daughter of Justice (a most grave and severe goddesse) to see punishment inflicted upon such, that in the excesse of their felicity, and height of their authority prove over other men Tyrants, and therefore intollerable.

Latona.

SHE was honoured in Delos, as there being delivered of *Lucian* in *Apollo* and *Diana*, to illustrate whose history the better I *Dial. Sape-* will give you a taste out of *Lucians dialogues*, the interlocutors are *Juno* and *Latona*. You have brought to *Jupiter* two beautifull children with *Juno*. To whom she replied, We cannot all, we cannot all indeed, be the mothers of such sweet babes as *Latona*. *Juno* replies, Though he be lame, as falling from the upper region down to the earth, by the negligence of his father, yet is he profitable and usefull both to gods and men; for *Jupiter*, he provides thunders; for men, armour, and weapons: when on the contrary, thy daughter *Diana* imploies her selfe onely in hunting, and unnecessary pastime, an extravagant huntresse, never satiate

tate with the blood of innocent beasts : Thy beautifull son pretending to know all things, to be an exquisite Archer, a cunning Mantian, a Poet, a Physician, and a Prophet; and not of them alone the protector, but the Patron. To this purpose hath he set up Temples, and Oracles, here in Delphos, there in Cnidos, and Dydimus : by his dilemmas and oblique answers to questions demanded (such as which way soever they be taken, must necessarily fall out true) deluding and mocking all such as come rather to be resolved of their doubts and fears, or to know things future : by these illusions, raising an infinite gain and riches to himself, to the losse and discommodity of others ; his foreknowledge merely consisting of legerdemain and juggling. Nor is it concealed from the wise, how in his predictions, he dictates false things as often as true. For could he exactly and punctually presage all things to come, why did he not foresee the death of his Minion, and know before that he was to perish by his own hand ? why did he not predict, that his love *Daphne* (so fair hair'd and beautiful) should flee and shun him as a monster hated and scorned? these with infinite others considered, I see no reason thou shouldest think thy selfe more happy in thy children than the most unfortunate *Niobe*. To whom *Latona* replied : I well perceive (great goddess) wherein this many killing and much gadding daughter, and this lying and false prophesying son of mine offends you, namely, that they are still in your eyes glorious, numbered amongst the gods, and of them esteemed the most beautifull : yet can you not deny but that he is most skilfull in the Voice and the Harp, exceeding whatsoever can be upon the earth, and equalling if not preceding that of the Spheres in heaven. I cannot chuse but smile saith *Juno* : Is it possible his skill in musick should beget the least admiration ? when poor *Marsyas* (had the Muses not been partial, but judged indifferently of his side) had gain'd of him priority; but he alas by their unjust sentence, lost not only his honour in being best, but being vanquished, he most tyrannously had his skin hewed off for his ambition : and this your fair Daughter and Virgin, is of such absolute feature and beauty, that being espied naked by *Afaron* (bathing her selfe in the fountaine) she transform'd him into a Hart, and caus'd him by his own dogs to be torn in pieces, lest the young man should survive to blaze her deformities. Besides, I see no reason why

to women in labour and travell in child-birth, she should shew her selfe so carefull and common a mid-wife every where, and to all, if she were as she still pretends to be a Virgin. With her *Latona* thus concluded : You are therefore of this haughty and arrogant spirit, because you are the sister and wife of *Jupiter*, and reign with him together, which makes you to us your inferiors so contumelious and harsh : but I fear I shall see you shortly again weeping, when your husband leaving the heavens for the earth, in the shape of a Bull, an Eagle, a golden shower or such like, shall pursue his adulterate pleasures. *Ovid* in his sixth book *Metamor.* and his third table saith, That *Niobe* the daughter of *Tantalus*, born in Sypilera City of Lydia, having by *Amphion*, six brave sons and as many daughters, though she were forewarned by the daughter of *Tyresias* to be present with the Thebans at their sacrifice to *Latona* and her children, yet she contemptuously denied it, preferring her selfe in power and majesty before the goddess ; and her own beautifull issue, before the others : at which contempt the goddess much enraged complained to *Apollo* and *Diana*, in whose revenge, he slew all the young men, and she the virgins ; with grieve whereof, *Amphion* slew himselfe, and *Niobe* burst her heart with sorrow. *Latona* is by interpretation Chaos, it was beleaved that all naturall bodies and seeds of things, mixt and confused, lay buried in darkness. Some take *Latona* for the earth, and therefore *Juno* did oppose the birth of the Sun and Moon, by reason of the frequent fogs and damps arising, by which the sight of these two glorious planets, are shadowed and kept from our eyes ; for when by the thicknesse and tenebrosity of the clouds, the Sun is weaken'd and made of lesse force, oft-times there proceeds a pestilent aire, with many pests and diseases prejudicall both to sensible creatures and to plants : but when the Sun resumes his vertue and vigour, then by the purifying of the air, all these infections are dispersed and scattered, unless they have proceeded so far as to contagion. And so much for *Latona*.

Fortuna.

Antium a City of the Latines bordering upon the Sea, had Fortune in great reverence, to whom they erected a magnificent Temple. Wherefore *Hegesias* thus speaks;

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Ob Divæ gratum quæ regis Antium:

So Rhaenus or Rhamnis, a Town in Attica, where Nemesis and Fortune were held in equall reverence; and from hence rather called Ramusia. In Preneste a City of Italy, Sortes and Fortuna were held in like adoration, of which they were called *Prenestine*. Petrus Crinitus in his first book of honest Discipline and the sixt Chapter concerning this goddette, rehearseth these verles from Pacuvius:

*Fortunam insanam esse, & Brutam perhibent.**Philosophi:**Saxiq; ad instar globos; praedicant esse,**Volubilis.**Quia quo saxum Impulerit Fors, Ea Cadere**Fortunam autem:**Caciam ob eam renesse vocant, quia nil**Cernant quo sese applicet.**Insanam autem aitne, quia atroc; incerta**Instabilitq; sit;**Brutam, quia dignum aut indignum**Nequeat ignorare.*

Which I thus English.

The Philosophers tell us that Fortune is both mad and brutish:

They preach to us that like a round rolling

Stone, she is woulble:

Intimating, wheresoever chance shall force,

Fortune shall incline.

Therefore they make her blind, because she can discern nothing to which she can apply her selfe,

They term her mad, because she is cruell without Pity: uncertaine and unstable.

Brutish; because she cannot distinguishe betwixt what is right and injury.

Hitherto Pacuvius, whose verses M. Cicero commemo-
rates. Pliny to Vespasian speaks thus concerning the power of Fortune: " Through the whole world (saith he) and in all places, at all hours, and by all tonges, Fortune is still invoked, and sh: alone; she is onely nominated, sh: alone is accused, alone made guilty, solely thought upon, solely commended, solely reproved, and with her reproches ador'd; of many sh: is held mutab; and blind: sh: is wandering, inconst;nt, incertain, diverse, and a farer of the unworthy, at her surine are all things ex-
pended,

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3:

" pended, to her are all things acceptable, offered; she altogether swaies, guides, and directs the reason of men. Amongst the Scythians she is painted without feet; she had only hands and feathers. Amongst the Smyrnians, with her head she supported Heaven, bearing in one of her hands the horn of *Amalthea*, that is, of Plenty. She is described by Pausanias, in the statue of a Buffe or wild Ox: but amongst all her figures and attributes, let me not forget that of ingenious master Owens, the Epigrammatist, speaking of *Liv. lib. 2.* Fortune:

Spem dat pauperibus divitibusq; metum.

She is the poor mans hope, and the rich mans feare.

Livy, Dionysius Halicarnassus, Lactantius, Plutarch, and others, affirm that the statue of Fortune which stands in the Latine way, with the Temple, was dedicated at the same time that Coriolanus by his mothers intercession, withdrew his forces from the sack and spoile of Rome. Which image was heard to speak these words,

Rite me matronæ vidisti, riteq; dedicasti.

So superstitious they were in the daies of old, that they attributed all their intents, actions, and events of things, to the guidance and will of Fortune, nay, that she had a power in their very birth-daisies, and daies of death: as of *Euripides* the most famous Tragick-Poet, he was born on the same day that before Salamine, the Greeks and the Meads fought that famous Sea-battel, and died upon the birth-day of *Dionysius senior*, the Tyrant of Sicily. When as (*Timæus* saith) at one instant, Fortune took away the imitator of Tragick calamities, and brought in their true actor and performer. Ascribed it is to Fortune, that Alexander the Conqueror, and Diogenes the Cynick, should dye both on a day: and, that King *Attalus* left the world, the same day of the year that he entered into the world. The like was read of *Pompey the Great*, the same day of the month that he was born in Rome, the same (or as some will have it the day after) he was beheaded in Ægypt. *Pindarus* the Greek Poet, born in Pithea, consecrated many divine Hymns to *Apollo*, patron of the place. *Fiorus* remembers *Carneades* in the celebration of *Plato's* birth-day, whom he calls a stout champion of the Academy, observing that they were both born on the feast day of *Apollo*, *Plato* in Athens, where the Thargelia were acted; and *Carneades* in Cyrene, where the Carnia were celebrated; both these feasts falling upon the seventh

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venth day, on which his Priests say Apollo himself was born, and theretore they call him *Septimarus*, and *Hebdomagenus*, as much as to say, the seventh day born. Those therefore that call *Plato* the sonne of Apollo (as Plutarch saith) have done the God no indignity or dishonour, he having succeeded him in the Oracles of divine Philosophy, of whom *Tindarus Lacedemonius* hath left this character :

*Non hic creditus est mortali de patre natus
esse : Deo genitore satus—*

*Derv'd from mortall parents he was not ;
No, 'twis some Deity that him begot.*

Plutarch in his *quest. Rom.* the 64. question demands why *Servius Tullius* dedicated a Temple to little Fortune, or Short ? (for so the Latine words imply, being *Parva & Brevis*) because saith he, that in the beginning from baseness and obscurity (as being born of a captive mother) by the benefit of Fortune he was exalted to the Principality of Rome : or doth this change not rather shew her power then her poverty, that she is a gyant, and no dwarfe ? Of all the other Deities, *Servius* was known to celebrate her with the most Divine honours, and to inscribe her in all his actions : for he not onely built Temples to *Fortuna bona spei*, of good hope ; *Averruncæ*, to turne away her anger ; *Blandæ* to her smiling ; *Primogenia*, as to the eldest child of Inheritance ; *Virili*, as she was manly : but he erected one also to his own proper fortune. He gave her also the denominations of *convertentis*, turning, or turning towards ; *Bene sperantis*, of well hoping ; and *Fortunæ virginis*, Fortune the Virgin ; likewise *Niscoæ*, as catching and clinging to us in all our attempts and actions. May it not theretore be obseved, that this Temple, and these rights and ceremonies were celebrated to Little Fortune, that she may assist and much availe us even in things of the smallest moment ? Teaching us, that in all occurrents and events we ought to intermit no occasion or opportunity that may availe us, for the smalnesse in shew or sleightne in appearance : But to apply these things to our better use, and shew that all these Divine attributes bestowed on this goddesse were heathenish, and absurd, I hold opinion with Plutarch lib. de *Fortuna*, That wisedome guideth the life and actions of man, not Fortune. Was it by Fortune (saith he) that *Aristides* lived in poverty, when it was in his own power to purchase wealth ? or that *Scipio* having taken Carthage,

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thage, neither saw the prey, nor took part of the spoile ? That *Philocrates* having received so many Talents of *Alexanders*, spent them upon strumpets, and fishes. That *Lashenes* and *Euthycrates*, by proposing to themselves no other felicity, than the throat and belly, lost Olynthus ? If these things be attributed to Fortune, we may as well say, Cats, Goats, and Apes, are by chance givento voracity, lust, and squirility. If all things be attributed to fortune, what can be devised ? what learnt ? what Cities government could subsist ? or what Kings counsell be managed without providence, and wisedome to direct it ? did Fortune sway all ? Many brute beasts are better furnishit in their nature and condition than man ; some are arm'd with horns, some with teeth, some with prickles, not so much as the Porcupine, nay, the Hedge-hog, but as *Empedocles* saith :

Vix sum horret spinis & spicula torquet acuta.

Some of their feet are armed with horne, most of their backs cloathed with haire ; man onely, as *Plato* saith, is left by nature naked and unarmed, without shooe or garment :

Vnum sed bac largita, emollit omnia.

She hath yet bestowed one thing upon him, which makes good all the rest, *The use of Reason, Industry and Providence* : nothing more wild, or more swife then the horse, yet he runs to mans use : The dog is a beast, fierce and cruell, yet his servant and keeper ; with the Forrests beast, the Aire foul, and the Seas fish he feeds and banquets : what beast is greater then the Elephant ? or to behold, what more terrible ? yet to him he is a spectacle of pleasure, like a play in a publick Theater ? *Anaxagoras* saith, That bruit beasts excell man in all things, yet whatsoever they have, man applies to his own use ; he gathers the honey from the Bee, and drawes milk from the Cow ; yet in all this Fortune hath no hand, only Counsell and Providence. Look but into Crafts, Arts, and Sciences, we see mettals tried, houses built, Statues carv'd, yet not any of these by chance or accident ; for the Arts and Crafts (as we call them) acknowledge *Ergana*, that is, *Minerva* (not Fortune) for their goddesse and Patronesse. It is recorded of a Painter, that having drawn a herte in all his lineaments, colours, shape, and every thing in their true posture, only the foam forced from the horses mouth by the curb or bit of the bridle,

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he had not done to his mind ; which often blotting out, and again seeking to make perfect but in vain, in a great vexation and anger, he cast his pencil (being then full of the same colour) against the table, which hitting in the same place gave to fortunate a dath, that what art could not do, mere chance and accident made complete and perfect : and this is the only master piece of Fortune that I have read of. In all Sciences, Artificers use their rules, squares, lines, plummets, measures, numbers, left any particle of their cunning should be couerted upon hap or accident. There is a providence even in tuning or in instrument, in slacking or stretching the string ; in the kitchen to sealon meat to the pallate : nor doth any man that hath bought cloath to hilt humselfe, kneel down and make his orisons to Fortune, to make them up and fit them to his body. He that hath gathered together abundance of treasure and riches, hath many captives about him, and servants to attend him, dwells in a Pallace with many porches and gates, sees it furnish'd with costly hangings, sumptuous beds and tables, without true widdome to manage all these, apprehends no true felicity or happiness of life. Therefore one asking *Iphierates*, why having arms, and bowes, and weapons, and other military ornaments, What kind of man he was that protest not any ? he answered, he was that man that had dominion over all these, and power to use them at his pleasure. Therefore wisedome is neither gold nor silver, nor glory, nor health, nor riches, nor strength, nor beauty ; it is onely that which by knowing how to use them well, makes them laudable and profitable, without which they are meerly vain, barren, yea, and oftentimes damnable, and to him that enjoys them, brings trouble and shame. I will conclude this tractate with the saying of the Poet,

*Vires exigue sunt mortalius
Si et calliditate multiplois,
Bellus Maris & Terre sita,
& sub Caelo volat antea omnis homo domat.
Small is the strength of mortal man,
Full of craft and skill :
So a small monster he can tame,
And bring birds to his will.*

Of

*Lib. I.**Of the Goddesses.**Of the Goddesses called Seleæ.*

These Goddesses were honoured amongst the Gentiles *Canina*, *Leuana*, *Edulica*, *Potina*, and *Statana*; these as they are opinionated, have the government of children in their infancy, till they find their feet, and can stand, or begin to go. *Canina* looks to them in their swathing bands, whilst they are bound up and mantled. *Leuana* lifts them from the earth when they chance to fall, and keeps them from breaking or spoiling their faces. *Edulica* and *Potina*, have the charge of the meat and drink by the nurses provded for them. *Fabulana* teacheth them when they begin to prattle ; and *Vagitana* to still them, lest they shoule spoil themselves by too forcible crying. *Libentina*, is a bawdy goddesse, and an overseer of their lusts and pleasures. There are likewise *Aldonea*, *Albeona*, *Voluna*, *Pellonia*, all diligent and circumspect about men. *Pellonia*, she keeps off and beats back their enemies. Then there is *Agenoria*, *Sirena*, and *Stimula*, which stirs up men, and accites them to some action or other. *Numeria*, to help them in numbers, and to make even their accounts. *Augeronia*, she is instead of a Physician to ease their maladies, and to prevent or help against diseases. *Febris*, which is the Ague, was made a goddesse, and had a Chappell allowed her in the Pallace. *Postueria* and *Oboina*, were two others. *Prosa* directed the tongue in the voluble speaking of Prose. *Sentia*, had predominance over quick and witty sentences. In marriages, child births and funerals, they used the invocation of others, as *Deneverra*, *Interciones*, *Isomidua*, *Manturna*, *Virginenses*, *Lucina*, *Prema*, *Parricida*, *Populonia*, *Mena*, *Tellumone*, *Rusona*, *Nenia*. For corn and graine were *Tutulina*, *Nodinum*, *Volutina*, *Patalina*, *Hosilina*, *Flora*, *Lactucina*, *Natura*, *Averrunca*, and *Rurita*. Ag. inst theees they had *Spineosis*: and to preserve their fruits from blasting, and that they might ripen in time convenient, *Fructela*. *Rurina* was goddesse for the Country, Mountains, and Promontories. *Empanda*, over the Plow-teals, and Countrie pastimes. To these were added *Tanagaea*, *Antevorta*, *Larunda*, *Moneta*, *Larentia*, *Magista*, *Ventilia*, and infinite others. Those which they called

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the

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he had not done to his mind ; which often blotting out, and again seeking to make perfect but in vain, in a great vexation and anger, he cast his pencil (being then full of the same colour) against the table, which hitting in the same place gave to fortunate a dath, that what art could not doe, mere chance and accident made compleat and perfect : and this is the only master piece of Fortune that I have read of. In all Sciences, Artificers set their rules, squares, lines, plummets, measures, numbers, left any particle of their cunning should be conterr'd upon hap or accident. There is a providence even in tuning of an instrument, in slacking or stretching the string ; in the kitchin to sealon meat to the pallate : nor doth any man that hath bought cloath to lute himselfe, kneel down and make his orisons to Fortune, to make them up and fit them to his body. He that hath gathered together abundance of treasure and riches, hath many captives about him, and seruants to attend him, dwels in a Pallace with many porches and gates, sees it furnish'd with costly hangings, sumptuous beds and tables, without true widdome to manage all these, apprehends no true felicity or happiness of life. Therefore one asking *Iphicrates*, why having arms, and bowes, and weapons, and other military ornaments, What kind of man he was that protest not any ? he answere, he was that man that had dominion over all these, and power to use them at his pleasure. Therefore wisedome is neither gold nor silver, nor glory, nor health, nor riches, nor strength, nor beauty ; it is onely that which by knowing how to use them well, makes them laudable and profitable, without which they are meerly vain, barren, yea, and oftentimes damnable, and to him that enjoies them, brings trouble and shame. I will conclude this tractate with the saying of the Poet,

*Vires exigue sunt mortalium
Sed cæluditate multiplicet,
Bellus Maris & Terræ stet,
Et sub cælo voluntaria omnia homo domat.
Small is the strength of mortal man,
Yet full of craft and shrewd :
Sea and land monsters he can tame,
And bring birds to his will.*

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Of the Goddesses called Selectæ.

These Goddesses were honoured amongst the Gentiles *Canina*, *Lenana*, *Edulica*, *Potina*, and *Statana* ; these as they are opinionated, have the government of children in their infancy, till they find their feet, and can stand, or begin to go. *Canina* looks to them in their swathing bands, whilst they are bound up and mantled. *Lenana* lifts them from the earth when they chance to fall, and keeps them from breaking or spoiling their faces. *Edulica* and *Potina*, have the charge of the meat and drink by the nurses provided for them. *Fabulana* teacheth them when they begin to prattle ; and *Vagitana* to still them, lest they shold spoil themselves by too forcible crying. *Libentina*, is a bawdy goddesse, and an overseer of their lusts and pleasures. There are likewise *Aldonea*, *Albtona*, *Volutna*, *Pellonia*, all diligent and circumspect about men. *Pellonia*, she keeps off and beats back their enemies. Then there is *Agenoria*, *Srenua*, and *Stimula*, which stirs up men, and accites them to some action or other. *Numeria*, to help them in numbers, and to make even their accounts. *Augeronia*, she is instead of a Physician to ease their maladies, and to prevent or help against diseases. *Febris*, which is the Ague, was made a goddesse, and had a Chappell allowed her in the Pallace. *Postuera* and *O. bma*, were two others. *Prosa* directed the tongue in the voluble speaking of Prose. *Sentia*, had predominance over quick and witty sentences. In marriages, child-births and funerals, they used the invocation of others, as *Deneverra*, *Interci lones*, *Isomiducia*, *Manturna*, *Virginenses*, *Lucina*, *Prema*, *Parrunda*, *Populonia*, *Mena*, *Tellumone*, *Rusona*, *Neria*. For corn and graine were *Tutulina*, *Nodinum*, *Volutina*, *Patalena*, *Hastilina*, *Flora*, *Lactucina*, *Natura*, *Averrunca*, and *Rurina*. Against theees they had *Spineofis* : and to preserve their fruits from blasting, and that they might ripen in time convenient, *Fructesa*. *Rurina* was goddesse for the Country, Mountains, and Promontories. *Empanda*, over the Plow-teasfts, and Countrie pastimes. To these were added *Tanagrea*, *Antevorta*, *Larunda*, *Moneta*, *Larentia*, *Majesta*, *Ventilia*, and infinite others. Those which they called the

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the select goddesses, were in number eight, *Tellus, Ceres, Lucina, Juno, Diana, Minerva, Venus, and Vista.*

Anatis. She was a goddess that was particularly adored by the Lydians, and not known to any other nation : to her service were selected the choise and rickt damosels out of the chiese and principall of the Nobility. These had no sooner beene in her ministerie, and admitted to serve at her Altar, but all modesty and shamefassesse set apart, they exposed their bodies to publick prostitution, by this means to be made more capable of husbands, and better practised against marriage.

Angerona. She was a goddess honoured by the Romans, when the whole City laboured of a disease called the Squinancy, which is an inflammation or fiery heat of the Jaws, breeding a tumour in the throat, which suddenly (if not prevented) suffocates and stops the passage of the breath : In this extremity they offered many sacrifices to her. Her Sacreds and Festivals were called *Angeronalia.* Her Image was, with her finger laid upon her lips. *Pliny* in his second book thus speaks of her : *Angerona*, to whom the Romans use to sacrifice, the thirteenth of the Calends of January, hath her esglies in her Temple, with the mouth cloed or sealed up.

Atergatis. A goddess honoured by the Syrians, so saith *Strabo.* That beyond Euphrates is the great City Bambyce (whom some call Edessa, others Hierapolis) in which *Atergatis* the Syrian goddess hath divine reverence.

Dialis, or *Bona Dea*, was adored by the Roman Matrons, as also by the ordinary women of lese state and quality : to whose sacrifices, no man could be at any time admitted ; of her *Tibullus* speaks,

Sacra bona me ibus non adeunda deo.

Her name was *Dialis*, the daughter, or (as some will have it) the wife of *Fennus*, who was of that modest Temperance and Continencie, that she never went abroad, nor was at any time seen in publick. A great asperion and calumny still lives upon the depositione of *Publ. Claudiuſ*, a noble man of Rome, in that he was so impudent and irreligious, as to violate her rights and ceremonies ; For in her Temple (as *Juvinal* amongst others rememb'res of him) he adulterated *Pompilia* the daughter of *Cnatus Pompeius*, and niece to *Sylla.*

*Strabo.**Tibull. lib. I.**— Nota —**Lib. I.**Of the Goddesses.*

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— Nota bona secreta deæ —

Bubona and *Carna* is the goddesse of oxen, and herds of catteli, all such she takes to her charge : but *Carna* was called *Dea Cardinū*, The goddesse of the hinge or hook, on which the door or gate hangeth or moveth. *Ovid* in his first book *de Fastu*, thus writes ;

Prima dies tibi Carna datur, dea cardinibus eis,

Numine clausa agent claudit aperta suo.

The first daies Carna's; She of doors,

The goddesse is and guide :

She by her power, opes closed gates,

And shuis such as stand wide.

The Ancient writers affirm, that she was held to have predominance over the intails, and all the interiour parts of man or woman : to whom they made their orisons, that she would keep and preserve their hearts, liver, lungs and bowels, free from anguish and the disease of consumption. To her *Brutus* erected a Temple.

Dicē, and Diverra. *Dicē* was one that had power over the Tribunall, or seat of judgement : she had impleiment in taking up quarrels, ending strifes, compounding law-cases, and deciding all contentions whatsoever. Her ministers were called *Dicēste, quasi litem dirempores*, as much in our English tongue, as it we should call them Peace-makers. *Diverra* was a goddesse too, and held in reverence, for no other reason then that she pre'eived them from ominous night birds, called *Scopæ*.

Empanda. She had the charge of all such things as were negligently left open ; where she took the charge, it was held to be more safe then under lock and key.

Feronia. She is a goddesse of the woods memorated by *Virgil* in these words,

Et viridi gaudens Feronia luce,

Feronia rejoicing, and taking pleasure in the green groves.

Flora. She was first a strumpet in Rome, of extraordinary fame, state, and beauty, who by her prostitution attaint'd to such an infinite wealth, that she at her own proper charge, not only repaired, but new built a great part of the walls of Rome. After her death, the people of Rome for her heir : for which bounty they caused her to be deified, and offered unto her divine honours. Her Feasts were calleſ *Floralia*. Of her *Ovid* thus speaks, in his fifth book *Fastorum*.

D 3

Hanc

*Vnde mens impletuit generosa Flore marituis,
Atque ait arbitrium tu dea Floris eris.*

Saxo
Grammaticus.
Tro and *Thor*. These are the names of a goddess and a god, spoken of in the history of *Saxo Grammaticus*.

Furina, Is the goddess of theives; her sacrifices are kept in the night, as best affecting deeds of darknesse. The Etruscians call her the goddess of lots, such as are drawn for the taking up of controversies.

Hippona. She hath the government and protection of Horses, whom hostlers and grooms of stables have in great adoration, her picture is still in the place where their horses stand: of her *Juvenal* speaks in his eighth Satyre.

Horchia, is a goddess worshipped in the City of Etruria, as the genius of the same place. From her the village by, called Horchianus, takes name.

Laverna. She is over theives, who make supplication to her for good and rich booties, as that she would charm the household with sleep, keep the dogs from barking, and the door hinges from cracking, to detend them from shame, and keep them from the gallowes. *Horace* in his first book of Epistles,

Pulchra Laverna

Da mihi satere, da sanctum justumque videri.

Vix. Oh faire Laverna, grant me that I may couisen and deceive; but grant me withall, that I may appear to the world, a just man, and an holy.

Mania was a goddess, and mother of the *Lares*, or household gods, to whom children were used to be offered in sacrifice, for the safety of their familiar friends, that were in travell by land or sea, or in any feare of danger. But *Junius Brutus* in his Consulship, altered the property of that oblation, and changed the innocent lives and blood of Infans, into the heads of garlick and poppie, which served in the Head thereof.

Medetrina, Mellonia, Mena, Murcea, &c.

Medetrina. She was the medicinall goddess, and was called to a *Medendo*, she had power in the ministring of Phyfick, her solemnities were called *Meditinatia*. So likewise *Mellonia* was thought to be goddess and chiefe Patronesse of honie. *Mena* had predominance of some secrets belonging to women. *Murcea*, was the that was worshipped by such as were lazie, idle, and floathfull.

Macrobius. *Nundina*. She was a goddess amongst the Romans, taking her

*govern. S. r.
yrs. 8.*

her denomination of the ninth day, called *dies Lustricus*. In that day children had their names given them, as *Macrobius* relates the males on the ninth day, the females on the eight day after their birth.

Pecunia likewise was numbered among their goddesses.

Pitho, Razinna, Robigo, Rumilia.

Pitho was thought to be the goddess of eloquence: the Latines called her *Suada*.

Razinna, was one amongst the Etruscians, who was to rule in Wedlock, and marriages.

Robigo and *Robigus*, were a two sex deity, of whom the Romans were opinionated, that they could preserve their sheaves and unthreth'd corn from being musty or mouldy. Their Festivals were called *Robigalia*.

Rumilia, was the protectrice of sucking infants, as ancient Writers are of opinion: for *Ruma* signifies *mamma*, a dug, and therefore sucking lambs are called *Subrumi*.

Runcina belongs to the gardens, and is said to be the goddess of weeding; her, the poor women weeders have in great reverence.

Seia, Segesta, Tutilina, &c.

Seia, the ancients report to be the goddess of sowing; and *Segesta* had her name from the binding up of the sheaves: both these had their Temples in Rome in the time of *Pliny*.

Tutilma and *Tutanes* were gods, so called of *Tutando*, preseruing, or keeping safe. *Eanius* calls them *Aviternos*, and *Avilogros*, as much as, Ever liv'd, and ever in the perfectnes and strength of their age; because it was in full power and vigour, not subject to mutability or capable of alteration. In naming of gods, we may as well use the feminine as the masculine, and the masculine as the feminine gender, as *Virgil* speaking of *Venus*.

Discendo & ducente deo Flammam inter & hostes.
Expeditor.

*Down come I, and the god my guide, I make no stay,
But boldly through the enemy and fire I force my way.*

Vacuna dea, was Lady and Governess over those that were vacant, and without busyness; especially had in reverence by swains and husbandmen, who after the gathering of their harvest had a cessation from labour.

Vallania was held to be the goddess of vallies.

Vitula dea, had predominance over youthfull mirth and blan-

blandishments : For *Vitulori* was by the ancient grammarians taken for *gandire*, to be glad or rejoice.

Volupta is held to be the goddess of Pleasure.

Rhaea This goddess hath by the Poets allowed her a Chariot drawn by four Lyons, a Crown upon her head of Cities, Castles and Tewers; and in her hand a golden Scepter. Priests could not offer at her Altar before they were gilded, which order was strictly observed in memory of *Atys* a beautifull Phrygian youth, and much beloved of *Cires*, but would no waies yeeld to her desires : because (as he excuted himselfe) he had a past vow of perpetuall chastity ; but after, not mindfull of his promise (as *Dorytheus Corinthius* in his histories relates) he comprest and deflowered the nymph *Saganides*, of whom he begat *Lydus* and *Tyrhenus*. *Lydus* gave name to Lydia, as *Tyrhenus* to Tyrethia. For this, the enraged goddess strook him with such tuzrie and madnesse that he gilded himselfe, and after would have cut his own throat, had not she commiserating his penitence, transform'd him to a Pine-tree, or as others will have it, restored him to his senses, and made him one of her Eunuch Priests. *Necander* in *Alexipharm* saith, her sacrifices were obserued every new Moon with much tickling of brals, sound of timbrels, and strange vociferation and clamours. Some fable, that *Jupiter* being asleep, and dreaming, let that fall to the earth which may be called *Filus ante patrem*; of which the earth conceiving, produc'd a genius in an humane shape, but of a doubtfull sex, male and female, called *Agdistis*; the gods cut off all that belonged to the masculine sexe, and casting it away, out of that first grew the Almond tree, whose fruit the daughter of the flood *Sangatus* first tasting, and hidding part thereof in her bosome, as they wasted there and vanished, so she began to conceive, and intime grew great and brought forth a son, whom laying out in the wood, he was nurised by a goat, and fostered till he was able to shitt for himselfe. As he grew in years, so he did in beauty, insomuch that he exceeded the ordinary feature of man : of him was *Agdistis* wondrously inamored, who when he should have married with the daughter of the King of Pessinuntium, by the intercomming of *Agdistis*, such a madness posset them both, that not only *Attes*, but his father in law likewise, caused their parts of generation to be cut quite away. *Pausanias* in *Anthaicus* saith (that for his rare beauties sake) *Rhea* selected

Attes

* call'd
Attis.

Attes into her service, and made him her Priest. Those of that order were called *Matragyrite*, as either begging publickly, or going from house to house to demand things necessary for her Offerings : For the Greek word *Meter* signifieth *Mater*, or Mother, and *Agartes*, *Præfigiator* or *Mendicus*, a Jugler or Beggar. She was call'd by divers names, as *Proserpina*, *Isis*, *Cybile*, *Idea*, *Berecynthia*, *Tellus*, *Rhaea*, *Vesta*, *Pandora*, *Phrigia*, *Pylene*, *Dinaymena*, and *Pessinuntia* ; sometimes of the places, sometimes of the cau'rs. *Rhaea* bearing young *Jupiter* in her womb, and ready to be delivered, knowing the predicted cruelty of *Saturn*, who commanded him to be slain, retired her selfe to *Thaumatus* a mountain in Arcadia, fortifyed by *Hoptudamus* and his fellow giants, lest *Saturn* should come with any forcible hostility to oppresse her : this mountain was not far distant from the hill *Melottus* in a part of Lysia, where *Jupiter* was born, and *Saturn* there deluded ; into which place it is not lawfull for any man to enter, only women. *Lucian* in *Nigrino* saith, that the Phrygian pipe was only sufficient to yield musick to her sacrifices, for that was no sooner heard, but they fell into a divine rapture resembling madnesse, neither was the Pine only sacred to her, but the Oak, as witnesseth *Apol-* De diis. l. 3: *lodorus*. *Euphorion* attributes to her the Vine, because out of Argon. l. 1: that wood her Effigies was alwaies cut. *Apollonius* left recorded, that the Milesian Priests accustomed first to sacrifice to *Tæta* and *Silenus*, and after to *Rhaea*, the mother of the gods, whose altars were deckt and adorned with Oaken bowes. By *Rhaea* is meant the earth, or that strength of the earth which is most pertinent and available in the generation of things : She is drawn in a Chariot, because the globe of the earth hangs in the middle of the aire, without supporture, neither inclining or declining to one part or another, and that by nature. About her chariot are wild beasts, the reason is, she is the producter and nourisher of all creatures whatsoever. Deservedly she wears a Crown of Towers and Turrets, being the Queen and Mistresse of so many Towns, Castles, and Cities. By the noise of musick and clamours at her sacrifices, is observed the whistling and blustering of the winds, who are necessary in all the affairs of nature, especially in heat and cold, bearing the showers and tempests to and fro upon their wings, to make foul weather in one place, and a cleer skie in another. Her Chariot is drawn with four Lions, which imports those four brothers,

brothers which blow from the Orient, the Austral, the Occident, and the Septentrion; these are said to be her Coach steeds, and hurry her from place to place because in generation they are much wailing & thereof as all things, as from a fountain derive their original and beginning from her, she is most pertinently called *Abea a fluendo*, of flowing.

Iris or Io. She was the daughter of the flood *Inachus*: and as *Andrietas Timidus* lett written, was no better than a strumpet, who by sorcery and witchcraft sought to attract the love of *Jupiter*, in which busynesse she used the assistance of *Inyx* the daughter of *Pam* and *Echo*, or (as some will have it) of *Medea*: this being discovered to *Juno*, she changed her into a bird which still beareth her name, *Inyx*, which is frequently used amongst witches in their sorceries and incantations: who because she moveth her talle so much and so often, is by the Latines called * *Motafilla*: from the intrails of this bird, with other ingredients, was made a confection which (they say) *Jason* gave to *Medea* to insinuate her, in that expedition which he made to Colchos: this *Ione* or *Io* by the cunning of *Inyx*, lay with *Jupiter* in a cloud, and after to conceal her from *Juno*, he transhap'd her into a Cow: but this juggling being discovered by *Juno*, she begg'd her as a gift and gave her in custody to *Argus* the sonne of *Aristor*, whose hundreded eyes *Mercury* (by the commandement of *Jupiter*) having charmed asleep, he cut off his head and so flew him. In these distractiuns, she past the Ionian sea, which from her beares the name (though *Theompis* and *Archidamus* rather are of opinion, that that Sea took his denomination from *Ionius*, an eminent man of Illyria;) from thence she came to *Hæmus*, and transwasted thence to a gulf of Thracia, which by her was called *Bosphorus*: There were two Bosphori, the one called *Cimmerius*, the other *Thracius* (so much *Prometheus* speaks in his *Eccilus*) she past thence into Scythia, and trailling many seas, that divide and run by Europe and Asia, came at length into *Ægypt*, and by the banks of *Nilus* re-assumed her humane shape: and this hapned neer the City *Iax*, so called of *Io*, after which she brought forth *Epaphus* (as *Strabo* writes) in a cavern or den in *Eubœa* by the *Ægean* sea shore, which place is to this day called * *Aula Bovis*. That she past all these seas in the shape of a Cow, the meaning is, that the ship wherein she sailed, had the image of

of a Cow carryed upon the stern, and therefore was so called. By *Argus* with so many ties, was intended *Argus* a wise and provident King of the Argives, whom *Mercury* having slaine, released her from his servitude. After all her transmarine navigations (being the most beautifull of her time) she was espoused to *Apis*, King of the *Ægyptians*: and by reason she taught them in that Countie the profitable usury arising from agriculture, was esteemed by them a goddess, whose statue her son *Æpaphus* (after he had builded Memphis the great City) caused to be erected. Some more ingeniously and divinely withall, say that *Isca*, by which name the first woman and wife of *Adam* was called, imports no more than *Iiss*, whom the *Ægyptians* honoured as the great and most ancient goddess and mother of mankind: for the Latines and Greeks corrupt the pronunciation and etymology of the word, speaking *Iiss* for *Issa* or *Isca*. Therefore as *Isca* is the wife of our great grandfather *Adam*, so by the ancient tradition of the *Ægyptians*, *Iiss* was the wife of *Ossiris* whom the Latines call *Ostrides*, transferring the *Ægyptian* Euphony, to their own Idiomia or proper form of speech.

Ate. *Ate*, whom some call *Læsio*, is the goddesse of Discord or Contention, and by *Homer* termed the daughter of *Jupiter*:

*Ate prisa proles quæ læserit omnes
Mortales.*

Ate the ancient off spring that hath hurt and barmed all
Mankind.

He calls her a certaine woman that to all men hath been obnoxious and perilous alluding (no doubt) to the parent of us all, *Eve*, that first transgressed, and by some reliques of truth, with which he was enlightened, for he saith

*Filia prima Iovis quæq; omnes perdidit Ate
Pernicosa—*

As much to say, *Pernicosa* *Ate* the eldest daughter of *Jupiter*, who hath lost us all. In another fable he alludes to the same purpose, where he saith, *Jupiter* notwithstanding he was the most wise of all mortals, yet was in daies of old tempted and deceived of his wife *Juno*. And this *Homer* hath plainly delivered, that the beginning of evill came first from a woman, and by her the wisest of men was beguiled. *Hesiod* (in his book of Weeks and Daies) is of the same opinion, and writes to the same purpose: but in another kind of fable,

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ble, from the old tradition. For saith he, From Pandora a woman of all creatures the most fairest, and first created by the gods, all mischiefs whatsoever were dispesi'd through the face of the whole earth. And though Palephatus in his fabulous narrations, and Pleiades Eutigenius in his *Mythologicus* otherwise interpret Pandora, yet Hesiodus is still constant in the same opinion, as may appear in these verses :

*Namque prius vixere Homines, verum absque labore,
Absque malis morboq; gravi tristiq; senecta:
At mulier raptu de pocto tegmine spirat
Omne mali genus, & morbus curasque molestas.*

Which I thus interpret.

*Man liv'd at first from tedious labours free,
Not knowing ill or grievous maladie,
Nor weak and sad old age : till woman mad
Snatcht from the pot the cover which it had,
Sprinkling thereby o'er mankind, every ill,
Trouble, disease, and care, which haunts us still.*

Therefore the same author in his *Theogonia* (as Cyrilus testifies in his third book against Julian, and in the beginning of the book) calls women *Pulchrum malum*, The faire evill.

Pandora. Of her thus briefly (the better to illustrate the former) Hesiod tells us : that Promætheus upon a time offered two Oxen to Jupiter, and having separated the flesh of either from the bones ; in one of the skins including all the flesh without bones, in the other all the bones without any part of the flesh ; and artificially making them up again, bad Jupiter make chiose of these, which he would have imploied in his sacrifices, who chuse that with the bones : and taking it in great rage to be thus deluded, he to be revenged, took away all fire from the earth, thereby to inflict the greater punishment upon mankind. But Promætheus by the assistance of Minerva, ascended heaven, and with a dried cane or reed, kindled at the Chariot of the Sun (unknown to Jupiter) brought fire down again upon the earth, which Horace expresteth in these words ;

*Audax Iapeti Genus,
Ignem favele malo gentibus intulit.*

The bold issue of Japetus,

By his bad fraud brought fire again among the nations.

This when Jupiter understood, he instantly commanded Vulcan to fashion a woman out of clay, who being the most subtle

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subtle and best furnish't with all kind of arts (so indued by the gods) was theretofore called Pandora. Pausanias In Atticis, informs her the first created of that sex ; she was by Jupiter sent to Prometheus with all the mischiefs that are, included in a box; which he denying, she gave it to Epimetheus ; who taking off the cover or lid, and perceiving all these evils and disasters to rush out at once, he scarce had time to shut it againe, and keep in Hope, which was the lowest and in the bottome. The purpose of the Poets in this, as I can guesse, is, that since Pandora, signifies all arts, all sciences, all gites, it imports thus much for our better understanding, That there is no mischiefe or evill happens to man, which proceeds not from a voluptuous life, which hath all the arts to her ministers and servants : for from them Kings were first instituted and raised to their honours, by them were plots, stratagems, supplantations, and dangerous innovations attempted ; with them grew emulation and envy, discord and contention, thefts, spoiles, wars, slaughters, with all the troubles, cares, vexations, and inconveniences belonging and hereditary to mankind.

Of the Marine Goddesses.

In these, as in the former, I will study to avoid all prolixity, because I am yet but at the start of the race, and measure in my thoughts, the rediousness of the way I am to run, before I can attain the goal intended ; and therefore thus desperately from the Earth, I leap into the Sea, direct me O ye Marine goddesses, and Amphitrite first.

Amphitrite.

Jupiter having expelled Saturn from his Kingdome, by the help of his brothers, Neptune and Pluto, and having cast lots for the tripartite Empire ; the Heaven fell to Jupiter, Hell to Pluto, and the Sea with all the Isles adjacent, to Neptune, who tollteid the love of Amphitrite, but she, not willing to condescend to his amorous purpose, he implioid a Dolphin to negotiate in his behalfe, who dealt so well in the busynesse, that they were not only reconciled, but loone after married. For which, in the perpetuall memory of so great

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great and good an office done to him, he placed him amongst the stars, not far from Capricorn, as *Higinus* hath left remembred in his Fables, and *Aratus* in his Astronomicks: others contend that *Venilia* was the wife of Neptune: but notwithstanding his love to, and marriage with *Amphitrite*, he had many chilidren by other Nymphs, Goddesses and wantons. Of *Lyba* he begot *Phænix*, *Betus*, and *Agenor*: of *Catæno*, *Catænus*: of *Amimone*, *Nauplius*: of *Pylanes*, (of whom a City of Lacoonia bears name) *Avadne*, and *Aone*, from whom the province of *Aonia* takes his denomination; *Phænix* that gave the name to *Phenicia*; and *Athon*, of whom the mountain is so called: as also *Pheaces*, from whence *Pheacia* (now called *Corcyra*) is derived; *Dorus*, that gives name to the *Dorii*; and of *Laides*, the daughter of *Oitus*, *Althepus*; by *Astipatæa* he had *Periclimenus*, and *Erginus*; by *Alcione* the daughter of *Atlas*, *Anathamus*, *Anthas*, and *Hypereces*; by whom certain Cities amongst the Trezenians were erected, and from them took their name. Of *Arne* he had *Betus*: of *Allope* the daughter of *Certion*, *Hippothous*: of *Celiasa*, *Asopus*; of *Brilles*, *Orion*. He begot the *Tritons*, one of *Cilane*, the other of *Amphitrite*: of *Tyrbo*, *Palemon*, and *Netus*: of *Molio*, *Circinus*, and *Emithus*: of *Crisigone*, the daughter of *Altinus*, *Minya*: of *Melanthes*, *Delphus*: of *Catiloe*, *Minius*: of *Pens*, *Erix*: of *Alistra*, *Oigus*: of *Hippothæe*, *Taplus*: he had one *Cygnus* by *Caces*; another by *Scamandrodæs*, by *Tritogenia* the daughter of *Aeolus*: *Minyas* of the Nymph *Alidea*: *Aspledones* of *Cleodora*: *Pernasus* of *Micromœa* (to whom, as *Aesclepeades* relates, he granted a Boar, that fire should walk as firmly and stedfastly upon the water as the land) *Euripilus* and *Euphemus*: Besides these he had another *Euphemus* that was steers man in the Argos, when all the brave Heroes of Greece made their expedition for the golden fleece. As also *Amicus*, *Albion*, *Aclio*, *Antimus*, *Amphimanus*, *Aethusa*, *Aon*, *Alebius*, *Derculus*, *Nelus*, *Pelus*, and *Astræus*, who ignorantly having been infected with his sister *Alyppa*, and the next day their neerestie of blood and affinty being known to him by a ring, he cast himself headlong into a river, and was drowned; which river *Leo Bizantius* writes, was first from him called *Astræus*; and after *Cainus*, of *Caicus* the sonne of *Mercury* and *Orithæa*: moreover these were his children, *Aetorion*, *Borgon*, *Briones*, *Busyrus*, *Certior*, *Crocon*, *Cromas*, *Crysæos*, *Cenæus*, *Christigenæa*, *Crius*, *Dorus*, *Euphemus*, *Ircæus*, *Lamia*

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Lamia the Prophetesse, and *S. billa*, *Hallerhoitius*, *Lestrigone*, *Al'garæus*, *Mesapus*, *Ephialtes*, *Nittæus*, *Melion*, *Nausithous*, *Oibus*, *Occipite*, *Poliphemus*, *Piracmon*, *Phorcus*, *Pelasgus*, *Phæax*, *Pegasus*, *Phœbus*, *Onchestus*, *Teratius*, *Siculus*, *Sicanus*, *Steropes*, *Farns*, *Theseus*, *Hiretus*, and others infinite, besides foure-score whose names are remembred: there are others scarce to be numbered, for as *Zutes* saith in his History,

*filatos animo nim omnes, & omnes strenuos,
Filios & amicos dicunt & amatos à Neptuno.*

Hist. 51.
chil. 2.

All that are high minded, and strong men, were esteemed as the sons and friends and beloved of *Neptune*. *Amphitrite*, signifies nothing else, but the body and matter of all that moist humour which is earth above, below, or within the earth, and for that cause she is called the wife of *Neptune*: *Euripides* in *Cyclope*, takes her for the substance of water it self, *Orpheus* calls her *Glareæ* and *Pisofa*, that is blew and ful of fith, being attributes belonging solely to the goddess of the Sea. And by the Dolphins soliciting the love of *Neptune* to *Amphitrite*, and rec. inciling them, is meant nothing else but to il'lustrate to us That of all the fishes that belong to the sea he is the swiftest, the most active, and apprehensive.

In Cyclop.
In Argonaut.

Thetis or Tethies.

Hesiod calls her the wife of *Oceanus*, who is stiled the father of all the floods, creatures, and gods: because (as *Orpheus*, *Thalys*, and others are of opinion) all things that are bred and born, have need of humour, without which nothing can be begot or made corruptible. *Isacius* hath left recorded, that besides her he had two wives, *Parthenope*, and *Pamphylæ*; by *Parthenope* he had two daughters, *Asia* and *Libia*: by *Pamphylæ*, *Europa*, and *Thracia*: and besides them, three thousand other children, for so many *Hesiod* numbers in his *Theogonia*. This *Thetis* was the daughter of the earth and heaven, and thereto e as *Oceanus* is called the father of the gods, so is she esteemed as the mother of the goddesses. *Emicharmus* calls one *Theris* the daughter of *Chiron* the Centaure: and *Homer* in his hymn to *Apollo*, the child of *Nereus*, which *Rutilius* confirms, as also *Euripides* in *Aphigenia* and in *Aulide*; she was the wife of *Peleus*, and of all women living, the most beauteous, of whom *Apollodorus* thus speaks, They say Jupiter and *Neptune* contended about her Nuptials, but she not willing to incline to Jupiter, because

In Theog.

In Hebes
nupt.

In Anax.

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because she was educated by *Juno*, therefore he in his rage allotted her to be the bride of a mortall man. *Homer* writes that she was angry, being a Marine goddesse, to be the wite of a man, therefore to avoid his embraces, she shifte her selfe into sundry shaptes and figures : but *Peleus* being advised by *Chiron*, notwithstanding all her transformations (as into a *She*, into a *Lion*, and others) never to let go his hold till she returned into her own naturall form, in which he vitiated her, and of her begot *Achilles*; the last shape she took upon her, was a *Sepia*, which is a fish called a *Cuttle*, whose blood is as black as ink ; now because this was done in *Magnesia*, a City of *Theillaly*, the place (as *Zerxes* in his history records) is called *Sepias*: *Pithenætus* and others say that she was not compelled or forced to the marriage of *Peleus*, but that it was solemnized in the mountain *Pelius*, with her full and free consent, where all the gods and goddeses, saving *Discord*, were present, and offred at the weddung, for such hath been the custome from antiquity ; *Pluto* gave a rich *Smaragd*, *Neptune* two gallant steeds, *Xanthus* and *Bellus*; *Vulcan* a knife with an haft richly carved, and some one thing, and some another. By *Peleus* she had more sons then *Achilles*, which every night she used to hide beneath the fire, that what was mortall in them might be consumed : by which they all died save *Achilles*, who was preserved by being, in the day time annointed with *Ambrosia*; wherefore (as *Anestor* in his *Epithalamium* upon *Thetis* espousals relates) he was called *Piresous*, as preserved from the fire, *additur hinc nomen Piresous*. She was the sister of *Titan*, and brought forth *Ephire* (who was after married to *Emmetbus*) and *Pleion*, who as *Ovid* relates in his book *de Fafas*, was the wif. of *Atlas*. There are likewise numbered amongst the daughters of *Oceanus* and *Thetis*, *Acaste*, *Admete*, *Asia* (that gave name to a part of the world, till now called *Asia*) *Clitemene*, *Idy'a*, *Ephire*, *Eudora*, *Eurynome*, *Janira*, *Uriope*, *Me boli*, *Alcibi*, *Plexame*, *Prinno*, *Rhodia*, *Thea*, *Thoe*, *Tiche*, *Xantho*, *Zenca*, *Chloe*, who was beloved of *Apollo*, but being jealous of his affection to *Leucothoe*, she had discovered it to her father *Oceanus*; *Apollo* therefore left her : in griece of which, she vowed an abstinenesse from all sustenance whatsoever, onl with fixt eies still gazing upon the course of the Sun ; which the gods commiserating, changed her into an *Heliotropion*, which is called the Suns flower, which still inclines to what part soever he makes his

*Hist. 46.**Chil. 2.**In prim. ver.**Aeginita-**num.**Lib. 5.**Lib. I.**Of the Goddesses.*

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his progresse. But whether she be *Tethies* or *Thetis*, she is no other than the reputed goddesse of the Sea : her name importing that huge masse of water or element (as *Virgil* in his *Pollio* hath) necessary to the generation of all creatures whatsoever. Towards the East she is called *Indica*, towards the West *Atlantica*, where she divides Spain and *Mauritania*; towards the North, *Pontica* and *Glaciatis*, as likewise *Rubra*, and *Aethopica*, for so *Strabo* relates, as also *Rhianus* in the navigation of *Hanno* the *Carthaginian*. *Stiphilus* in his book *de Thessalia* hath bequeathed to memory, That *Chiron* a wise and skilfull Astrologian, to make *Peleus* the more famous, consulted with the daughter of *Acloris* and *Mirmidon*, and betwixt them published abroad that he by the consent of *Jupiter*, should match with the goddesse *Thetis*, to whose nuptials all the gods came in *She was* great showers and tempests (for he had observed a time called *Phœnix* when he knew great store of raine would fall) and from lomela, that the rumour first grew, That *Peleus* had married *Thetis*. But *Dai洛chus* and *Phericides* report, that *Peleus* having purged himself of the murder of his brother *Phocus*, murdered *Antigone*; others say that he first took *Antigone*, and after her death, *Thetis*; and that *Chiron* being an excellent Chirurgeon, was so callid for the lightnesse and dexterity of hand (which is an excellent gift in the searching and dressing of wounds, in any of that profession.) *Apollodorus* saith, that *Thetis* after many windings and turnings, and transhapes to preserve her virginity, was at length comprest by *Jupiter*. The Nymphs called *Dorides*, were her Ministers and handmaids.

Nereides.

They were the daughters of *Nereus* and *Doris* ; he is said by *Hesiod* to be the son of *Oceanus* and *Thetis*, he is stiled a Prophet or South saier, who as *Horace* tells us, did predict to *Paris* all the calamities that were to succeed at *Troy*. *Apollonius* tells us that his chiefe mansion, or place of residence, is in the *Ægean sea*. The same is, that *Hercules* being sent to fetch the golden apples of the *Hesperides*, and not knowing where abouts they grew, went to the Nymphs that dwel by the banks of *Eridamus*, to be resolved by them: they sent him to demand of *Nereus*, who thinking to delude him by shifting himselfe into sundry shaptes, was notwithstanding held so fast by *Hercules*, that he was forced to ask

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because she was educated by Juno, therefore he in his rage allotted her to be the bride of a mortall man. Homer writes that she was angry, being a Marine goddesse, to be the wife of a man, therefore to avoid his embraces, she shiffted her selfe into sundry shapnes and figures; but Peleus being advited by Chiron, notwithstanding all her transformations (as into fire, into a Lion, and others) never to let go his hold till she returned into her own naturall form, in which he vitiated her, and of her begot *A billes*; the last shape she took upon her, was a Sepia, which is a fish called a Cuttle, whose blood is as black as ink; now because this was done in Magnesia, a City of Theissaly, the place (as Zertzes in his history records) is called Sepias: *Pithenetus* and others say that she was not compelled or forced to the marriage of Peleus, but that it was solemnized in the mountain Pelius, with her full and free consent, where all the gods and goddesse, saying Discord, were present, and offered at the weddung, for such hath been the custome from antiquity; Pluto gave a rich Smaragd, Neptune two gallant steeds, Xanthus and Bellus; Vulcan a knife with an haft richly carved, and some one thing, and some another. By Peleus she had more sons then Achilles, which every night she used to hide beneath the fire, that what was mortall in them might be consumed; by which they all died save Achilles, who was preserved by being in the day time annointed with Ambrosia; therefore (as Amelior in his *Epithalamium* upon *Thetis*' espousals relates) he was called *Piresous*, as preserved from the fire, additur hinc nomen *Piresous*. She was the sister of *Titan*, and brought forth *Ephire* (who was after married to *Epimetheus*) and *Pleione*, who as Ovid relates in his book to *Epimetheus* and *Pleione*, who as Ovid relates in his book to *Ephire*, was the wife of *Atlas*. There are likewise number'd amongst the daughters of *Oceanus* and *Thetis*, *Acaste*, *Admete*, *Sisic* (that gave name to a part of the world, till now called Asia) *Climene*, *Idyia*, *Ephire*, *Eudora*, *Eurynome*, *Janira*, *Liriope*, *Atre*, *bais*, *Atalanta*, *Plexame*, *Prinno*, *Rhodia*, *Theba*, *Theoe*, *Tiche*, *Xanthia*, *Zenoxo*, *Clitie*, who was beloved of Apollo, but being jealous of his affection to *Leucothoe*, she had discovered it to her brother *Orchamus*; Apollo therefore left her: in griece of which, she vowed an abstinenesse from all sustenance whatsoever, only with fixt eies still gazing upon the course of the Sun; which the gods commiserating, changed her into an Heliocropian, which is called the Suns flower, which still inclines to what part soever he makes his

Hift. 46.
Chil. 2.
In primit. ver.
Aeginita-
rum.

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his progresse. But whether she be *Tethies* or *Thetis*, she is no other than the reputed goddesse of the Sea: her name importing that huge masse of water or element (as Virgil in his *Pollio* saith) necessary to the generation of all creatures whatsoever. Towards the East she is called *Indica*, towards the West *Atlantica*, where she divides Spain and Mauritania; towards the North, *Pontica* and *Glaciatis*, as likewise *Rubra*, and *Aethopica*, for so *Strabo* relates, as also *Rbianus* in the navigation of *Hanno* the Carthaginian. *Stiphilus* in his book *de Thessalia* hath bequeathed to memory, That *Chiron* a wise and skilfull Astrologian, to make Peleus the more famous, consulted with the daughter of *Astoris* and *Mirmidon*, and betwixt them published abroad that he by the consent of *Jupiter*, should match with the goddesse *Thetis*, to whose nuptials all the gods came in *She was* great showers and tempests (for he had observed a time called *Phis* when he knew great store of raine would fall) and from lomela, that the rumour first grew, That Peleus had married *Thetis*. But *Dai洛chus* and *Phericles* report, that Peleus having purged himself of the murder of his brother *Phocus*, murdered *Antigone*: others say that he first took *Antigone*, and after her death, *Thetis*; and that *Chiron* being an excellent Chirurgeon, was so call'd for the lightnesse and dexterity of hand (which is an excellent gift in the searching and dressing of wounds, in any of that profession.) *Apollodorus* saith, that *Thetis* after many windings and turnings, and transshaptes to preserve her virginity, was at length comprest by *Jupiter*. The Nymphs called *Dorides*, were her Ministers and handmaids.

Nereides.

They were the daughters of *Nereus* and *Doris*; he is said by *Hesiod* to be the son of *Oceanus* and *Theris*, he is stiled a Prophet or South saier, who as *Horace* tells us, did predict to *Paris* all the calamities that were to succeed at *Troy*. *Apollonius* tells us that his chiefe mansion, or place of residence, is in the *Aegean sea*. The same is, that *Hercules* being sent to fetch the golden apples of the *Hesperides*, and not knowing where abouts they grew, went to the Nymphs that dwel by the banks of *Eridanus*, to be resolved by them: they sent him to demand of *Nereus*, who thinking to delude him by shiffting himself into sundry shapnes, was notwithstanding held so fast by *Hercules*, that he was forced to af-

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sume his own form againe, and tell him ; for so *Ophæus* in his *Argonauticis* informs us. He is said to have a principality in the sea, to be delighted in the company of Nymphs and Damsels ; as also to be the beginning and end of waters ; of whom *Ophæus* in one of his hymns thus sings :

*Tu fundamen aquæ tu terræ Finis, &c. Idem
Principium es cunctis.*

Europides in one of his Tragedies, saith, he was educated and nourised by the waters, and calls him the father of the *Nereides*. He had daughters by *Doris*, the Nymphs *Halia*, *Spiæ*, *Pasitæa*, and *Iygeæ*; *Hesiod* in his *Theogonia* reckons of them to the number of fifty. *Doris* was the sister of *Nereus*; *Horace* and others describe her with green haire. *Theocritus* in *Theßalïis*, saith, that the birds called *Halciones*, were to them most graciefull : some say that they use to dance and revell in the waters, and play about the chariot of *Titan*, as nimblly as fishes. *Homer* in his *Iliads* reckons of that ranck, *Glance*, *Thalia*, *Cymodœe*, *Nesæa*, *Spiæ*, *Thoe*, *Halie*, *Cymothoe*, *Atlae*, *Melite*, *Agane*, *Amphiæoe*, *Lære*, *Doto*, *Proto*, *Pherusa*, *Dinamioe*, *Doris*, *Amphinome*, *Panope*, *Callianira*, *Dixamine*, *Galatæa*, *Amathæa*, *Callianassa*, *Climene*, *Launira*, *Launassa*, *Mera*, *Oribia*. *Hesiod* besides these reckons up *Euræte*, *Sao*, *Eudore*, *Galene*, *Glance*, *Pasithæa*, *Erato*, *Eunice*, *Doro*, *Pherusa*, *Nesæe*, *Protomedæa*, *Doris*, *Panope*, *Hippothoe*, *Hypponoe*, *Cymatolege*, *Cima*, *Sione*, *Halkimeda*, *Glanconome*, *Panta*, *Pantopinia*, *Liagore*, *Evgore*, *Laomedala*, *P. L. nome*, *Antonoe*, *Lasianassa*, *Evarne*, *Psamathæa*, *Menippe*, *Neso*, *Euponpe*, *Iberito*, *Pronoe*, *Nemertes*. *Apollodorus Athenensis* adds to these, *Glaneothoe*, *Nonsthoë*, *Halia*, *Pione*, *Pleisure*, *Calypso*, *Crante*, *Nemeris*, *Detanerra*, *Pollæne*, *Milie*, *Dione*, *Isæa*, *Der. o.*, *Eumolpe*, *Ione*, *Ceto*, *Limnoræa*, and all these are held to be most beautifull, it is therefore thus fabled, That *Cassiope* wife to *Cepheus* King of *Aethiopia*, gloried so much in her beauty, that she held her selfe to be the fairest woman in the world ; and did not onely compare, but preferre her selfe before the Nymphs called *Nereides* : for which, their indignation was kindled against her, and in that high measure, that they sent into those leas a *Whale* of an incredible greatness ; the people consulting with the Oracle, how to appease the goddesses, and free themselves from the monster; answer was returned, That it could not be done, but by exposing their only daughter *Andromeda*, fast bound to a rock that over looked the sea, to be a prey to the sea-Whale ; but she was thence released by the ver-

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the of *Perseus* : and *Cassiope* by this means (as a perpetuall example that all such rashnesse ought to be avoided) translated amongst the stars, for so much *Aratæus* hath left to memory in certain verses interpreted by *Cicero*.

This *Nerius* is for no other reason said to be the son of *Oceanus* and *Tethis*, than to denote unto us the counsell, judgement, and cunning, in guiding and directing ships by sea ; and therefore to have many daughters, which are nothing but inventions, new deviles, stratagems, and changes belonging to navigation. He is therefore said to be a Prophet, because in all arts and disciplines, there is a kind of knowledge, by which we foresee and divine of things to come, for he is held no skilfull navigator, that cannot foretell by the weather, the changes of winds, and certain signs of tempests, thereby to use prevention against them before they suddainly come. He is also said to change himselfe into many figures, to give us to understand, that it is the part of a knowing and understanding man, to arm himselfe against all chances and varietie of things whatsoever. It is therefore required of such a man, to use providence and care in all his affaires and actions, and not to accuse the gods if any thing sinisterly happen unto him through his owne remissness and rashnesse ; since with a prudent and well governed man, their help and assistance is alwaies present.

The daughters of Triton.

Alesander calls *Triton* the son of *Neptune*. *Numenius* in his *Book de pescatoribus*, derives him from *Oceanus* and *Tethis*. *Lycaphron* in those verses wherein he tells of a cup presented unto him by *Medea*, calls him the sonne of *Nereus*. The Poets ascribe to him the invention of the trumpet, and that it was first used in the *Gigomantichia*, the great battell betwixt the gods and the giants ; for in the middest of the skirmish, when the event of the battell grew doubtfull, *Triton* blew so shrill a blast, that the giants thinking it had been the voice of some dreadfull and unknown monster, that undertook the party of the gods, turn'd their backs and fled ; by which accident they obtained a more sudden and safe victory. *Pausanias* calls *Tritia* the daughter of *Triton*, who was at first one of *Minerva's* Priests, who being comprest by *Mars*, brought forth *Menalippus*, but that he had more then her, I have not read.

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Ino. She was the daughter of *Cadmus* and *Harmonia*, who with her son *Melicerta*, were entertained into the number of the Sea-gods; he, by the name of *Palæmon*; she, of *Leucothoe*: both these are said to have predominance over sailors, and power in navigation. That she cast her selfe headlong into the sea, I have before related in the tractate of *Juno*. She was a stepmother, and so prosecuted the children of *Nepheles*, that she would have sacrificed one of them to the gods; for which (as *Polizelus* saith) her husband *Athamas* did prosecute her with such rage, that flying to *Gerania* (a mountaine amongst the *Megarenses*) from a rock called *Maturides*, she cast her selfe and her son into the sea; and of the same opinion is *Pausanias*: some think it hapned at the same time that the *Nereides* were dancing there, and that his body was transported by the waves to *Sisiphus*, from *Exhaenuntia*, where the *Ithmian* pastimes were first celebrated to his remembrance. They of the City *Megæra* affirme, her body to be cast upon their shore, and by *Cleso* and *Tauropolis*, the daughters of *Cleson*, took up and buried. She was afterwards called *Matuta*, as *Cicero* in his *Tuscul.* disputationes, saith, *Ino* the daughter of *Cadmus*, Is she not called by the Greeks *Leucothoe*, and by us *Latines Matuta*? And that she is taken for the morning, is manifest by *Lurectius*, lib. 5. *Pausan* in his *Alessanaicus* saith, that she was first named *Leucothoe* in a small village not far from the City *Corone*, and that she had clemency in the securing and preserving of ships, and pacifying the violent and troubled billowes of the Ocean. *Palæmon* is also called *Portunus*, or the Key-carrier (as one that keeps a key of all the ports and havens, to exclude and keep out all forrein enemies) and the son of *Matuta*, or the Morning; in that time com- monly the winds begin to breath and rise with the departing of night, and because that from the land they rush upon the waters, they are therefore said to cast themselves head-long into the sea; for the morning is the most certain interpreter either of succeeding winds and tempests, or of the countenance of a serene skie, and faire weather. *Strabo* calls *Glaucus* the son of *Anthedon*, a Boeotian; but *Theophrastus* will have him the issue of *Polybus* the son of *Mercury* and *Eubœa*. *Promethidas*, *Heraclæota*, derives him from *Phorbus*, and the Nymph *Pampæa*, born in *Anthedon*, a famous City of Boeotia; *Thelyus* *Atethimneus* in his Bacchick numbers, bring his progenie from *Nopæus*. *Epicus* in one of his

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his hymns, from *Evanthes* the son of Neptune and *Medis*. He is said to have ravish't *Syma* the daughter of *Iclemis* and *Doris*, and to have transported her into Asia; and was after married to *Hidua*, the daughter of *Syndus Scioneus*, one that used to dive and fetch things up from the bottome. But of his issue there is nothing left remembred. It is commented of him, that being a fisherman, and having taken more fishes then he could carry upon his back with ease, and laying down his burden to rest him by the shore, there grew an herb, which the dead fishes no sooner touched or tasted, but they instantly recovered life, and one by one leapt into the sea: he by tasting the same herb to prove the vertue thereof, was forced to leap after them, and so was made a Sea-god: Others are of opinion, that wearied with the tediousnesse of his age, hee willingly drowned himselfe.

The wives and daughters of Proteus.

*Z*etzes in his foure and fortieh history, calls *Pidens*, the sonne of Neptune and the nymph *Phenica*; who travelling from Ægypt into Phlegra, there took to wife *Torone*, by whom he had three sonnes, *Toronus*, *Timilus*, and *Telegonus*, all wicked and bloody minded men, who for their cruelty perisht by the hands of *Hercules*. *Euripides* speaks of one *Psamethes*, a second wife, by whom he had *Theonone* and *Theolymenus*. He had moreover these daughters, *Cavera*, *Rhetia*, and *Idothæa*. This was she that when *Menelaus* doubted of his returne into his countrey (having sojourned somewhat long in Ægypt) counselled him to apparell himselfe and his followers in the fresh skins of Porpoises, and counterfeit themselves to sleep amongst these Sea-caitell, and that about the heat of the day, at what time *Proteus* used to come out of the deeps upon the dry land, and there take a nap with his Porpoises, then to catch fast hold on him sleeping: and notwithstanding all his changeable shapes and figures, not to dismiss him, till he had reduc'd himselfe to his own naturall form, and then hee would predict to him whatsoever was to come. This counsell given by *Idothæa*, Homer excellently expresseth in his fourth book of his *Odyssæa*. It is said of him that he could change himselfe sometimes into water, and again to fire, to wild beasts, birds, trees or serpents, &c. Neither did this mutacion

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of shape belong to him onely ; for we read the like of *Thetis* and *Mestra* or *Metre*, the daughter of *Erechteus* the Thessalian. *Pericles* the son of *Neleus* and *Polymela*, and brother of *Nestor* obtained the same gift of *Neptune* : of him *Euphorion* and *Hesiod* speaks more at large. *Empusa* is remembred by *Aristophanes* to have the same faculty and dexterity in changing her shape : so likewise *Epicharmus*.

*Empusa planta, bos fit, atque vīpera,
Lepisq; musca, pulchra & illa femina :*

Quicquid cupit vel dentq; illa conferat.

*Empusa is made a plant, an ox, a viper,
A stone, a flye, and a fair woman too:
What she desires, that she doth still resemble.*

The Poets (in these changing of shapes, and turning themselves into so many sundry sorts of creatures) impoing nothing else, but the w^tdome of such persons who have searcht into the hidden mysteries of Philology, and acquired the natures and properties of water, fire, herbs, trees, and plants, beasts, birds, and serpents ; in which being perfect, they may be (and not altogether unproperly) said to change themselves into the similitudes of so many creatures.

The daughters of Phorcis:

THIS *Phorcis*, whom the Latines call *Phorcus*, was the sonne of *Terra* and *Pontus*, the Earth and the Sea, as *Hesiod* in his *Theogonia* makes him: But *Plato* will have him to be the issue of *Neptune*, and the Nymphe *Thosea*. He had besides those daughters, begot one *Ceto* the *Phorcidae*, namely, the *Gorgons*; and *Thoosa*, who lay with *Neptune*, and brought forth the Cyclops *Polyphemus*, as *Homer* witnesseth. He is called also the father of the serpent that kept the *Hesperides*, by *Hesiod*. But I will forbear the rest, to speak something of his daughter *Medusa*.

Medusa. She for her lust and immoderate appetite to in chastity, incurred the ire of the gods, being so impudent, as to suffer the imbraces of *Neptune* in the Temple of *Minerva*. There were divers of that name, one the daughter of *Priam*, another of *Sthenelus* and *Nicope*. *Paulanias*, in *Corintiacis* calls her the daughter of *Phorbus*, either of a sea-monster, which I take to be *Phorcus* before mentioned. *Minerva*, for the prophanation of her Temple being grievously incens'd,

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incens'd, thought to punish her in those hairs which a little before were so wondrous pleasing to *Neptune*, and turned them into hissing and crawling snakes ; giving her this power, that whosoever gazed upon her face, should be in the instant converted into stone. *Isacius* is of opinion, that that was not the cause of her calamity, but relates it another way, That *Medusa* was of *Pisidia*, and the fairest of all women, who glorying in her feature, but especially the beauty of her hair, dared to contend with *Pallas*; which arrogant impudency the goddess heinously taking, her hair (in which she so ambitiously gloried) she changed into filthy and terrible snakes, and then gave her that killing look before mentioned ; but pitying at length so generall a mischiefe, incident to mortall men by that means, she sent *Perseus* the son of *Jupiter* and *Danae* (or rather as some wil have it, he was imploied by *Polydectes*, King of the Scythians) to cut off her head, who having before received a hooked skein called *Harpe*, from *Mercury*, and a shield from *Pallas*, came to the sea called *Tritonides*, amongst whose inhabitants she exercised her mischiefe; and first approaching *Pephredo*, and *Ario*, two of the *Phrycide* and of the Gorgonian sisterhood, who were old and wrinkled crones from their nativity, they had betwixt them but one eie and one tooth, which they did use by turns ; and when they went abroad, or when they had no occasion to employ them, laid them up in a casket, for so *Ascilus* relates. He borrowed of them that eie and tooth : neither of which he would restore till they had brought him to the Nymphs with winged shooes, which taking from them, and being armed with the Helmet of *Pluto*, the sword of *Mercury*, and the mirrour of *Pallas*, he fled to *Tarcessus*, a City of Iberiae where the Gorgons then inhabited ; whole heads crawled with adders, whose teeth were like the tusks of a boare, their hands of brass, and their wings of gold; and there arriving, found them asleep, and spying her head in *Minerva*'s glasse, in which he still looked, it directed him so, that at one blow he cut it off, out of whose blood *Pegasus* sprung forth. The other two sisters, *Sthumo* and *Auryale*, awaking, and this seeing, with the loud hissing of these innumerable snakes, made a noise most dreadfull and horrible : From whence *Pallas* first devised the pipe with many heads. The form and shape of these *Phorcidae*, *Hesiod* elegantly describes. *Crisaor* and *Pegasus* were begot of the blood dropping from *Medusa*'s head,

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head, as *Apollonius Rhodius* writes in his building of *Alexandria*. The Gorgons were called *Grae*, as *Zetzes* explices in his two and twentieth History. *Menander* in his book *de Mysteriis*, numbers *Sylla* among the Gorgons, and that they inhabited the Doracian Islands, situate in the Aethiopick sea, which some call Gorgades, of whom they took the names of Gorgones. *Nimphodorus* in his third book of Histories, and *Theopomphus* in his seventeenth, affirm their girdles to be of wreathed vipers: so likewise *Polemo* in his book to *Adaeus* and *Antigonus*. The occasion of these fictions are next to be inquired after. By these *Grae* the daughters of Sea-monsters is apprehended, Knowledge, and such Wisedome as is attained too by Experience. They are said to have but one eye, which they used when they went abroad, because Prudence is not to altogether necessary to those that stay within, and solely apply themselves to domestick affairs; as to such who look into the world, and search after difficulties. Of this Wisedome, or these *Grae* (not impertinently called the sisters of the Gorgons) is meant the pleasures and vain blandishments of the world, with the dangers that appertaine to the life of man: from either of which, no man without the counsele of wisdom can acquit himself: Therefore is *Perseus* said to overcome the Gorgons, not with ut the Helice of *Pluto*, the eye of the *Grae*, the sword of *Mercury*, and the mirror of *Pallas*; all which who shall use aight, shall prove himself to be *Perseus*, the friend and son of *Jupiter*.

Sylla and Charybdis.

Aenilius and *Apollonius*, both nominate *Sylla* to be the daughter of *Phorcia* and *Hecate*: but *Homer*, that her mothers name was *Cratias*, *Charicloides* calls her the issue of *Phorbantes* and *Hecate*: *Stephanorus*, of *Lamia*; *Tymen*, terms her the daughter of the flood *Cratus*. *Pausanias* in *Atticis*, and *Strabo* in l. 8. agree that this *Sylla* was the daughter of *Nysus*, King of the Megarenses, who surprised with the love of King *Melos*, stole from her fathers head that purple lock in which consisted the safety of his own life and Kingdome. The Athenians having invaded his dominion, and seised many of his Townes, and wasted the greatest part of his country by their fierce and bloody incursions, they at length besieged him in the City *Nysaea*. Some are of opinion, that *Nysus* incensed with the foulnesse of that treason, caused her

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to bee cast into the sea, where shee was turned into a sea-monster, *Pausanias* avers, that shee was neither changed into a bird, nor a monster of the sea, nor betrai'd her father, nor was married to *Nysus*, as he had before promised her; but that having surprised *Nysaea*, he caused her to be precipitated into the sea, whose body toss to and fro by the waves of the Ocean, till it was transported as far as the Promontory called *Scyllea*, where her body lay so long upon the continent unburied, till it was devoured by the sea-fouls: this gave place to that table in *Ovid*:

Filia purpureum Nysa furata capillum,

Puppe cadens navis facta resuritur avis.

'Tis said, the daughter having stolen her fathers purple hair, fair falls from the hind-deck of the ship, and thence sores through the

Zenodus saith, that shee was hanged at the stern of *Melos* his ship, and so dragged through the waters till she died: and that *Sylla* the daughter of *Phorcus*, was a damosel of incomparable beauty, and vivified by *Neptune*, which known to *Amphitrite*, shee cast such an invenomous confection into the fountain where shee accustomed to bath her selfe, that it cast her into such a madnesse, that shee drowned her selfe. Of his mind is *Miro Prianus* in his first book *Rerum Messinicarum*. Others imagine, that shee had mutuall consociety with *Glaucus* the sea god, which *Circe* (who was before inamoured of him) understanding, shee sprinkled the well wherein shee used to lave her self with such venomous juice, that from her waist downwards, shee was translated into divers monstrous shapes; which as *Zenodotus Cyrenaeus* saith, was the occasion of the Fable commented upon her. *Iasius* thus describes her deformity; Shee had six heads, the one of a canker-worm, the other of a dog, a third of a Lion, a fourth of a Gorgon, a fifth of a whirl-poole or a Whale, the sixth of a woman. *Homer* in his *Odysses*, describes her with six heads, and twelve feet, every head having three order of teeth. *Virgil* in *Silene* saith, that all ships were wrackt and devoured by those drags that grew beneath her navell.

Charybdis. Shee was likewise a most devouring woman, who having stolne many Oxen from *Hercules*, which he before had taken from *Geryon*, was by *Jupiter* stroke with a thunderbolt, and so transformed into that monster of the sea; others contest, that shee was slaine by *Hercules*, and after so transhap'd; of these divers are diversly opinionated, *Strabo*

so faith, that Homer imagined the vehement flux and reflux of that sea about the concaves of those rocks made so terrible a noise, that therefore the Poets fabulated, that in her sides, and about her interiour parts were the barkings of dogs continually heard. Ifacius writes, that *Sylla* is a prominent promontory over against Rhegium in Sicily, hanging over the sea, under which are many huge and massive stones hollowed by the billowes in whose concavities many sea-monsters inhabit, and when there is shipping in those parts amongst those rocks and shelves, they are either swallowed by *Charybdis* or *Sylla*. *Charybdis* being situate directly against Messina, and *Sylla* against Rhegium: they are therefore said to be women, because afar off these promontories appear as it were in a feminine shape, what fleet soever by the tides and tempests was forc'd upon *Charybdis*, were there shipwrackt, and such as by *Charybdis* were lost on the rocks of *Sylla* were there swallowed. In which fable is included the nature of Virtue and Vice. No man but in the progresse of his life, sailes betwixt these two quicksands: if he incline to one hand more then the other, he is either swallowed by *Sylla*, or devoured by *Charybdis*. What else doth this signifie, but that which Aristotle in his Ethics illustrates, Virtue, which is the medium betwixt two extremes? both which are to be avoided, and the middle, wherein is safety to imbraced; for mans life is nothing else but a continuall navigation betwixt divers molestations of one hand, and tempting and unlawfull pleasures on the other; both which are comprehended in these Syrtes, or places of certaine destruction. For *Sylla* is so called à *spoliando*, or *repando*; of spoiling or grieving; And *Charybdis* of sucking up and swallowing; betwixt which two dangerous, and almost inevitable gulfs, a vertuous and a pious man shall in the greatest storms and tempests (neither inclining to the right, nor the left) securely, and with great safety attain unto his wished harbour. Moreover, where *Sylla* is said to tranship't into this monster, by *Circe*, being so faire and beautifull a creature, What is it but to demonstrate unto us, that all such as digresse from reason, and the true institution of good life and manners, do withall put on a bestiall and brutish shape, since *Circe* imports nothing else then a wanton titillation, inciting us to immoderate and unlawful lusts and pleasures, and so much I guesse was intended by the Poets in these Fables of *Sylla* and *Charybdis*.

The

The Goddesses of the Hills, woods, Groves, and Trees.

It is commemorated by *Plato*, in certain of his verses, that *Hydriades*, the *Hydriades* and *Hamadriades* much delighted in the Nymphs bemusick of *Pan*, who was the god of shepherds, and that they longing to used to dance about him; the first beginning of the *hamo*- the Rivers ny which came from the pipe being invented by him, and and wells, made from his love the nymph *Syrinx*, by *Ladon* changed in- to a reed, the manner was thus, as *Ovid* manifests :

Syrinx one of Diana's traine,
Chasing with her o'er the plain :
And alike with shaft and bow,
Each from other would you know ?
Which is which cannot be told,
Save one was horn, the other gold.
Pan he sees, himselfe makes fine :
In his cap he prickes a pine,
Now groves caresse of his herd,
Sits by brooks to prune his beard,
Meets her and hath mind to woo,
Much he speaks, but more would do.
Still his profers she denies,
He purses, and *Syrinx* flies.
Past her knees her coats up flew,
Pan would fain see something new,
By the leg and knee he guest
('t seems) the beauty of the rest :
Wings it adds unto his pace,
Now the goale he hath in chase.
She adds further to his speed,
Now it is no more then need,
Almost caught, alas (she cries)
Some chaste god my shape disguise.
* *Ladon* bears, and girts her round,
Spies a reed to make sweet sound,
Such is *Syrinx*: wondering *Pan*
Puts it to his pipe anor :
Syrinx thou art mine he said,
So of her his first pipe made.

Ifacius saith, that the Nymph *Echo* was beloved of him, grew. and that by her he had a daughter called *Iringes*, she that to *Astrea* brought the love potion which she presented to *Iason*:

Lib. I. Metam.
The tale of Pan and Syrinx.

* A river of Arcadia compassing the Fen where the reeds first

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Iason: but of *Pan* and *Syrinx*, *Ovid* thus speaks,
Panaque cum preusam sibi jam Syringa putaret
Corpore pro Nymphae calamis tenuisse palustres:
Pan (*flying Syrinx*) when he thought
To have caught about the waist,
'Stead of the Nymphs faire body, he
The fenny reeds imbrac't.

Which reeds being shaken by the wind, making a kind of melody, of these he made his first pipe, which he called after her name. Of the *Satys*, *Silæni*, *Fauni*, and *Silvani*, memorable things have been recorded, but all being masculine, they belong not to this history in hand: therefore I purposely omit them and proceed to our terrene goddesses, and of them briefly.

Oreades.

THese because they were bred upon the Hills and Mountains were said to have a dominion and divine government over them. *Strabo* calls them the daughters of *Phoroneus* and *Hecatæa*, but *Horace* in his *Ilinds*, will have them the issue of *Jupiter* and *Orisfrage*: some hold them to be but five in number, but *Virgil* numbers them to be many, and companions with *Diana* in her hunting.

*Quam mille secute
Hinc atq[ue] hinc glomerantur Oreades.*

Viz. Such as attend *Diana* over the banks of *Eurota*, and over the mountains of *Cinthus*, a thousand of the *Oreades* in her company here and there shining: *Mnasea Parentis* hath bequeathed to memory, that these were the first that abstained from eating flesh, contenting themselves with *Chestnuts* and *Acorns*, and the fruits of trees. One of them called *Melissa*, first found and tasted honey in *Peloponnesus*, with whose taste the Greeks were so pleased, that they call all Bees *Melissa*, after her name: From hence it came, that in the sacreds of *Ceres*, and in all nations the Priests derived their names from her. These Nymphs were supposed to have the charge of hills and mountains, and sometimes of such wild beasts as they pursued in the company of *Diana*: but the protection of private herds or domestick flocks was not conferr'd upon them; so religious were the people of old, that neither publick place, nor private, was destitute of some peculiar and divine power: so likewise every element, herb, root, and tree, or whatsoever

simple

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simple was usefull and medicinable, or obnoxious and hurtfull to the life of man. Those of the mountains were *Oreades* or *Hamadriades*.

The Dryades and Hamadriades.

THe Dryades had predominance over the woods and groves, as *Pomona* over the orchards and gardens. The Hamadriades were the genii of every particular tree; and as *Callimachus* in a Hymn to *Delos* witnesseth of them, they begin with their first plantation, grow with them, and consume and perish as they rot and wither: their number is not agreed upon. *Pausanias* in *Pbocicis*, calls one of them *Tyborera*; in *Arcadicis*, a second, *Erato*; and a third, *Pbigallia*. *Cloudianus* in *landibus Stiliconis*, reckons them seven. *Charon Lampsacenus* produceth one *Rhaecus*, who in the countrie of *Afflyria*, having a goodly faire oake, whose earth shrinking from the root, and being ready to fall; as he was propping and supporting the tree, and supplying the decaied mould about it, the nymph or genius of that tree, which was to perish with it, appeared to him, and after thanks for so great a courtesie, bid him demand of her whatsoever, and it should be granted, since by the repairing of that plant she was still to live: He taken with her beauty, demanded liberty freely to embrace her to his own fill and appetite, to which she instantly yielded. *Apollonius* in his *Argonaut*, tells of the father of one *Paræbius*, who going to cut down an ancient faire oake that had stood many years, a Nymph in like manner appeared unto him, humbly petitioning, that he would spare the tree for her sake, since the age of it, and her, and the lives of both, were limited alike: which he refusing, so enraged the other of her fellowes, that many afflictions befell both himselfe and his posterity. *Mnesimachus* saith, that they are called Dryades, because in their oaks their lives are included; and Hamadriades, because they are born with them; and *Isacius* the interpreter of *Apollo*, because they perish with them. I will conclude these with one tale recited by *Charon Lampsacenus*: *Archus* (saith he) the son of *Jupiter* and *Calisto*, being chacing in the forrests, incountred one of the Hamadriades, who told him how neer she was to ruine, in regard that the river running by had eaten away the earth from the root of such a goodly oak (to which she pointed) and that by saving

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Lib. I.

saving that, he should preserve her : at her intreaty, he turned the stream another way, and supplied the root with earth; for which this Nymph, whose name was *Prospetia*, granted him her free imbraces : of whom he begot *Philotes* and *Aphidantes*. Whether these relations were true or false, is not much to be disputed on ; if false, they were for no other causes devised, but by the superstition of the people of ancient daies, who left nothing unmeditated that might stirre up men to the adoration of the divine powers, since in every thing they demonstrated a deity. If they were spoken as truths, I rather beleive them to be the mere illusions of devils and spirits themselves, than the genii of plants and trees, that made such apparitions.

Of the Goddesses Infernall.

IT lies with much convenience in our way to make discourse of *Pluto*, the third brother of *Saturnus*; of the river *Acheron*, and the properties thereof; Of *Syys*, a flood terrible to the gods themselves, and by which they use to swear; of *Cocytus*, of *Charon*, of *Cerberus*, of the three infernall judges, *Minos*, *Æacus*, and *Rhadamanthus*, of *Tartarus*, with divers others, out of all which many excellent fables, pleasant to read, and profitable to make both morall and divine use of, might be collected; but I skip them of purpose, since I am enjoined to it by promise, for but women only I have now to deal with : It therefore thus follows.

Of the Parcae.

OF *Proserpina* we have treated already amongst the supernall goddesses above, and therefore must necessarily spare her here amongst these below. The Parcae (or fatall goddesses) are three, *Cloho*, *Lachesis*, and *Atropos*. *Ceselius Vindex* he gives them three other names, *Nona*, *Decima*, and *Morta*; and cites this verse of *Livius*, a most ancient Poet,

Quando dies venit quam prefata Morta est.

when the day commeth that Morta hath presaged.

Some calls them the daughters of *Demorgorgon*: others (as *Cicero*)

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cicero) of *Hercbus*, and *Nox*, Hell and Night; by another name, they are called *Fata*, the Fates, as *Seneca*,

Multa ad Fata venere suum dum fata timeant.

As much as to say, Many come to their death whilſt they feare it. They are said moreover to measure the life of man with a spindle and thread which they spin from their distaffe; from which they are called *Lanificæ* by the Poets,

*Lanificas nulli tres exorare pueras
Contigit : observant quem statuere diem.*

The three wool-weaving Sisters none can pray
To change their time, they fix a constant day.

They are said to be inexorable, and by no praiers or incantations be moved to alter the limit of the fixed time, or prorogue the life of man one minute after the date be expired, which was proposed at our births; therefore *Seneca*:

*Nulli sufficere licet :
Nulli scriptum proferre diem.*

The Poets thus distinguish their offices : one begins the life of man, and plucks the towne from the distaffe; the second makes the thread, and continues it; the third cuts it off and so ends it. The first is *Clotho*, whom *Statius* calls *Ferreæ*, or hard hearted; *Seneca*, *Grandæva*, or extreamly aged; *Pontanus*, *Improba*, and *Sedula*, obstinate and yet carefull and diligent. The second, *Lachesis*, called by *Ovid*, *Dura*, hard; by *Martiali*, *Invida*, envious; by *Claudian*, *Ferreæ*, obdure and rude. The third *Atropos*, of whom *Statius*,

*Hos ferrea neverat annos
Atropos*

Some number *Illithia* amongst the Parcae.

Plutarch speaking of the face that is visible within the Oib of the Moon, saith, some are of opinion that the soules of men are resolved into the Moon, as their bodies into the Earth: *Aliquanto post tempore eas quoque animas in se recipit Luna*, at quæ composuit. I. After some time the Moon receives into her selfe those souls which she had before framed, restoring their mindes before lost: (for they are all in a dream, like the soule of *Endimion*) and by coadjuting with the Seminary and vitall powers of the Sun, makes them as new soules. The *Tetra*, that is the number of Foure supplying the body: for she gives nothing after death, who receives towards generation. The Sun takes nothing from, but receives

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receives again the mind which he gives; the Moon both receives and gives, and composeth or makes, and divides; when she makes, she is called *Lucina*; when she divides, *Diana*. So of the three *Parcae*, *Atropos* is placed about the Sun, as the beginning of this new birth; *Clotho* is carried about the Sun, to collect and mingle; *Lachesis* the last, her office is upon the Earth: but these are riddles rather to trouble the brain than profit the understanding. *Parce* the mother of these three sisters, is said to be the daughter of Necessity: doubtless the Ethick writers held these to be most powerfull goddesses, because all things born, or that had subsistence, were thought to be under their jurisdiction and power, and therefore they were imagined by some, to be the daughters of *Jupiter* and *Themis*, because (as the Pythagoreans taught) love gave to every one a body and form suitable to the merits or misdeeds of their former life; or else because the divine Wisdome allotted to every soule, rewards or punishments, as their good deeds or bad deserved, the cause of which division the ancient Writers notwithstanding, understanding, appropriated all to fate and the *Parcae*.

Furye or the Eumenides.

THose whom the Poets call *Furye*. Virgil terms the daughters of *Night* and *Acheron*. Theretore *Galtreus* in his twelth book *de Alexand.* calls them by a fit Epithite, *Noctigine*,

*Ego si dea sum, qua nulla potentior, inter
Noctigenus, si me vestram bene noscet alumnam.*

If I a goddesse be, of whom
Amongst the night born, none
More potent is, it's well you knew
Me for your nurse alone.

By the same law *Mantuan* calls them *Achecontigine*, as born of *Acheron*: they are called by *Lucan* among the infernal, *Canes*, dogs:

— *Stygiasque Canes, in luce superna, Desiliuana.*

In the upper light, I will forsake the Stygian dogs; meaning the sisters. Amongst mortals they are called *Furye*, because they stir up and spur on rage and malice in the hearts of men. They are called also *Eumenides* by an Antiphasis, in a contrary sense, for *Eumenis* signifieth *Bene vobis*, or well wishing, therefore *Ovid*,

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Eumenides tenuere faces de funere raptas.

Their temples and foreheads, instead of hair are said to crawle with snakes and serpents, as witnesseth *Caillus*, *Statius*, *Mantuanus*, in *Apollon.* and others. By *Virgil* they are called *Diræ*.

Ulricesque sedent in Limine diræ

Lactantius in his sixt book *de Vero Cultu*, writes after this manner: There be three affections or passions, which precipitate into all violent and facinerous actions, therefore Poets call them Furies: *Ire*, which covets revenge; Covetousnesse, which desires riches; and *Lust*, whose itching appetite is after all unlawfull pleasure. The first of these Furies, called *Aleia*, discovered by *Virgil*, where he terms her *Luftifica*, as making strife and contention: The second is *Tesphone*, or *Tisiphone*, the daughter of *Acheron*, whom *Ovid* thus delineates,

*Nec mora Tesphone madesactam sanguine sumit,
Importuna faciem, flikidoque cruento madentem:
Induitur pallam tortoque incingitur angue.
Egrediturque domo, luctus comitatur cunctus;
Et pavor, & terror, trepidoque insania vultu.*

Importunate *Tesphone*, without delay makes speed
And snatches up a smoaking brand, which burning seems
A garment on her back she throwes
(to bleed,

All gore, about her waist
A girdle of a wreathed snake
In curl'd knots she makes fast.
So forth she goes; sad mourning she
Attends her at the gate:
Upon her Reys, grim Terror, Feare,
And troubled Madnesse wait.

Clodian in his book of the praises of *Stilico*, calls the third daughter of *Acheron* and *Night*, *Megærat* so likewise *Mantu-*
an de calam temporum, lib. 2. The sacreds that were made to these, were by such as having escaped any dangerous disease, or pestilent sicknesse, had been spared by the fates; and their sacrifices were only done with a sad silence. The Priests were called *Hesichidae*, of a Heroe called *Hesicho*, to whom, before the solemnity, a Ram was still offered, a *Pulema* witnesseth in that work he writ to *Ercolbenes*: It was held a prophanation (saith he) for any of the meaner sort of people to have access to these to these ceremonies, only to these *Hesichides*, whose family was only acceptable to these

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severe goddesses, and in all their oblations had the principall, prime place and precedency. Their Chappell is neer to Cidonum by the Nine ports. All such as sacrificed to them, were in black vesture; and they were alwaies celebrated in the night season, as it is manitest by Apollonius.

Indutam obscuram per noctem vestibus atris

By night their sable habits they put on.

To them was slaine and offered a cole black Ewe, and great with young ready to yeane: neither was there any wine used in their sacrifices, which were called Nephilia. Now because no man should have hope to hide and conceal his own guilt and wickednesse, to the three severe judges of Hell, were given these three ministers; which some call by the name of *Erinnie*, which signifies the pricks and stings of Conscience (the parents of which were born, importing so much) for there is no greater torture or deeper piercing, then a mans own sentence against himselfe. And (compendiously to shut up all) the ancient writers would by these signific unto us, That to a good and just man only, all things are safe; and that innocency and integrity alone, make men fearlesse and constant against all the mutabilitie of fortune, since the like torments of Mind, and troubles of Conscience still attend on all such as are impure and dishonest. Thus having past over the goddesses Coelestiall, Marine, and Infernall, the goddesses Selectae, Terrestriall, and others; lest my discourse might grow too tedious by appearing dull and heavy; and besides, in regard that my purpose is aimed at many, or most of that sex, of what estate and condition soever, to make my worke more succinct and compendious, and to spare you some reading, and my selfe more labour, I will deliver you a multiplicite of histories and tales in few, namely, in a short Epitome give you the arguments of all the Fables of Ovids Metamorphosis which for your better content I shall expicte to you in verse, and with that conclude my first book called *Clio*.

An

*Lib. I.**Of the Goddesses.*

An abstract of all the Fables in the fifteen books
of Ovids *Metamorphosis*, as they follow
in the Poem.

Lib. I.

Chaos into four elements divided,
Each one into their severall place is guided.
And for their sundry creatures, Roorth prepares,
Th' inhabitants of th' earth, sea, heavens, and aire,
Of earth and water man is first begot,
And the four ages next succeed by lot.
Gold, silver next, third Brass, the fourth of iron:
In last of whch, the Giants feed inviron
The spacious earth, and are become the head
Of Nations: of their spilt bloud man's bred.
This wicked generation, Jove (inflated
In high Olympos dwells) if it transluced
Lycan to the shape of wefe) destroys
In a deep dale. Pirha sole injures
The earth, with her Deception: these at last,
By reverent stones belnd their shoulders cast,
Rape, mans generation: other creatures
From earth and moisture breed their several features.
Mong these, the serpent Python is begot,
Him, with an arrow, bright Apollo shot;
In memory of which, Pithæan plates
Are celebrated, even to Cæsars daies.

Yet was no Lawe well knowne on earth to be,
Till Daphne was transform'd into that tree.
Her father grown disconsolate and sad,
The floods (that of his sorrow notice had)
Come to his comfort: Inichus alone,
To Poeneus (Daphnes father) tells his name:
Whose beauteous daughter Io (heaven knowes how)
Jove, after Rape, transforms into a cow.
Argus that had a hundred eyes, her kept,
Whom Mercury so charmed, that he slept:
And after Syrinx transformation had,
His sleepy head, he from his shoulders par'd.
His hundred eyes, whose sights begin to wain,
Juno dispos'd into her Peacockes traine.

F 2

Of the Goddesses.

Lib. I.

To restor'd unto her first shape, beares
young Epaphus ; who being grown to years,
To Phaeton objects, That he was bred
Of mortall strain, and not divinely spred.
The aspiring lad, his mother Climen leaves :
And of his father Phebus he receives
An ominous boon : he, for three daies, bath won
The guidance of the Chariot of the sunne :
By which, the universall globe is sti'd,
Joves thunder strikes the lad that so aspir'd ;
And as a token of that generall wrack,
The sun-burnt Aegipans have since then been black.
Now whilst the sisters (of young Phaeton,
With Cignus for his death-lament and moane,
The Fates (that all our mortall actions scan)
Change these to trees, and him into a swan.
Now Jove surveighs the universe, restor'd
To pristine beauty : saw, and seeing ador'd
The bright Calisto, whom he made a rape,
And vitiated in Diana's shape.
For which, the wrathfull Juno changeth cheare,
And in her rage, rat shapes her to a Beare ;
Whom as young Archius chaceith o'r the plaine,
(Her son) and with his arrow had nigh slayn,
Jove by his power determinates their jars,
Changing both mother and the son to stars.
And now th' enraged Juno having long
Complain'd to old Oceanus her wrong,
Is born to heauen upon her Peacocke train,
Stuck with the eies of Argus lately slayn.
Next must the Crow her snow white braw forgo,
For she despis'd the shape of Corvinus, who
Tis her own transformation, having mourn'd
For faire Niobe to a night-crow turn'd ;
She notwithstanding, to Apollo prates,
And how Coronis plaide him false, relates.
Wrathfull Apollo having rashly slayne
His beauteous love, turns to the Crow againe,
Condemns his habting, and in deep despight,
To cale-black fathars turns his silver white.
Of her and Phebus Eculapius came,
Whose fortunes whilst Ocimboe doth proclaim,

The

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Of the Goddesses.

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The gods (that of prophetick spels have care)
Transmут her to th equinall shape of Mare.
Apollo, that but late the Suns coach steir'd,
Leaving the heavens to keep Admetus herd,
His Oxen stray : Battus to Hermes lies,
Whose faith the god in double habit tries:
And finding him, his falsenesse he so haterd,
That to a Touch-stone Battus is translated.
Thence to the Attick Regions having past,
King Cecrops daughter he enioies at last,
Hercle the faire, whose envious sister bight
Aglaurus ; her, the god of her despight
Turns into stone. Great Jove, Europa spies,
And for her love he leaves th' Olympick skies.
Commanding Mercury, whom Maia bore,
To drive Aegenors catchel to the shore.
Thither Europa comes, sweet flowers to pull,
Her Jove transports to Crete in shape of Bull.

Cadmus her brother, by Aegenor charg'd
To see his sister by some means intarg'd,
In his long search a monstrous Dragon slew ;
From whose sown teeth, men ready armed grew :
With these, he founded Thebes ; after, laments
Actaeons fall, born to such strange events,
Who by Diana to a Hart transform'd,
Was worried by his hounds. Then Cadmus storm'd
At his neer Kinsmans death. This Juno joies,
Who in her late faire Semele distroyes ;
The shape of her Nurse Beroc she assumes,
By whose bad counsell, Semele presumes
To ask her own death. Now some few daies after,
Jove with his Queen dispos'd to mirth and laughter,
Dispute of Venus, and desire to find
which Sex to pleasure should be most inclin'd.
Tiresius (who before both sexes prov'd)
Judgeth the cause on Joves side. Juno mor'l
Deprives him sight ; to recompence his eies,
Jove fits him with the spirit of Prophesies.
His augury Narcissus first made good,
Who gainst all womens loves opposed stood ;
mongst whom the faire Nymph Echo by her sorrow,
Lost all save voice, which she from voice doth borrow ;

Lib. 3.

He;

F 3

Of the Goddesses.

Lib. 13

He, pining with telle-love, was the same bower
(Losing his form) transhap'd into a flower.
Pentheus the sage Bacchus doth deride,
Though he before the truth had prophesied;
For when god Bacchus' rites were celebrated,
One of his Priest (who had before related
Of saylers turn'd to fishes) he keeps bound,
Receiving from the Bacchides many a wound.
This makes the wine gods Orgyes of more fame,
Alcathoe with her sisters mock the same.
And at their distaffs many tales they tell,
First what unto the blaked Moors befall;
Of Phœbus to Eurinome transverst,
By which all lets and troubles are dispers'd,
That he may freely with Leucothoe lie,
For which the jealous Clytie seems to die;
But turns into a Turnsole; they relate
Hermophraditus next (by wondrous fate)
And Salmacis, both in one body mixt.
This done, the sisters in their madnesse fixt,
Convert to Batt, their spindles change to vines,
Their webs to leaves made by the god of wines.
At which whilst Agave rejoic'd, her glee
Is turn'd to discontent, so she may see
Ino and Ariamas of great renown,
Run heading to a rock and thence leape down,
These being made sea gods; whilst the Theban dames
Lament their new change and invoke their names,
Amidst their sorowes and sad funerall mones.
Part are made birds, and part are turn'd to stones.
Cadmus with these calamities distract,
Leaves Thebes, and in Ilyria he seeks rest.
Where with his wife debating 'midst the brakes,
They soon may see each other turn'd to snakes.
Alone A victim still remains intated,
Of all that Bacchus and his Oryges hated.
Perseus his grand-child, of faire Danae bred,
With crooked harp cuts off Gorgones head.
Whose pl. drops as to the earth they fall,
Turn into Serpents, and before him crawl.
All is he changeth into a mountain hie,
Hid all those shackles that Andromeda,

are

Lib. 4.

Lib. 1.

Of the Goddesses.

Are into stones converted & many a bold guest
Intends to interrupt his bridall feast.
Where Phineus, Peleus, and their furious band
Are chang'd to Marble, and before him stand.

Pallas (till now the noble Perseus guide)
Leaves him, and through the aire doth gently glide
To Helicon, there doth the goddesse mean
To view the famous well call'd Hippocrene.
The nine Muse sisters of the Pyrens tell,
And what to the Pyrides befall.
How they contending with the Muses were
Transform'd to Pies, still chattering every where.

By whose example Pallas soon puts on
A Beldams shape transports her selfe anon
To Ariadne, who with her compares,
And having after strife, wrought sundry chares,
Pallas transshaptes her to a spider, leaving
Her antient Arts, to take delight in weaving.
This moves not Niobe, who late had lost
Her children, and in divers turmoils tost,
Is chang'd to stone. Now when the people knew
This portent, they the memory renew
Of the base Lysian rusticks turn'd to Frogs,
And by Diana doom'd to live in bogs.
They Marsias likewise can remember still,
Who ranks his musick with Apollo's quill:
But he that gainst the gods, sought praise to win
In this contention lost both lard, and skin.
When all the neighbouring Cities came to cheare
Distressed Thebes, the Athenians absent were;
And to their sorowes can no comfort bring,
Being at home aw'd by a tyrant King.
Tereus, who the faire Philomel deflowring,
Turns to a Lipwing, in the aire still towring,
As Philomel into a Nightingale,
And Progne to a Swallow. This sad tale
Unto Pandion told, he dies with grife:
In whose sad Kingdome next succeeds as chiefe,
Erechtheus: Ocithaea the faire
His daughter, Boreas to his Kingdome bare.
Of her, b. Caliban and Zethus got:
Amongst the Argonauts these took their lot.

F 4

There

Of the Goddesses.

There Jason the white teeth of serpents siv,
Of which, men arm'd in compleat harness grew.
The waking dragon made to sleep : the Fleece
Of gold from Phalis after brought to Greece.

Lib. 7.

Medea he bears thence ; she by her art
Makes young, old Elion, promising to impart
Like good to Peleus ; to his daughters showing,
From a decrepit Ram, a young Lamb growing :
But slew him by her fraud. Transported thence,
She with Aegeus makes her residence :
Against whom Minos wars, having collected
Men from all places, by his skill directed :
As some from Paros, which long time before,
Arne betray'd, for which she ever wore
The shape of Dav. King Æacus supplies
With Mirmidons, that did from Pismires rise,
King Minos : Cephalus these forces led,
Who seeking to adulterate his own bed,
Prevail'd with Procris : whilst his dogs in chace
Of a wild Fox, both in the selfe same place
Are charg'd to stane. Minos, Alchathoe won.

Lib. 8.

Nilus and Scylla are in shipte foredone,
He to a Hawk, she to a Larke is shiffted,
And through the aire with their light feathers listed.
Thence he returns to Crete, all sad and dul,
Where liv'd the Minotaure, halfe Man, halfe Bull ;
Him Theseus slew, and after doth beguile
Faire Ariadne left in Naxos Isle.
With her god Bacchus engers amorous wars,
And placeth on her head a Crown of stars.
Young Icarus with his old father flies,
And down into the sea drops from the skies.
His death, whil'st Dædalus laments : this sees
The Partridge new transformed. Now by degrees
Theseus wins fame, scarce spoken of before,
Being call'd to hunt the Calidonian Boare ;
Which Meleager slew, and died by th' hand
Of his own mother, in the faull brand.
His sisters with loud shrieks his death proclame,
Being all chang'd into * birds that bear his name.
He visits Achelous in his way,
And all these Islands that but th' other day

* Birds calld Metes,
gliders.

Lib. 1.

were Nymphs and Nai' des which appeared true,
Since the like transformation Lelex knew,
In Baucis and Philemon, whom he sees
Growing before him in the shape of trees.
Their cottage made a Temple for their sakes,
The village where they dwelt, all standing lakes.
Achelous adds to these the transformations
Of Proterus and of Melstra, with the fashions
That he himselfe appeared in, when he prov'd
His strength gainst Hercules ; both dearly lov'd

Faire Deianira ; who having understood
Her husbands scapes, dip't in the Centaures blood
A fatal shirt. Alcides doth expire,
Being asier made a star : Lychas her squire,
Is fixt a sea-rock : whilst Alcmene bies
To Iole, and as they two devise,
She tels her of Galantis, before made
A monstrous weast ; th' other showes the glade,
In which at that time she might growing see
Her elder sister, now grown to a tree.

To them comes Iolaus, in the way
(Made young by Hebe :) Jove himselfe can say
And instance Æacus, this to be true,
From him Milesus fled, and thence withdrew
Himselfe to Asia, from whom descended
Cinnus and Biblis whose hot love extended
To her own brother (as the stories tell)
And weeping, was dissolv'd into a well.
This had appear'd more strange, were it not known
Young Iphis on her marriage day was grown
To be a compleat man ; these nupials saw
Hymen ; and thence he doth himselfe withdraw

To Orpheus sposals, but his bright robes di'd
In funeral black : Euridice the bride
Expires upon her marriage day, being stung
In th' ankle by a snake, when Orpheus sung
His various transformations to the Lyre,
The trees to hear him from all parts desire,
Amongst whom came the Cyppresse and Vine,
The one clasps Cyparissus in her twine,
The other Atis ; every Thrasian fro,
That in his death had hand ; besides them grow,

Of the Goddesses.

Lib. 9.

Lib. 10.

And

Of the Goddesses.

Lib. I.

And are made trees. Bacchus departs from Thrace,
 And because Midas gave Silenus place,
 With entertainments due, to quittance this,
 He gurdons Midas with his golden wish :
 Who f'er wearried with his ravishing dreams,
 Was made to wash him in Pactolus streams.
 They since that time their golden tincture keep
 Still glistring when the Sun shines on the deep.
 Pan's musick and Apollo's, Midas bears,
 And by false sentence gains him Aspes eares.
 Phœbus (this done) an humane shape puts on,
 And build's Troy's wals, to be excell'd by none.
 This city, great Alcides having grac't :
 With Priam's sister, be the valor grac't
 Of Ajax, clamor, who in these brauls
 Was first set foot upon the Dardan wals.
 Peleus weds Thetis, though against her will,
 For though she by her godhead had the skill
 To shif in sundry shapes, yet was comprest,
 And Peleus lodg'd upon her ivorie brest.
 To Ceix he past thence (one of his blood)
 Where he part saw and partly understood
 Dedalion take on him a goshawkes shape,
 And wolfe made stone, that flying thought to scape.
 Soon after this, Alcinor in her bed,
 Dreaming she saw her Lord shippreckt and dead,
 And from the shre his lifelesse body floting,
 Both were made birds ; which some spectators noting,
 Straight call to mind, how * Alcucus before
 Was chang'd into a Sea-gull : him deplore,
 Priam, and all his sons as lost and dead,
 Excepting Paris, who to Greece was sped,
 And brought thence Hellen : him the Greeks pursue
 At Aulis Gulfie they anchor : where in view
 Of the whole fleet, dragon they espie
 Obdur'd to stone. To Troy-ward thence they hie,
 Where Cygnus, on whose skin no steel could bite,
 Was by the great Achilles bruis'd in fight :
 And at the instant made a silver Swan,
 So Cœnus once a woman, now a man,
 Was after likewise to a bird converted.
 This tale 'mongst others Nestor had inserted.

Hesiod.

* Esacis the
sonne of
Priam.

Periclimenes

Lib. I.

Of the Goddesses.

Periclimenes change to her repeats.
 Neptune mean time the other gods intreats
 About Achilles death, being much offend'd
 At his late losse : he dead, Ajax contended
 With the Ulysses for his arms and shirld :
 Ajax disgrac't expies, and in the field
 Where his blood dropt a purple Hycinth grew,
 In memory that Ajax, Ajax slew.
 Troy fall by th' A gives, Hecuba the Queen
 Turns to a sh. dog, keeping still her spleen ;
 Her sad dia after all the gods lament,
 Aurora sheds most tears, still discontent
 For Memnon's death. Æneas leaving Troy,
 To Anius comes, a Prince depriv'd all joy,
 Because his daugh'trs were made house-doves, sad,
 That be of them no greater comfort had.
 Thence past he divers shores, and sundry nations,
 With wonders fill'd, and various transformations.
 Till piercing Italy (yet free from scar)
 With the bold Turnus he begins new war.
 He sends to importune Diomedes aid
 By Venulus : whose fellowes were all made
 Light feathered birds : th' imbarrior deni'd,
 And back returning by a riv'r's side
 Spies a wild Olive, which before had bin
 A lovely shepherd, but now chang'd for sinne.
 Æneas ships are in the haven burn'd,
 But pitied by the gods, to sea nymphs turn'd ;
 Ardea to a bird more strange then these,
 Himselfe into a god call'd Indiges.
 Him, other Kings succeed, and 'mongst the rest,
 Liv'd under Proca (that faire Nymph who best
 Can skill of Gardens) unto whom reported
 The fresh Vertumnus, and Pomona courted ;
 He in an old wives shape to her relates
 The tale of Anaxarites, how the fates
 For her obdureness turn'd her into stone.
 Pomona lifting (and they both alone)
 He to his youthfull shape again retires,
 And in the garden quencht his amorous fires.
 In process under Numitor the King,
 Where earst cold waters slid, now warm baths spring.

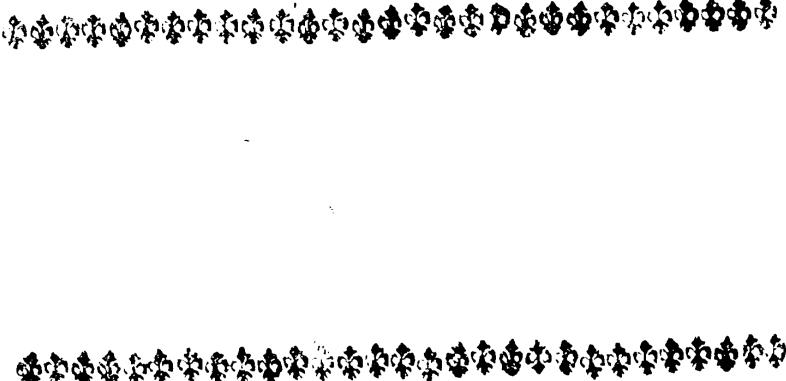
Him

Of the Goddesses.

Lib. I.

Him Romulus succeeding, is created
The god Quirinus, and his wife instated
The goddesse Ocra. Him Numa next ensues,
Who of the birth of Croton aking newes:
He chanc'd on pebbles, who in all mens sight
Once being black, were chang'd to perfect white.
He likewise heard Pythagoras declame
All the transshapes beneath the heavenly steam.
Ægeria next King Numa's death deploring
Not comforted at all with thy restoring,
Hippolitus, nor yet to hear thee tell
Thy change; she wept her selfe into a well.
Nor is this to be wondered, since we see
T' y Lence (oh Romulus) a flourishing tree:
And Cypus to weare horns: (having gone so far)
We end with Julius Caesar made a star.

Explicit lib. primus.
Inscriptus C L I O.



Lib. 2.



THE SECOND BOOK *inscribed E U T E R P E.*

Of the Muses, the Sibils, the Vestals, the Prophetesses, the Hesperides, the Graces, &c.



HE bodies of all reasonable creatures (as Ficinus saith) are naturally pregnant, as having in them the seeds of issue, so likewise is the mind; both, still procreating and bringing forth; as we see at such a time the heire appears; after, the teeth break forth of the gums; at such an age, the beard growes upon the chin, and in time alters and changes colour; and still the naturall faculties are in action. If then the body be so fertile, how much more is the nobler part of man, the Soule and the Mind, plentifully furnisht with these feedes, that long for production? as the instinct of manners, of arts, of disciplines, and such like, which are generated in the breast, and in their fit and due time have their seasonable birth. For no sooner are we past the cradle, but we begin to affect few things good, honest, or profitable: but none at that age acquires after things unknown. It is therefore a consequent, that there is born with us and bred in us, certain notions of those outward things,

Of the Muses.

Lib. 2^a

things, the forms of which we apprehend, and their practice study to imitate. Thus every man, if he will but observe, may by experience find in himselfe. For if we collect our selves to apprehend any problem or mysticall doubt, which is not within the compasse of our present capacity; after deep consideration, and mature deliberation, all the bars and rubs of our fantasie and sences being removed, we retire our selves into a more private and inward contemplation, and then most subtilly reasoning with our selves, we shall by degrees perceive the cloud to vanish, and the truth appeare in full glory and splendour. Therefore when we present our selves unto school Masters, the brain fashioneth in it selfe many Ideas without rule or example, which like a sink and well manur'd field, hath in it the seeds and grounds of many fruitfull sciences; these if a skillfull man take in hand, bring oft-times a crop above expectation. Thus much *Plato* exprest in many places, but in his *Theage* most plainly, *No man* (saith he) *hath of me learnt any thing, though from me, many a one hath gone the more learned.* And as *Socrates* saith, *Me tum exhortante cum bono demonne fuggerente, By my exhortations, and the good Angels suggestion.* With this short preparation, we come now to the Muses, of these innate seeds, the glorious and ever-during fruit. *Hesiod* pronounces them to be the daughters of *Jupiter* and *Memory*, in his *Theogonia*. From hence it seems, the men of *Gnydos* had a custome to select sixty grave and understanding men out of the prime of the nobility, and to commit unto them the affars of the Common-wealthe, and such they called *Amnemodes* or remembrancers. *Alcmaeon* and some few others, call them the daughters of Earth and Heaven. *Pindarus* in one of his Hymns thus speaks to one of them, *Incipe vero Celi filia. Aristarcus and Minnerca* (if we may beleve *Eustathius*) determine, that the Muses were before *Jupiter*, interpreting the word *Musa* the knowledge of the soule, which is a thing no lesse divine then the soule it selfe. To him *Homer* assents, calling it *The celerity of knowledge*. *Plato* in *Cratilo* derives it from diligent search and inquisition, to whom *Pharnutus* in his book entituled, *Of the nature of the gods*, subscribes. Of the same opinion is *Suidas*. They are (theretore saith he) derived from Inquiry, being the originals and causes of all sciences and disciplines; others, as *Cassiodorus*, because they contein in them a conveniencie and concordance of arts: or (to conclude)

Plutarch
in Graecis
petit.

Of the Muses.

Lib. 2.

as *Dodorus* writes, They were therefore called *Muse*, because they comprehend the Art of modulation or tuning, with a consent or agreeing of all other disciplines. Divers authors much differ about their number, *Varro*, as *Servius* witnesseth of him, allowes only three, *Ina*, which is bred by the motion of the water; a second, begot by the sprinkling of aire; a third, meerly arising from the sound of the voice. *Augustine* speaks of a City, which *Gyraldus* names *Sicyon*, the primates of which, of three severall famous workmen, bespake three effigies or images of the Muses, to bestow as a gift upon the Temple of *Apollo*; and which of them could expresse the greatest art and most exquisite workmanship, he to be the best paid for his pains. It so hapned, that their three labours were equally beautifull, and so esteemed, insomuch, that all the nine pieces pleasing generally, they were all bought and dedicated to the Temple. To evey of which, the Poet *Hesiod* after gave a severall Emblem or Motto: Not (saith he) because *Jupiter* had begot nine Muses, but that three Artificers had forged three apiece; and therfore the number of three, because it is easie to observe, that every sound which begets any materiall thing concerning musick, is tripartite by nature: either it proceeds from the voice simply, as to those that sing without an instrument; or with the breath, as the Trumpet, Cornet, or Sackbut; or by the strokes, as the Lute, Harp, or Gittern. The names of these Statue-makers, *Augustine* saith, were *Cephisodotus, Strongilio, and Olimpiosthenes*. *Pausanias* relates, that in times of old, there were acknowledged no more then three, (by *Oto* and *Ephialtes* the sons of *Augeus*) call'd *Meditation, Memory, and song or Musick*. *Archestratus* the Poet, affirms as much; as also, that these two were the first that offered divine sacrifice to the Muses, and imposed these names upon them in *Helicon*. Some authors will approve but two; others will make them up toure, for the excellency of the number, which the Pythagorists held to be so sacred, that by that (as *Plutarch* replies) they used to swear, *Per quaternionem sacrum, qui animae nostrae tradit naturam eternam, &c.* By the holy number of four, which tends to the soule an eternall nature, &c. Some have rail'd them to five; others to seven; *Pierius Macedo*, he increased their number to nine. Some are of opinion, that the names of the nine daughters of *Pierius* were imposed upon the Muses: these are character'd by *Hesiod* in his *Theogonia*.

Theogonia. Lucan in his third Dialogue of the supernall gods, calls the Muses virgins, and such as are contented with their native colour and beauty, he likewise terms them invulnerable, as not to be touch'd or wounded with the wanton darts of Cupid. They were crowned divers waies by divers nations: some bestow Coronets of the palm-tree upon them, some lawrell, others chaplets of roses: to which *Satyrus* seems to allude most elegantly taunting an unlearned woman,

—*Mortua Jacobis*
Nec enim hortulam habes rosarum ex Patria,
—*Then shalt lie dead*
without Pierian roses 'bout thy head.

Cornutus in a book entituled *De natura Deorum*, saith, that there were first only three, according to that number which is attributed to the deity, is the most simple and perfect of all others. Those that made four, as *Cicero*, or five, had reference to the ancient instruments of musick then in use, and which yielded no more severall sounds. Those that approved seven, to the seven liberall arts, alluded the seven Muses. But there are nine received and allowed among us, and that for divers reasons; as first, because the number of nine is held to be virtuall and perfect; being an even four, arising from a first odd; and then oddly to an odd: it is likewise divided and distinguished into three equall odds, then it consists of Triangulars, &c. Besides *Mnemosyne*, who is said to be the mother of the Muses, her name consists of nine letters. *Fulgentius* saith, that the nine Muses, with their brother *Apollo*, import nothing else then the ten modulations of mens voice, therefore is *Apollo's* harp represented with ten strings: so in the Scripture we read of the *Decacord* or *Psaltery*: others moralize it to be the four former teeth, against which the tongue striketh: the two lips, which are the Cymbals or Instruments to fashion the words: the tongue, and the string of the tongue: the Palate, whose concavity begets a sound: the wind pipe which is the passage of the breath; and the lungs which like a paice of bellowes, gives or takes back the air or spirit. *Virgil* of the Muses writes thus;

Clio gestu canens transalpis tempora reddit,
Melpomene tragico proclamat mesta boatus
Comica lascivo gaudet sermone Turlia,
Dulcilo qui calamus Euterpe flatibus uget.

Terp-

Terpsichore affectus cybaris movet, imperat, auget,
Plectra gerens Erato saltat pede, carmine, vuln.
Carmina Calliope libris beroica mandat.
Urania poli motus scrutatur & Astra:
Signat cuncta manu loquunturque Polymnia gestu.
Atantis Apollinie vis has movet undiq. Musas,
In medio residens complectitur omnia Phœbus.
Clio's past ales to after ages sings,
Melpomene with tragick buskin, she
In bellowing breath proclaims disastrous things.
Comick Thalia affects wantonly
To speake and write. The eloquent mans quill
Euterpe undertaketh to inspire
With her learn'd breath. Terpsichore is still
Enfused about the musicke of the Lyre,
Th' affections to command, to move and sway.
But Erato a Rebele bears, and knowes
To tread to it: of herselfe she can the way.
And here to frame the gesture. Number flowres,
In strains heroicke, from Calliope's spin;
which sh: to bank comity. The stars and sphærs,
Urania searcheth, gan't allured men
In the r'ire motion. Polylymnia steers
Action and language, by her hand directed,
which by her help, an O: ator much gracet.
By Phœbus thus the Muses live protected,
He in the midl, the Nine about him placeth.

It may now lastly be demanded by those that are studious of antiquities, Why the Vertues, the Disciplines, the Muses, the devisers and Patrons of all good arts, with divers of the like nature, should rather be comprehended under the feminine sex, by the names of Virgins and women, as also their pictures drawn to the portraiture of d'mosels, then either by masculine nomination, or according to the effigies of men; the rather since not only the Ethnicks and Morall men, but even Christians and Theologists themselves, in all their books and writings which they commit to posterity still continue them under the same gender? for who is ignorant that *Sophia*, which signifies Wisedome, was not from the beginning, and before the world; who is said to be the mother of the three Theologicall Vertues, Faith, Hope, and Charity, and these represented as women? why should the seven liberall Arts,

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Of the Muses.

Lib. 2.

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Melpomene tragic proclamat mesta boatus.
Comica laetivio gaudent sermone *Tuscia*,
Dulciloqui calans *Euterpe* flatibus uget.

Tery-

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Of the Muses.

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Terpsichore affectus cybaris movet, imperat, auget,
Plectra gerens *Erato* saltat pede, carmine, vulnu.
Carmina *Calliope* libris beroica mandat.
Urania poli motus scrutatur & *Astra*:
Signat cuncta manu loquiturque *Polymnia* gestu.
Atentis Apollinis vis has movet undiq; *Musas*,
In medio residens complectitur omnia *Phœbus*.
Clio's past acts to after ages sings,
Melpomene, with tragick buskin, she
In bellowing breath proclaims disastrous things.
Comick Thalia affects wantonly
To speake and write. *The eloquent mans quill*
Euterpe undertaketh to inspire
with her learn'd breath. *Terpsichore* is still
Bussed about the musicke of the Lyre,
The affections to command, to move and sway.
But *Erato* a Rebel bears, and knowes
To tread to it: of h[er] selfe she can the way.
And how to frame the gestwe. Number flowres,
In strains berlich, from *Calliope's* sp'n;
which sh[ould] to booke commit. *The stars and sphars*,
Urania searcheth, an! affloncheth men
In the r true motion. *Polymnia* steeles
Action an i language, by her hand directed,
which by her heip, an O: ator much gracet.
By *Phœbus* thus the *Muses* live protected,
He in the midle, the Nine about him placeth.

It may now lastly be demanded by those that are studious of antiquities, Why the Virtues, the Disciplines, the Muses, the Levellers and Patrons of all good arts, with divers of the like nature, should rather be comprehended under the feminine sex, by the names of Virgins and women, as also their pictures drawn to the portraiture of damsels, then either by masculine nomination, or according to the effigies of men; the rather since not only the Ethnicks and Morall men, but even Christians and Theologists themselves, in all their books and writings which they commit to posterity still continue them under the same gender? for who is ignorant that *Sophia*, which signifies Wisedome, was not from the beginning, and before the world; who is said to be the mother of the three Theologicall Virtues, Faith, Hope, and Charity, and these represented as women? why should the seven liberall Arts,

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be exprest in Womens shapes? why the Nine Muses be the daughters of Jupiter, as all writers agree? why is Wisedome called the Daughter of the Highest, and not rather the Son, as wittiesleth the book of Wisedome? why *Pallas*, otherwise called *Minerva*, not the Sonne, but the Daughter of Jove (of whole braine she was born?) and why the most curious and diligent inquisiters into these curiosities figure the liberall Arts and Disciplines like women, and not rather like men? or by what reason the Muses should be personated rather like Damosels then young men, strenuous and excelling in masculine Vertue? To all these objections, it is briefly answered by *Lilius Gregorius*, as likewise by *Corruetus*, whom some call *Pharnutus*; That by the symbole or semblance of such women, much science is begot, and besides much fruit ariseth from the judgement of the sou l: besides, it was a custome for Virgins of old to play and dance in companies, which excellently fitted the coupling and sisterhood of the sciences: these coherences are called by *Martianus Capella*, *Cicelice*; from whence *Vitruvius* grounded his *Eucilium*: besides, the Greeks *Encyclopaedia* is frequent with *Pliny*, *Plutarch*, and the rest; likewise in *Beroaldus* commentaries upon the golden Aſſe, he adds this one thing worthy observation, to the great honour of the feminine ſex; the four parts of the world have their denominations from women. Asia was ſo called of the Nymph *Asia*, from whom and *Japeribus*, *Prometheus* descended, Europe, of *Europa* the daughter of *Aegenor*; Lybia, which is Africa, of *Lybia* the daughter of *Epaphus*; in like manner, America (ſince discovered) beareth the like female figure; which (as *Beroaldus* ſaith) if the women of our age did truly apprehend, and truly understand, how impolently would they boast of their worth and dignity? how would they glory in vain boſtſ and ostentations, with what continuall chidings would they upbraid their husbands, ſtill casting in their diſhes their own vertues and goodneſſe; ſtill commemorating and urging, that women bear the names of all the four parts of the divided world; that wisedome and the Theologicall Vertues, are personated under the ſex of women; that the Arts, the Disciplines, the Muses, the Graces, and almoſt whatſoever is good, are deciphered both by the names, and in the persons of women: thereto e (I fear) this had been better kept as ſecret as myſteries in Sanctuaries, and not to

to have been published to them in their own mothers tongue, in which they are ſo nimble and voluble; leſt calling a Councill about this argument, it may add to their inſolencies, who have too great an opinion of their own worths already.

I will only ſpeak briefly from what places they took their generall denominations, and ſo proceed to every particular person: They are called *Pierides*, of the mountain *Pieris*, or as ſome will have it of *Pierius*, who had nine daughters: Likewise *Camoenæ à Canendo*, of ſinging; *Heleconides* of the fountain called *Helicon*, that flowed from a mountaine in Boeotia; *Pernassides*, of the hill *Pernassus*, ſituate in the Region of Phocis; *Aonides*, of the Aonian mountain; *Pegasides*, from a ſpring or well ſo called, firſt discovered by the hoof of *Pegasus*, the horſe of *Perſeus*; *Cithereides*, of Citheron, a hill neer to Thebes; *Libethrides*, from a mountaine in Magnesia. *Pimplaides*, from a place in Macedonia; *Ilissiades*, from a flood by Athens; *Theſpiades*, from the Thespians; *Ligæ*, of a people of Lariffina, who aided Xerxes againſt the Greeks; *Castalides*, of the fountain ſo called; *Corycides*, of a hill, or rather a cave amongſt the Delphians; *Pateides*, of a well in Macedonia; *Olympiades*, of the mountaine Olympus; *Ardalides*, of Ardalus the ſonne of Vulcan: of theſe you may further read in *Varro*, *Herodotus*, *Terentianus*, *Plutarchus*, *Pompeius*, *Pausanias*, *Solinus*, *Servius*, *Macrobius*, *Sidonius*, *Placiades*, *Lilius*, *Gregorius*, *Picus Mirandula*, and others.

Clio.

Hefiodus in his *Theogonia* ſaith, that *Clio* is the daughter of Jupiter and *Memoria*, and is the eldest of those Muses, which he was nine nights a getting; ſhe is called *Clio*, *apo ton kleno*, which is *Laudo*, to praile; or of *apo tou elou*, for glory which learned men acquire; or that glory which is conferred on eminent and great men, by the encomiasticks of the Poets, ſo ſaith *Diodorus*: but *Placidus* derives the etymologie of her name, from the cogitation and investigation of Arts and Sciences. Some ſay, that ſhe hath the pre-eminence and government over histories, as *Apollonius* in his Commentaries relates (and therefore at this time I am to invoke her aid and affiſtance in the prosecution and perfecting of this work in hand.) She is moreover, taken

* Or fate-
muse.

for the mother of * *Hymenaeus* and *Hymenaeus*, the god of marriage; who are therefore called the sons of *Clio*, because of their knowledge in History, for to *Johannes Grammaticus* of opinion: the first, the Author of sad and mourning Meditations; the other of pleant and joifull Epithalamions and nuptiall songs, the first in melancholy Elegacks; The last in joyful Iambicks. *Apollodorus* in his first book of the Origin. Not the gods, saith, that *Clio* was betroited with the love of *Pierus* the son of *Magnes*: (by the incensed wrath of *Venus*, because she reproved her for too much dorage on *Athena*) and that by *Pierus*, she had the boy *Hyacinthus*: But that it is she by whom all men are accited and spur'd on to the pereate of honour and glory, whence elle came that magnanimitous and bold enterprise of *Hercules* in that great Campaigne against the sons of *Ixion*? to call to combat all the robacious pyrats at sea, and robbers and spoilers on earth? Tyrants and evill doers to tame? and horrid and dreadfull labours to overcome? the invincible Lyon of Cythiron to tear in pieces? the many headed monster *Hydra* to suffocate and strangle? the Frenandian Boare to sllaughter, and the golden horned Kait to overcome? The ravenous Stymphalides to repell? and all the monsters and terrors of the earth in single monachy to overcome? but to attaine to the *Apeix* and height of fame and glory. What moved *Theseus* (the second *Hercules*) to remove the rocks, and pluck thence and bear away the imhanted strand? the *Mercurie* to kill? the tedious way to Athens to travell? the streights and passages in his journey to clear and free? *Corinna*, with his own proper mace to win? *Victorius Sinis*, the son of *Polydorus*, to oppresse? and many other enterprizes of no lessel rage to acquire and accomplish? What incouraged the Captains and Generals of the Graecian and Roman Empire to such noble achievements, save only the spur of glory to immortallize their names to all perpetuity? So did in Poetry illustrate *Homer*; his eloquence, *Demosthenes*, and his integrity *Aristoteles*. In like manner, others by other means have celebrated their names to posterity, to whom this Encomium may be justly given, Such as have exalte the age and estimation, they tread the illustrious path; for *Actius* and *Caesar* doth habilitate his own name. Such a creature as to live to be exalted, it behoves them auspiciously to begin with. And the act either of consequence or danger.

danger. For so saith *Pindarus* in his sixth Hymn *Olymp*. In the beginning of *air en rprise*, a courageous and an undaunted countenance *ub houffull*. For Virtue, are sensible of dangers. And *H. siod* saith,

Virtutem posuere diffidore parandum.

The gods have placed Virtue, not to be arrived to without sweat and travell.

But it is next to be enquired what the ancient Poets chiefly intimated in this Nymph *Clio*: She is called the daughter of *Jupiter*, and signifies glory. If it be lawfull therefore to acquire glory, and to leave the memory of your noble actions to posterity, far be it we should seek the daughter but from the father, or court her without his consent; who from the memory and contemplation of a deed well done, derives to us a fame, in no age not to be celebrated. She is called *Prima cogitatio*, i. The first thought of seeking knowledge; and because no mans meditations are about that by which he hath nor a purpose to enlarge the dignity of his own name, therefore she is called the first of the Muses. *Plutarch* in his *Symposicon*, divides the nine Muses into two halves; the one to govern and have dominion over pastimes and pleasures, lest any man should foolishly and unadvisedly fall upon actions dishonest or uncomely, stirring them up with songs, dances, and sweet sounding instruments, to vertuous exercises; and retaining and keeping him back from lusts, both unlawfull and pernicious: the other division incourages us, to actions difficult, to affaies serious and of import; and there are *Clio, Calliope, and Thalia*: for all things ought to be done in *Symmetria* and due proportion of mediocrity, that in our sports we slide not into lusts, and in things serious, wee stumble not at the morosity and peevishnesse of age. She had two sons, *Ialmus* and *Hymenaeus*, men of two sundry lots and conditions; the one in no place, but where there was ejulation and mourning; the other where there was ever sport, mirth, banquers, and nuptiall joies. And as *Athenaeus* observes from *Aristophanes*, *In Luctu Ialmus, in nuptiis Hymenaeus*. Nothing else is apprehended by these two brothers of such contrary dispositions, but that all such as seek after glory and the immortality of their names, are sometimes with croffe and simler accidents oppressed, and sometimes with fair and prosperous successles incouraged and puff'd up; singing sometimes the joyfull songs of *Hymenaeus*, and tored at other times

times to be subject to the sad and melancholy howlings of *Ialmus*. And so much of *clio*.

Euterpe.

Every man hath his pleasures and delights, as well wise men as fools : there is no man of so severe gravity, or austere a condition (no not *Timon* himselfe) whose nature is not mollified, and made more tractable with the delight of some one thing or other. One is much pleased with horses of good stomach, another with dogs of excellent scent or swiftnesse, some with wealth, others with honour, and so of the rest ; and thus we passe through the pilgrimage of a life full of infelicities and calamities, with the greater content and ease by pondering some such things in our minds, in which we take the greatest pleasure and comfort. Neither are the wise men without this alacrity, being sometimes extasi'd in the contemplation of things sublime and high. *Plato* in *Philebus* saith he, *As the intemperate man takes pleasure, so doth the temperate man in his temperance ; As the fool is delighted in his foolish opinions and vaine hopes, so is the wise man in his wisedome and constant purposes ; but that their contents are different, and of contrary qualities, no man makes question.* The wise man therefore, and the unwise, have both their pleasures, but so far pre-excelling is the one, as the other is vile, abject, and contemptible : for the one is gorged and surfeited with his delicacies, even to loathing and vomit; the other, inebriated, or rather quickned and inspired with the sprightly nectar of contemplation, flies into the celsitude and majesty of things inscrutable ; neither conteins he himselfe within the narrow and streight empire of this universe, but acquires things above capacity, and transcending nature ; for incited with the deep study of metaphysicall Philosophy, he strives even to trace the steps of infinite majesty, though it be confess that this ambition of his, is both foolish and arrogant, yet is it daring, and noble, that not satisfied with the knowledge of humble and terrene things, pierceth deeper, and aimeth higher, till it attain that perfection of height, that the mind or understanding being filled, may stop at the farthest, as there having fixt non ultra. But this small digression being of *Euterpe*, which word implies nothing else but true delectation or delight, I hope hath not been much

much impertinent. *Hesiod* calls her the second Muse in order, and the daughter of Jupiter and Memory. *Neantibus* in his book entituled *Rerum Graecarum*, calls her the mother of *Themistocles* : but *Amplicrates* in his tractat of illustrious men, contraries that, and affirms the strumpet *Abrotonum* to be his mother. *Euterpe* is called the goddesse of pleasantnesse and jollity, said to be delighted in all sorts of pipes and wind instruments, and to be both their inventresse and guidrelle ; therefore it is not probable or credible, that *Themistocles* should be her son, when at a solemn banquett, as *M. Tullius* witnesseth, he refused the Harp, for which he was accused in that assembly of rudenesse and discourses, or else of want of skill, which was a kind of aspersion in those daies and places. *Galenus* saith, that the *Lib. Sherap* Lyre or Harp (the pipe of which *Euterpe* was the first deviser) were held in great estimation and honour ; these be his words, *As in times of old to play upon the Harp at meetings and banquets, or the like instruments, was held laudable and honest ; so either to deny it, or have no skill in it, was an opprobry and scandall.* *Lycurgus*, though he instituted most hard and levere lawes over the Lacedemonians, yet the practise of musick he did both allow and highly commend, as a solace by which the troublesome burden of labour and travell, might be easilier transmitted. *Favinius* saith, that songs cheare the gally slave at his oare, and the pipe not exquisitely plaid upon, yet the modulation is comfortable to such as are over-craved. The first use of pipes amongst the Greeks, was after certain great victories atchieved, where they were in great opinion of themselves ; but they were after relinquish't in Athens, either because they were held as inciters to wanton meetings, or because they raised a kind of uncomeliness and deformity in the faces of such as plaid upon them. Of these pipes there were divers kinds, That which was made of the *Lote-tree*, was called *Plagiaturon*; that of the *Box-tree*, *Elimon*; that of the *Lawrell tree*, *Hippophorbon*; *Monanthus* was likewile made of the *Lote tree*, and most used at Nuptials, which was called also *Pholingia*. The pipe named *Libe*, called by some *Matros*, was that which was solely attributed to the invention of *Euterpe*, though some bestow it on the mother of the gods. The *Tyrrhenes* used pipes of horn; the *Thebans* made theirs of the shank-bones of Hind calfes ; the *Celeze*, of reeds ; the *Islanders* of the Ocean (as the *Scythæ*, the *Antropagi*, and *Armaspians*)

(Armaspians) of the leg bones of Eagles and Vultures; the Egyptians pipe called *Polyptongos*, is composed of the stalks of Barlie. There be as few rull sorts of this kind of instrument, as it is used amongst sundry nations and places. Certaine it is, though her invention was but poor and wretched at the beginning, yet it increased miraculously: for almost no nation but sing their songs, odes, ditties and hymns, to severall sorts of wind instruments; but especially amongst the Germans in Europe they were in the most frequent use, from whom they had the name of *Tybie*. The interpreters of *Apollonius* and *Rhalius*, affirm that the first invented the Mathematic, or disciplines: others, that she was much practised in Logick. To speak in one word what the Poets materially intended by *Euterpe*, *Plutarch* best expresseth in his *Symposiacos*, all attribute to Euterpe, the contemplation of the truth of nature, seeming no delectations to be more pure, or recreations more faire, than such as have their birth from her. Tis therefore is the consequence and coherence betwixt *Clio* and *Euterpe*, according to *Fulgentius*: we fit in *Clio* acquire Sciences, and Arts, and enterprizes, and by them honour and glory: that obtained, in *Euterpe* we find pleasure and delectations in all such things as we sought and attained; which agree with *Plutarchs* words from *Chrysippus*, I take something to my self which is appropriate to *Euterpe*, that she hath in her that which instructs men in civility and decency. For *Euterpe* importeth to us nothing else but the joy and pleasure which we conceive in following the Muses, and truly apprehending the mysteries of discipline and Science. Therefore with *Oeptianus* in his *Haliensis*, I conclude, *Liborem sequitur gaudium*. i. Joy still follows Labour, And so much of *Euterpe*.

Thalia.

IT is a position, That the lawfull Platonick banquet, doth refresh both the body and the mind: such a one exprest *Athenaeus* in his *Diaophylaxeis*; which signifies *Cœra sapientum, A supper or feast of wise men*, which is a discourse or table, both of pleasure and profit; and of such is the Muse *Thalia* L. dy and Mistresse. For there is nothing that doth better delight the body, refresh the mind, or make chearfull the countenance, then a banquet of that condition and purpose. *Aristotles* saith, That man is composed of a body (which

(which is an earthy masse consisting of spirit and humour) and of a mind which includes two things, namely, Sence and Reason, from which all honest pleasure doth arise and flow, if it be temperately and moderately governed. And *Galen* saith, That in a modest and well disposed banquer, all these occur and meet: For who knowes not, but by such means the members are nourished, the humours renewed, the spirit ref ethed, and the reason after a sort watered? By this we have a cessation from labour, a retirement from care; for the body solace; for the braune encouragement. Take away the hilarities and mirth of feasting and banqueting; the nutriment of love, the community of friendship, and the solace of life, is by such a restraint opprest, and by degrees ad ichilate: for the communion and society of life, is the scope at which moderate banquets aim, and not the lavish invitation to hechting, and intemperate drinking: which *Plutarch* in *Symposiacos*, seems to approve in these words, speaking of the Muse *Thalia*: For that which belongs to surplusage of meat, and superfluity of drink concerns not *Thalia*, who makes a man sociable in his banquets, who otherwise of his own condition is churlish and froward. Therefore is *Thalia* derived of *Calazein*, which as the Greeks give the etymology, is *covenire*, to meet according to appointment, well and contentedly to please the pallat, and satisfie the appetite, and not to gormandise and exceed in surfeit. Therefore the counsell of *Varro* is, that all such banqueters be either musicall or learned, and not to exceed the number of the Graces, or the Muses at most. From such a feast are to be excluded all such as are full of spleen or prone to anger: but such whose ability is smooth, and apt for the time and place, void of all loquacity and superfluous language, that rather sweeten then distast the company; let such be welcome guests to her table: but the gluttonous and fat dishes of *Sardanapalus*, let them be as hatefull as cates sauc'd with poison, and such belly gods appear to thee as dogs and serpents. *Fulgentius* and *Epicharmus Comicus*, saith, that this Muse is the most of all the rest favourable and gracious to Poets, because they love to meet familiarly and fare daintily, to expell sorrow as they would do shame, and melancholy as they would do madness; and this they do with an *Antipharmacum*, composed of neat and brisk wine, which doth smooth and enlighten a wrinkled and cloudy countenance; for *Thalia*

Of the Muses.

Thalia will at no time suffer a Poet to droop in spirit, or his fame to wither, as Virgil saith ;

Nisi tra nesciunt silvas habitare Thalia.

Our Thalia blight not to dwell even in the woods among us.

She is the third in rank, who hath a denomination of *dallie*, that is, Still springing and growing green. *Cornutus* saith, That from that denomination she renewes and re-inspires the decayed life of a Poet : or else because at their fies and jousts meetings, she persuades them to friendly and honest conversation, without brawles or riot ; or lastly (as others will have it) in regard the Poets tame once deservedly gor, shall outlast time, and live with eternity. Many bestow on her the invention of the Comedy ; some make her the first teacher of Agriculture; and others, to be the mother of *Palephatus*, who writ much concerning plantation and inoculating, besides five books *Incredibilium*, or things past believe. Therefore the papers of *Palephatus* grew into an Adage or Proverb, because his books had no credit given to them. Much is spoken of him by *Cicilius* in his *Antique Lection* : But of her there is nothing left save this to speak, That whosoever shall imbrace the Muses, shall purchase to themselves immortality. Therefore *Pindarus* in *Olympiis* calls Poems, The purchases of diuine fame and glory immortall. *Plutarch* in *Quæst. 14.* and in *Symposiac. lib. 9.* will have *Thalia*, *Calliope* and *Clio* to be conversant in things serious, grave, and philosophicall; in divine things to have speculation ; and lastly, to measure all things justly, and weigh them in an even ballance equally : He that can do this, is not only worthy to be reckoned amongst the best of men, but to be numbered even in the catalogue of the gods, of whose memory no age shall ever be silent.

Melpomene.

By sweet modulation, all things are moved. *Plato* in his dialogue *de Furore*, calls her the daughter of *Jupiter*, and voice of *Apollo*; nor without merit, if we but retire our selves, and look back into the originall of things. Her name derived from the Greek dialect, importing *Canere*, to sing ; and *concentum facere*, to make consonat or concord ; which includes the temperature and modulation of the whole world. For what is better moderated or kept within a more due proportion, then melody : For as the many limbs and mem-

*Lib. 2.**Of the Muses.*

members of the body, though they have divers place and motion, and have sundry gifts and offices, yet all their faculties are directed to one busynesse, as having one scope and aime : so the variety that ariseth from divers voices or strings, all agree and meet to make one melody, which as *Plutarch* writes in his book *de Musica*, signifies a * member * *Melos*, of the body. And that every creature living is delighted with harmony, *Plato* doth gather, because the coelestiall spirit from which the world first took life, had his first lively being and existence from musick. *Strabo* writes that the Elephants are made gentle, by the voice and the beating of the timbrell, or the tabor. And *Plutarch* in *Symposiac.* That many brute beasts are much affected to, and delighted in musick : *Nam video, &c.* For I see (saith he) creatures wanting reason are much pleased with harmony ; as the Hart with the pipe, and the Dolphin with the harp and voice : Of which *Pindarus* and *Virgil* are manifest witnesses :

— *Inter Delphinus Arion* —
Which *Arion*, *Plutarch* in his *Convivium* thus elegantly describes.

Quod mare non novit ? quis nescit Ariona tellus ?
Carmine currentes ille tenebat aquas,
Sepe sequens Agnam, &c.

Which I thus English :
What sea, what earth, doth not Arion know ?
Whose verse could make the waters ebbe or flow ;
His voice hath call'd the woofe backe from pursuit
Of the mild lambs, and made his howlings mute.
Oft at his voice, the silly lamb hath staid,
Whilist on his lise the fierce wolfe might have pra'd.
Oft in one shade the hare and hound hath bin,
Both listning to a musick so divine.
The Lionesse and Eve together are
Attentive both : but neither fierce nor jar.
The Prating crowe to Pallas owle is nie,
And quarrels not : the dove, the hawkē sits by.
Oft Cinthia hath beset thine heart on fire,
And made thee sweare, his was thy brothers Lyre.
All the Sicilian Cities are at ones,
And Italy is rapt with thy Lyrick tones.

Bound homewards good Arion shiping takes,
With all the floure his art, or musick makes.

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He fear'd to see the wind and waters rise;
 But there more comfort then a shipwreck lies.
 Behold the Captaine with his sword in hand,
 With all that guilty crew at his command,
 Ingit him round: (he well nigh dead with feare)
 Interacts them their rude violence to forbear:
 Or if so madly they his death desire,
 He first may take some comfort of his Lyre.
 They grant him leave, and smile at his delay;
 He takes his chaplet of the still green Ivy,
 A chaplet which even Phoenix might have tried,
 Then don's a robe in Tyrian purple d'ld;
 And as the swan that dyng sweetly sings,
 So he besakes him to his voice and strings:
 And from th' mirror of these marine knaves,
 Down suddenly he fls into the waves.
 The crooked Dolphin takes him on her back,
 To save Arion from the present wrack.
 She swims, he sings and plies upon his Lyre,
 And paies with musick the swift Dolphins bire.

Five severall sorts of songs.

But to leave to speak of unreasonable creatures. In man there is a peculiar reason above the rest, by which his mind is made pliant and tractable to this modulation, for it insinuates into his bosome loonest. For none is of so rude and rough hewn a disposition, that yeelds not an attention to melody, and is not captivated and surprized with the ravishing sounds of *Melpomene*. In the monuments of ancient writers there are observed five severall sorts of songs: the first Sapphotistic, such were the songs that were used to be relished in the ears of *Chitemenistis*; and all such singers are called *Syphronistai*, according to the Greeks; the second were called Encomiastic, Laudatory; in which the praises of the most excellent men were celebrated; and such were sung by *Achittas*: the third, Dicnetistic, or *Cantus Lugubris*, the mournfull song; the fourth, Oichematic, or *Saltatoria*, the dancing dity; the fifth, Pianistic, such as is in Homers Iliads, and is called *Poean*, or *Pean*; such were Hymns to *Apollo*, not only in a plague time, that the Pest should cease, but for the cessation of war, or any other present mischiefe then immediate whatsoever. *Melpomene* is likewise the chuse, and hath the prime precedency in the Tragedy; as *Virgil* in the verse before remembred,

*Melpomene**Of the Muses.*

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Melpomene, tragico, &c.

Therefore it was the custome in all the Tragedies of old, to annex to the end of every act, a Chorus, with some sad and mournfull song: and the nearer they grew to the catastrophe or conclusion, the songs were set to the more passionate tunes, and sung with the more sorrowfull accent, expresting an augmentation of griefe both in countenance and gesture. Some of the great authors conferre upon her the invention of Rhetorick, of which opinion was *Plautus*, who doth etymologise *Melpomene* from *Molpe*, which signifies the sweetnesse of the voice: for one of the chieft ornaments in an Orator, is, first, Action, then a constancie in Voice, Motion, and Gesture beseeming and comly. Most certain it is, that all these things commented of *Melpomene*, either concerning the derivation of her name, or her invention of arts, meet in this one center (to which so many lines aim) to signifie to us a well-spoken, learned, and eloquent man, from whose lips issue all fecundity and sweetnesse: And that he may attain to this elegancy, which so much graceth an Oratour, behoves him to take counsell of *M. Cicero*, that is to join Wisdome with his Eloquence, and substance and matter to his pronunciation and phrase; by which practise, he may prove to the Common-wealth a most necessary and profitable member. Lastly, *Fulgentius* teacheth, that by this Muse is meant a maid given to meditation: as first, *Clio* begets a will; secondly, *Euterpe* a desire to prosecute that which the will is bent unto; thirdly, *Thalia* to be delighted in that which we have acquired; fourthly, *Melpomene*, to meditate upon that in which we are delighted. And so much for meditation, or the fourth of the Muses.

Terpsichore.

IN the fifth place succeeds *Terpsichore*, whose name is derived à *Tirpo del tho*, and *Koreia tripudium*, that is, delighting in dancing. This Muse hath no lesse reference to Musicke, then *Melpomene* her eldest sister; the one governs the voice, and hath predomiance over songs, the other over dancing and gestures. They are by the great writers much commendid, who therefore make the Muse the inventress of them, being the daughter of *Jupiter*: the originall of dancing they derive from the high heavens, from the order of

*Of the Muses.**Lib. 2.*

of the stars and planets, from their motion, their going forward and return backward; which even at the first creation began in an harmoniacall measure of the celestiall bodies.

Of Dances there be lundry kinds; some took name from the song, and such was called *Emmeletia*, that was held to be Tragicall: a second, was called *Cordax Comica*, or a Country dance; of such *Arriamus* in his Indian Commentaries, remembers us: some bestow the invention of such upon the Satyrs; others affirm that *Bacchus* by his Orgyan leavings or dances, brought the Tyrrhenians, the Indians and Lydians, all warlike nations, to his subjection: Therefore those that were called *Siccinaste*, they confer on him or some of his fellowes and adherents, though the Sicinni were the people of Creer, amongst whom that kind of measure was most celebrated. In what estimation these were of old, may be easily imagined, when no sacrifice was offered at Delos, but dances were the chiefe in all their superstitious ceremonies: The Brachmani, a people of India, morning and evening in their adoration of the Sun, frequently use them. Amongst the Ethiopians, the Thracians, the Aegyptians, the Scythians, their sacreds are not solemnized without them, as first instituted by *Orpheus* and *Museus*. Some dane'd in the honour of *Aars*. The Lacedemonians had them in continuall practise, so likewise the Thessalians; insomuch that the most wise *Socrates* after he was grown in years, practised to dance, and not only gave such exercizes an extraordinary character of commendations, but numbered them amongst the best Sciences. These dances were not in custome without musick, especially in their testivals and sacrifices; for the boies or young men went in the first place, some playing upon harps and pipes, and others selected for the dances: whose custome was, as they tripped and skipped about the Altar, they first proceeded so, that from the left hand, they might incline to the right, to observe the course of the Zodiack; and again, from the right hand turn to the left, to imitate the motion of the *Primum mobile*. *Pindarus* calls *Apollo*, *Orchele*, that is, *Saltator*, a dancer. *Plato* in his first book *de Legum latione*, saith, that the first ground of learning proceeded from the works of *Apollo* and the Muses; holding that man untutored and ignorant, that was not practised in the measures of the Muses, and him accomplished and best instructed that could tread

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tread them with the best agility and cunning. By which it may be conculed, that these *Choreæ* were begot by musick, and fetch'd from the very intrails of number used in verse (which some of Rith mus call *Rime*) and from other Ethick observations: therefore some attribute to her, the invention of that which we call *Humanitatis Disciplina*, which signifies, The discipline of humanity. By the son of *Achelous* she had the *Syrenes* (though *Fulgentius* calls them the daughters of *Caliope*) and by *Mars*, *Bitone*, of whom the Country is called Bitonia; she is therefore rankt in the fift place, and said, *Choreis detectari*, because it is a pleasure and delight to the auditors, for the benefits they received by hearing the mysteries of learning and knowledge manifested and laid open unto them: as it we should say, *Terpsichore*, is a delight in instruction; or, to take a felicity to be instructed. *Fulgentius* will have *Polymnia* to take place before her, his reason is, because after invention or much memory (which is *Polyhymnia*) it is then necessary to judge and determine of that which was before devised and invented. *Cornutus* saith that good men transmit the best and greatest part of their lives in delectation and joy; or else that they bring pleasure and content to all such with whom they shall converse: of which delight this Muse is the patronesse. Others think she was so called, because she was so pleasing to the society of the rest of her sisters: but whence soever she had that name bestowed upon her, it was neither idle nor unniometary; the Fable of this Muse thus much insinuating, that part of the Muses are intentive only upon serious and solid matters, as Philosophy, the Mathematicks, and the like: the rest upon recreations, sports, and pastimes. By which the ancients would teach us, That it is not possible, but he that hath spent most of his age and study upon *Caliope* and *Zyrania*, but shall in that knowledge be most joifull, and filled with all manner of delectation: which pleasure and content they signified by dances, musick and banquets.

Erato.

IN *Plato's* Sanctuaries it is left recorded, that *Amor*, which is love, in Greek called *Erata*, which is the name of the Muse of whom we are now to speak (and by him called the voice of *Hymnus*) is known to be nothing else by such as truly

Iy understand, then the desire of beauty; of which Plotinus makes a threefold distinction, it is either in the Mind, begot by vertue, and that is called *Venustas*, which may extend to a gracetull pleasantnesse in speech, or delectable uirtue, or in the Body, of the lineaments and colour meerrance; or in the Body, of the lineaments and colour meerrance; or in the Body, of the lineaments and colour meerrance; or in the greatest congruity and that is called *Ducus*, which is comlineesse or a sw. einess of proportion; the last is the concordance and pleasantnesse of sounds, which comprehends in it an excellent, though invisible faireness or palemitude.

This threesold beauty hath three fences subservient or agreeing; The interior eie of the Mind, The sight of the Bodie; and the Ear, accommodated and apt for the enter-taining of sounds. Banish them to e from the integrity and perfection of Plato's love are all the ini. minations of fiery lust, and titillations of unlawfull pleasure. Even Socrates, who by the Delphick Oracle was judged the wifest of his time, profest himselfe a twant of this love. In Athens, as oft as any sacreds were made to *Pallas*, so oft were they to the statue of love, which was placed in the same Temple. In the popular ceremonys, Love was honoured of all men. The L. cedemonians (before they affronted or encouerted the torrein enemie) made their oblations to Love, as it he had the power to give them both safety and victory. The band or company, which among the Thebans was called Sacred, consisted on Lovers, and such as were beloved. They had besides, a School or an Academy dedicated to Love. Plato in *Pied-a*, proclaimed Love to be a god, and imminent in both with gods and men, as it is in his *Sympath.* Love is age alged, and wonderfull both to men and gods, and wonderfull altho' o men and gods, and besides many other things, especially for his generation and birth.

Before speaking in his *Theogonia*, saith, that Chios was first made, the Earth and Hell next created, and immediately after them, Love; this is to be understood in an allegori-call fence, and mysticall and obscured: for he doth not by any meanes understand the son of *Venus*, for how can he be born when his mother was not yet come into the world. We must therefore end end he Love more ancient, which is significanc in the name of this Muse called *Erato*; therefore Hesiod deaigneth him born of Chaos and the Earth. Of the same opinion is *Dacus* *Dionysius Areopagita*, for thus he saith, *Love*, or better if you term it divine or angelicall, or spirituall, lively,

according

according to creatures, or naturall; you must understand an inherent and commixt vertue which doth insinuate or intice the su- perior things to the inferior, which doth reconcile things equall nibus, amongst themselves; making them sociable, and equally communicating; and lastly doth pleasantly provoke such things as are infinite, to be converted to matters more sublime and greater to be desired; that like things combustible added to fire already kindled, may make them sparkle and burn afresh. Worthy he is no doubt, who is commended of all men, not only for the nobility of his birth, but the antiquity of his house, as is observed from *Plato*; but great must he needs be of force, to whose Empire both gods and men are subjeeted.

He is besides to be wondred at for his shape and feature, because every man admires that beauty which he best loves. Lastly, he is to be commended, and Encomia sticks to be sung in his praise, for the utility and profit that ariseth from him. Therefore from those before us, for his nobility; from these present with us, for his magnitude and potency; and from those that shall succeed and come after us, for the expected utility, this Love is to be held in great honour and adoration. But the opinion of *Ovid* doth no way assent with the words of *Hesiod*, who saith, *Nunc Erato & tu nomen amoris babes*; deriving the son of *Venus* from the foreaid antiquity; by which he would make him much more elder then his mother. But to speak according to the Greeks, it is delivered unto us by them, that *Erato* was the mother of *Thamira*, she that was the first Inventress of the Amatorious Poem (or love-verles.) The Arcadians will not allow *Erato* in the number of the Muses, only they give her the character of a prophetesse, who was married to *Archas* the son of *Callo* begot by *Jupiter*; and that she was the first publisher of *Pans Oacles*.

Patroclus that commented upon *Hesiod* confers upon her the invention of Poesie; but the Poet himselfe saith, that she first devised dancing; as may appeare by that which I have before interpret-ed.

Ptolemaeus Erato saltat pede,carmine,vultu.

Some of the Greek authors allow her dancing, others musick. *Pharnax* writes, that she was so called from demanding and resolving, which is (more plainly) from questions and answers, which two are much frequent amongst disputants. *Fulgentius* derives her from the invention of Similes,

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Lib. 2.

milies, because that after Science and Memory, is requisite that we devise something resembling that which we have learned. To conclude therefore : *Erato* is a certaine Love born by nature, which the wise men received from the gods. Or (to speak according to *Areopagita*) a certain institution by which *Socrates*, being elevated, and (as it were) rapp'd into an higher element, sung and declared his divine mysteries : before which time (as he hath of himselfe deliver'd) he was altogether ignorant of things Superior or Inferior, Coelestiall or Infernall. Therefore with *Erato* I thus conclude, The force of Love is in all creatures miraculous but in man especially.

Polymnia

In Cant.
Major.

Lib. 16. His Muse purchast to her selte the famous and reverend name of Mother, or one more condigne and excellent, and was of old held in great honour amongst Generals, Princes, Optimates and Emperours. Her name importing nothing else but Memory. *Themistocles* of Athens (as *Tully* affirms) had learn'd the names of all the Citizens. *Cyrus*, with no lesse happy retention, having an infinite army, yet knew every one of his souldiers, and call'd him by his proper name. *Homer* in his *Iliads*, speaks the like of the Arch-Duke *Agamemnon*, who commanded his brother *Mineaus*, from him to goe to evey particular souldier in the camp, and by name to salute them. *Nicias* the Athenian, before he attempted that unfortunate navall battell against the Syracusans, spake to all the Captains and Masters of ships, not only by their own names, but the names of their fathers, and of their Tribes, exhorting and encouraging them to fight valiantly ; for this *Thucidydes* writes of him, Againe, he called every ship-master by his own and his fathers name, remembraunce the vry tribes from whence they were descended. Many have excelled in memory, but especially the Poet *Simonides*, of whom I have thus read, That being invited by one *Scopa* (a fortunate and rich man) to a great feast, where a multitude of his acquaintance, friends and allies were then present, so that all the Tables in his large Hall were furnished and thronged with guests, and every man had took his place, and he amongst the rest; suddenly a hasty message was brought unto him, that two young men attended without to speak with him upon busynesse of great

urgency

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urgence and importance ; he presently arose from his seat, but comming to the gate, saw no man : In this interim whilst he expected them without, the whole structure with the roof and battlements, fell upon those within and slew them all, not leaving one alive; only *Simonides* by this prodigie escaped. Now when the friends of those that perisht came to the place of slaughter, intending to give their allies and acquaintance the due rights of funerall, according to their degrees, but by reason of that confused massacre and multitude of persons there shattered almost to nothing, no man could distinguisht one from the other : *Simonides* by remembraunce in what place every man sat (notwithstanding that confusione) distinguisht the bodies, and gave to every one his friend and kinman to give unto them their due rights of buriall according as their births or offices in the Common-weale deserved. This approves unto us, that order is a chiefe rule in memory ; which *Cicero* himselfe hath observed. *Ammianus Marcellinus* is of opinion that he strengthened and preserved his memory with potions, extracted from the juice of divers drugs and simples. Most requisite and necessary is *Polyhymnia* to all such as shall enter the Chappell where the holy things of the Muses are kept. Whether the memory come by nature or by art, or practise and exercise, who knowes not but all men are retentive of such things as they are first instructed in, and that by nature ; nevertheless it is to be observed, that children and old men, the first have not their memories so perfect, the latter, not so full and strong ; for being in continuall motion, the brains of the one not ripe, and of the other somewhat decayed, answer not to the vascitie or greatnessse of the body, the prime fenses being opprest with an unwieldy and unprofitable burthen : in those likewise that are fat and full of thick and grosse humours, the exact forms of things are not so easily designed or express. ^{* Antistrophon} *Plutarch* in his book of Oracles calls the ^{* Antistrophon} between two Divination : for things past only belong to Memory, and things present are the objects of the senses. *Themistius* joyned that faith, that the Soothsayer deals only in predictions. And have much Plato in his *Philebus* affirms, That memory is neither fense, nor all depending upon imagination, nor understanding, but an habit or affection of these, dency, there with Time added, by which there is made an impression and a concerstrophe or imaginary fancy left in the soule. *Lucian* saith, he that sion by proposeth to himselfe to have Polymnia propitious unto him, conser-

H 2

endevours

Of the Muses.

Lib. 2.

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*Dissensere Deae quarum Polyhymnia prima
Capit —*

The goddesses were at odds, of which Polyhymnia first began.

So Virgil;

Nam verum fateamna amat, Polyhymnia verum.

— we must confess it sooth,

For Polyhymnia nothing loves but truth.

In many places, and by divers Authors, she is sometimes called *Polymlia*, of Memory, and againe *Polyhymnia* of variety in history: In the commentary upon the Argonauts, she is said to be the mistress of the Lyre, or Harp, Hesiod gives Geometry to her, and other of the Greek Poets, Grammer. Cassiodorus in variis, intreating of the Comedy, makes her the first inventress of Mimick action; and Plutarch in Symposia of Histories: For (saith he) She is the remembancer of many. *Polymlia* therefore, or *Polyhymnia*, is called *Multa memoria*, because memory is most behovetull to all such as practise the study of Arts and Disciplines.

De Urania.

From *Polymlia* I proceed to *Urania*, and from Memory we are drawn up to Heaven: for the best remembrancers, as Pliny saith, comprehend the whole world or universe, in which the heavens are included, and all the secrets therein, as much as by investigation can be attained to, have the full and perfect knowledge: for the most secret and hidden things are contained in the heavens above, and therefore such as are expert in them, cannot be ignorant of these lesser and more easie to be apprehended below: Plutarch of *Urania* thus speaks: Plato (as by their steps) hath trav'd all the galls, thinking to find out their faculties by their names. By the same reason we place one of the Muses in the Heavens, and about celiest all things, which is *Urania*: for that which is above hath need of diversity of government, having in universall directresse, which is Nature: where there're ev'rywhere many errors, excess's and transgresses, where the eight remayning are to be transmitted (and one particular Muse

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Of the Muses.

Muse still reserved) one to correct this fault, and another that. *Urania* therefore (according to Plutarch) hath predominance in things coelestiall, which by how much they are above things terrestriall in excellency, they are so much the more difficult. Some stretch the influence of the stars to Zoroaster's magick, in which he was popularly famous, nay more, his name by that art ennobled: notwithstanding, the annals tellise that he was subdued and slain in battell by Ninus. Pompey the great was curiously addicted to these divinations; yet his potency fail'd him, and he dyed a wretched death in Ægypt. Howbeit by these instances it is not to be inferred as the mysticallest and powerfull part of the Mathematicall Disciplines. The inventions of Manilius most indirectly conters it upon *Mercury*. *Plato* in *Epinomide*, would have all that contemplate Astrology, to begin in their youth; such is the excellency of the art, and the difficulty to attain unto it; for these be his words, *Be not ignorant that Astrology is a most wise secret*: for it is necessary, that the true Astronomer be not that man (according to Hesiod) that shall only consider the rising and setting of the stars, but rather, that hath a full inspection into the eight compasses, or circumferences, and how the seven are turned by the first, and in what order every star moves in his own spheare or circle; in which he shall not find any thing which is not miraculous. If therefore the praise of Astronomy be so great, What encomium then is *Urania* worthy, who first illustrated the art? This only shall suffice, that by her is meant coelestiall Astrology, so call'd of the Heaven, for (as Pharnutius saith) *The intire universe, the ancients call'd by the name of Heaven*. So by this means *Urania* is acknowledged to be frequent in all Sciences below, and speculations above whatsoever. Her etymology importing *Sublimia spectantem*, that is, Beholding things sublime and high. Of her Ovid thus;

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H 3 knowledge,

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knowledge, she seems to attract and carry upwards; or, to conclude, because glory and wisedome elevate and erect the mind to the contemplation of things heavenly. *Fulgentius* saith, That some of the Greek authors have left written, that *Linus* was the son of *Urania*; but it is elsewhere found that she was called *Urania* of her father *Uranus*, otherwise stil'd *Caelum*, whom his son *Saturn* after dismembered. *Xenophon* in *Sympos.* remembers, that *Venus* was called *Urania*, speaking also of *Pandemius*: of both their Temples and Altars, the sacrifices to *Pandemius* were called *Radiovoraræ*; those to *Venus Agrotæra*. Some as *Lattantius Placidus* call *Helenæ* that menacing star, *Urania*. In a word, that coelestiall Muse called *Astrologia* or *Urania*, intimates nothing else, then after mature judgement, to deliberate what to speak, what to despise; to make election of what is usefull and profitable, and to cast off what is trifolous and impertinent, is the adjunct of a mind coelestiall, and a wisedome inculpable. Most true there ore is the sentence of *Plato*, who tells us that *Urania* is she that first attracts the eies of our mind to sublime things above, and if it were possible, would draw our selves after.

Epi. 7. de
repub.*Calliope.*

Plat. in Cor. **T**HERE are two things in the mind chiefly predominant, Knowledge and Disposition, which as *Plato* saith, are in continuall and restlesse motion. Knowledge, which by the Sophists under a colour of truth, is abused, with things false and erroneous; and Disposition or Affection, which tempted by the popular Poets, under a bait of delight and pleasure swallowes the hook of many perturbations and distractions; those Orators that are merely superficiall and not seen in the grounds of wisedome, corrupted with idle and vaine reasons, they delude the knowledge, and with unnecessary curiosities precipitate the affection. From Sophists we must altogether beware, as pestilentiall and infectious; from Poets and Oratours, in some kinds, but not in all cates. *Plato* confineth Sophisters every where and from all places, and Poets too, but not all; such only as comment false and scandalous tales of the gods; nor these from all places, but from the Cities only, that is, from the society of young men, and such as are ignorant, prone to perturbation, and not capable of the allegoricall fence included: admitting

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admitting only such as speak well of the gods, sing divine Hymns, and bravely register the acts of noble and illustrious persons; Such is the practise that *Calliope* teacheth her Poets; which practise as *Ficinus* witnesseth, is nothing but the rapture of the soule, with a transmigration into the majesty of the Muses. This Poesie rouleth us from the sleep of the body, to the awaking of the mind, from the darknesse of ignorance to the light of knowledge, from death to life, and from dull oblivion to a contemplation divine and heavenly: But where the wit failes, there is no help to be expected from the invention, for it is not within the compasse of mans capacity to compasse deep and great matters in a moment, for all knowledge is inspired from above. And since Poetry comes not by fortune, nor can be attained to by art, it must consequently be a gift from the gods and Muses. For when *Plato* names the god, he intends *Apollo*; when the Muse, he understands the soules of the spheares; for *Jupiter* is the mind of the deity, who extasies and illuminates *Apollo*, *Apollo* the Muses, the Poets, the Poets inspire their interpreters, the interpreters make impression in the auditors. By divers Muses, divers souls are enlightened, as it is in *Timæus*, that sundry souls are attributed to sundry spheares. The Muse *Calliope*, is a voice resulting or rebounding from the sound of the other spheares, and of the rest the most excellent, who is not only a friend of Poets, *L.2. Theog.* but the companion of Kings, as *He* saith.

*Calliopeque & hac excellentissima est omnium,
Hæc enim & reges venerandos comitatur*

He makes her the mother of *Orpheus*, and to inspire him as *Urania* did the Poet *Museus*; *Chio*, *Homerus*; *Polybimnia*, *Pyn-darus*; *Erato*, *Sapho*; *Melpomene*, *Thamyras*; *Terpsichore*, *Hesiodus*; *Thalia*, *Virgilius*; *Euterpe*, *Pub. Ovidius*. Thus the nine Muses, who have reference and hold correspondence with the nine coelestiall sounds, make one harmony and consent by inspiring nine illustrious Poets; Amongst them *Calliope* is held to be the most ancient. Ancient likewise is Poesie, whose invention is given to *Calliope*, as to the Championess that defends the standard of the Muses. Besides *Orpheus*, some say she had two other sons, *Ialmus* and *Hymenæus*, of whom we speake before. *Hymenæus* was beloved of *Thamyras*, who was the first Poetler of unchast venery. She is also said to have a sonne called *Cymothon*, by *Oeagrus*; some also make the *Syres* the daughters of *Calliope*, others of *Melpomene*:

H 4

Venus

Venus (because *Orpheus* the son of *Calliope* discovered *Adamanus*, whom she had delivered to *Proserpina* to be six months concealed) gave him to be lacerated and torn in pieces by the Thracian women. But now to search what was chiefly aim'd at by the Poets in this Muse *Calliope*: It appears that by her they apprehended the sweetnesse and modulation of song, as taking her denomination à *bona voce*, of a good and tuneable clear voice; therefore she is called *Vox deæ clamantis*, The voice of the calling goddesse; from which they gave her the dominion over the persuasive art of Rhetorick and Poetry. The generall tractare of the Muses, aiming only at this, That the first thing requisite, is to have a will to knowledge and learning; the second, to be delighted in that will; the third, to be constant in that we delight; the fourth, to attain to that in which we are constant; the fifth, to commemorate that which we have attained; the sixth, to make similitude and compare what we have commemorated; the seventh, to judge of those likes which we have made and compared; the eighth, to make elections of such things as thou hast judged; the last, eloquently to speake, and facondiously to delate of that thing of which before thou hast made election. So much *Fulgentius*. And those no doubt that have long and much exercised themselves in these disciplines, and have been the devout adorers of the Muses, the daughters of *Jupiter*, and practised themselves as well in the gentler Sciences as the hidden mysteries of Philosophy, shall not only by their endeavours attain to the perfection of fame and glory, but purchase to themselves incredible joy, pleasure, content and delectation.

A word or two of the Muses in generall, and so conclude with them. They are held to be the soules of the Sphears: *Urania* of the starry heaven, and of that Sphære which is called *Aplanæ*; *Polybimnia* of *Saturn*; *Terpsichore* of *Jupiter*; *Clio*, of *Mars*; *Melpomene*, of the Sunne; *Erato*, of *Venus*; *Euterpe*, of *Mercury*; *Thalia*, of *Luna*. These eight Muses are referred to the eight tones of the sphears; from all which *Calliope*, not till now named amongst them, ariseth and is begot: these being neer to the body that is first moved, which is said to be next to the seat of the supreme deity, are said by *Hesodus* to dance about the Altar of *Jupiter*. But because divers and sundry are the studies of these Muses, therefore by their influence the minds of mortall men are

are inspired with sundry and divers delectations, which (as the Pythagoreans think) descend down upon them from these sphears. Those, over whom the Moon hath predominance, participate of the nature of *Thalia*, and are therefore delighted with comick lasciviousnesse and wantonnesse. Those whom the Sphære of *Saturn* governs, or *Polybimnia*, being of a drie and cold temperature, they are wondrous retentive in the remembrance of things long past. For the dispositions of the mind, and constitutions of the body, have a consonance to the nature of that Planet under which they were born: therefore some are delighted with one study, some another, according to the aspect of the Planet. For example, if *Mercury* be in a good and pleasing aspect, he begets eloquence, fecundity, and elegancy of speech, besides skill and knowledge in many things, but especially in the Mathematicks: the same being in conjunction with *Jupiter*, they are bred Philosophers and Divines: being join'd with *Mars* in his happy aspect, it makes men skilfull Physicians and fortunate; but in his bad aspect, such as prove unskilfull, unlucky and sometimes thieves and robbers, which commonly happens when he is scorch'd with the Planet of the Sun. Being in conjunction with *Venus*, thence proceeds Musitians and Poets; join'd with *Luna*, wary Merchants, and diligent and thrifty husbands; with *Saturn*, it infuseth men with prediction and prophesie. But let this little serve to illustrate the rest, so from the Muses we come to the Sybils.

Isiodus saith, that the word *Sybilla* is a name of place Lib. 4. and office, and not of person: It is derived of *Syos*, which signifies *Deus*, God; and *Beele*, as much as to say, Thought. So that *Sybill* comprehends a woman that had gods thought: For as a man that prophesieth, is called a Prophet, so a predicting woman is called a Sybill. Of their number the ancient writers much differ. *Atticus* in his book *De varia Historia* thus speaks: There were four Sybils, *Eritræa*, *Samia*, *Ægyptia*, and *Sardinia*. Others to these add six more, to make the number ten: amongst which are numbered *Cymæa*, and *Judea*, with the three *Bacchides*, one of *Grecce*, a second

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cond of Athens, a third of Arcadia. It seems he had forgot to reckon the tenth. Aretine in his book *De aquila volante*, agrees with Isiodorus. In the etymology of the word *Tanto sona quanto à aere mente devina*. He likewise numbers ten, the first (faith he) was of Persia, the second of Lybia, the third was named *Delphica*, being born in the Island of Delphos, and near to the Temple of Apollo, who prophesied of the wars of Troy; the fourth was called *Omeria*, and was of Italy, the fifth, *Erythaea*, and born in Babylon; she composed a book, which in the Greek tongue was intituled *Vasiliogaia*; the sixth was called *Sania*, or rather *Samia*, as born in the Isle Samos; the seventh, *Cumana*, of the City Cumæ, whose Sepulchre, as Isidorus writes, is in Sicily, she brought certain books to Tarquinius Priscus, which spake of the Roman succession, and what should futurely betide them, prescribing them the Ceremonies to be used in their sacrifices; the eighth, *Ellespontiaca*, who likewise prophesied of the wars of Troy; the ninth, *Phrygia*; the tenth and last, *Alburnea*, who prophesied many things concerning the Saviour of the world. And so far Aretine. The opinion of *Johannes Wyerius*, in his book *De praefigiis Daemonum*, is to this purpose, That the devill in the theatre of this world, might put a face of honesty upon all those Tragedies which he aim'd to execute upon mankind, he instituted his *Enthusiastæ* and his *Pythian Oracles*, which were in use almost amongst all nations, insomuch that their superstitions, and prophanations had crept in amongst the people of God: so that Moses made a law, that all thole that repaired to these jugling sorcerists, should be stoned to death. Amongst these are counted some of the Sybils, though not all, as the hirelings of the devill, for the conservation and confirmation of his Kingdome: for out of their books the Romans were drawn into many lunacies and frenzies, as (besides many other) it is manifest in *Zozmas*, who recites many of ther verses full of tradition, and superstitions meerly unlawfull, though the two Sybils, *Erythaea* and *Cumana* in heroick Poems prophesied of Christ, and sung and declared his praises: which as some conjecture, they did by the sight of the prophesies of *Esaias* and *David*. These Oracles lasted to the comming of our Savior, but then surcast through all the parts of the world. There were also a kind of sorcerists, which some call *Lemures*; the word importing the spirits and ghosts of such as perisht before times, or abortively, for from such they

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fathered their predictions and prophesies. Of this kind there were many in Germany (as myversus relates) who were of long continuance, and such were called *Albae Mulieres*, or the white women, which in their modern tongue, implies as much as the white Sybils: and this sort of people was *The white* ominous to women with child, and to infants sucking at Sybils, their mothers breasts, and in their cradles: These, though in times of old they were most frequent and common, when the world attributed too much to the jugling illusions of the devill, yet since the Saviour of the world, and our only patron, hath supplanted him by the more pure and fervent preaching of the Golpeil; these mockeries and fallacies, by which he cheated the unlettered multitude of their faith, and God of his honour, are meerly adnichilated, insomuch there is scarce left to posterity, the least memory of their wicked traditions. Of such as these, it seems S. Hieron took especiall notice, when in an Epistle writ to *Paula* upon the death of *Blesilla*, he thus speaks, *Quæ causa est ut saepe Dimuli & Trimuli, & ubera luctantes, &c. i.* What is the reason that children of two or three years of age, and such as suck at the breast should be corrupted by devills? The Ethnicks custome was to give names to such, according to the diversity of their actions: there were some called *Hecataæ*, as sent from *Hecate*: others by the Italians, *Tolletæ* or *Empeduaæ*. But this may appeare a digression from our Sybils, therefore I thus proceed with them. *Petrus Crinitus* in his twentieth book *De honesta disciplina*, speaking of the Sybils, the Branchi, and the Delphick prophetesses, alledges *Gellius*, *Furianus*, *Hieronymus*, and other ancient writers, extracting from their opinions, which way and by what means their Oracles were imagined to be possest with the spirit of divination: These of that order (as *Plato* and *Iamblicus*, have learnedly related) either from the gods or spirits (say they) are inspired with that illumination, by which they discern the fundamental causes of things, and can presage and foresee such events as shall succeed. *Iamblicus*, in his book to *Porphyrus*, saith thus, The Sybill of Delphos two severall waies conceives the spirit by which she prophesies, either by a soft breath, or else by fire proceeding from the mouth of a certaine den or cave; before the entrance of which she seats her selfe upon a three-footed or four-footed stool of brasse, in which place the divine power either by whispering in her ear, or by some other infused blast inspired

spirited into her, gives her the facility of uttering her predictions. The Branchæ sitting upon an axeltree, held in her had a wand consecrated to some deity or other, and either wash'd her selfe in some sacred fountain, or received some influence from the vapour of fire, and by this means were made replete with divine splendour. These Branchæ derive themselves from *Branchus* the son of *Apollo*, upon whom his father bestowed the gift of divination; to which *Statius* attests; so *Strabo* in these verses makes him a Priest of the Temple of *Apollo*.

Mirandula
in Hymnis.

*Phœbus, from Branchus axeltree,
His prophet did inspire;
Who with a thousand Ambag's
Hath set the world on fire.*

Colephonius Zenophanes hath denied, that there can be any divination at all, but *Democritus* hath approved it: of the same argument *Chrysippus* hath writ two books, one of Oracles, another of Dreams. *Diogenes Babylonicus*, publisht one *De divinatione*, *Antipater* two, *Poseidonius* five. *Panetius* the Scholler of *Antipater* doubted whether there were any beleefe at all to be given to that art or no. *Cicero* is of opinion, that it hath only power over such things as happen accidentally or by chance. Of divination there be two sorts, one of art, as by the entrails of beasts, or by casting of lots; the other of nature, as by dreams and visions: in both, the conjectures made by vaticinations, aim at more then they can accomplish, and intend further then they can proceed. Further, this art is by the Greeks called *Mantices*, that is, the knowledge of things to come; the first inventors thereof were the *Ægyptians* and the *Chaldeans*, by their observations of the stars. The nations of the *Cilici*, the *Pysidauri*, and the inhabitants of *Pamphylia* neer unto these, predicted by the singing of birds. The *Magi* among the *Persians* had many assemblies of purpose only to augurate and to divine: but all such are condemned of ignorance and want of art, who presage merely by concitation and rapture, without the help of reason and conjecture. *Sagire* signifies to perceive acutely or sharply; therefore they are call'd *Sagates* that know much: he that is said *Sagire*, viz. to know before things come to passe, is said *Præsagire*, that is, to presage. It is called Divination, when it extends to a higher degree of prediction. But when by divine instinct (as in the *sybils*) the mind is as it were transported and extas'd in rapture,

rapture, it is then called *Furor*, or fury: Amongst the *Ligurians*, a people of Thrace, it was a custome for their Priests before they would demand any thing from the Oracle, to glut and gorge themselves with superfluous excess of wine: The *Clarii* contrary to these in their superstitions, used to quaffe great quantity of water. The Divination that was made by water, was called *Hydromantia*: That which was made by an Axe or Hatchet, was stiled *Aximantia*: That which was made by a Skin in which water was moved to and fro (from whence a soft and gentle voice of presage was heard to breath) was called *Leconomantia*: That which did consist of certaine points and marks fixed in the earth, *Geomantia*: That which was gathered from Figures and imaginary shapes shining in the fire, *Pyromantia*: The Divination by smoak, was called *Capnomantia*: That which was derived from skipping shadowes in a mirror or glasse, seeming to leap this way or that, *Calyromantia*: That which was apprehended from Brasse, *Baromantia*: that which was begot from a Sive, *Coschinomantia*: That which came by Lots, *Cleromantia*: That which was gathered from the Aspect or Countenance, *Physiognomia*: The conjecture by the hands, *Chiromantia*: That which was collected from *Batanomantia*: that which was apprehended from a great big bellied Vessell into which children were set to look and tell what they spide therein, *Gastromantia*: It is called *Augurium* or *Auguri*, from Birds: and *Extispicium*, from the entrails of Beasts. *Phavorinus* upon *Gellius* saith, that he would have no faith nor beleefe at all given unto these Divinations, arguing in this manner, Either (saith he) they must presage Prosperity or Adversity, and bad or good fortune: If they promise good and faile us, we are made miserable in our expectation; if prosperity to come, though it happen in the proesse of time, in the interim, time spent in hope of it, seems irksome and tedious; if they prognosticate Adversities, and lie, yet are we made wretched in our feares; if Miseries to come, and lie not, we are first excreuated in our minds, before we be once toucht by the hand of Fate, and by that means doubly suffer. *Marcus Cappell.* will allow but two *Sybils*, namely, *Symacbia*, and *Hephophilus*; yet our later authors approve the number of twelve, of which though briefly we will speak in order.

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Sybilla Persica.

She was born in Persia, and is said to be the most ancient of all the rest, and therefore she wears this character, *Antiquissima viticinantum*: she is figured with her hand crossing her breast, her eyes fixt upward, as one contemplating of divine things, holding a book in her hand open, as if she had been lately reading, and now meditated what she had read: she prophesied of Christ in this manner, as likewise of the seven ages.

Age 1.

From Adam unto Noah as (will appears)
were a thousand five hundred fifty and six years,
To make up the first age. And from the flood,
Two hundred ninety two, are understood
To Abraham. From him, Israel to free
From Egypt, makes five hundred adding three.
Till of King Solomons Temple, the first stone
Be laid, just years four hundred eighty one.
Fourteen and full four hundred years there be,
To Babylons distress'd captivity.
The first age from that bondage, may be seen
To make up just six hundred and fourteen:
In which yeare, of a Virgin shall be born
The Prince of Prince of peace, crown'd with a wreath of thorn:
Him the seventh age shall follow, and extend
Till the worlds frame dissolve, and Time see end.
Amalthea and Marpesia, are the names of Sybils, as Tybulfus accounts them in his second book.

Quicquid Amalthea, quicquid Marpesia dixit,
Herophile Phisbo grataque quod monuit.

What Amalthea said, or speaks

Marpesia was able:

Or what Herophile forewarn'd,
To Phoebus acceptable.

Politianus reckons up divers of the Phebaides, or Sybils, withall some men skilfull in divination, in these verses,

Quod & veteres prompsere Sybille
Carmen Amalthea, &c.

Which I thus interpret.

The ancient Sybils did in numbers sing,
amongst them Amalthea, who did bring

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The verse in use. Marpesia, rich in fate &
Herophile next her, who doth translate
Her birth from Ida. Sabbe of known skill,
Demo and Phigo, with Phaenesis quill,
which writ all truth. Carmenta who was held
A matron still: with Manto that excell'd.
Pythian, Phoemonoe, who thought it meet,
To make the proud verse stalk on longer feet.
Old Glaucus daughter in this are haub striu'd
To exceed the rest. Deiphobe long-liv'd
Marcia, and Bacis Olle doth adorn
The train (just under the Trions born,)
Lycus most famous in the Attid land
Rankt; the Dodonian doves with these must stand.

This Persian Sybill is of so long standing, that it seems by antiquity she hath lost her name, neither am I willing further to inquire of her then the writers of the former ages were desirous to leave recorded to posterity.

Sybilla Lybica:

She is by some called Phoemonoe, and held to be the daughter of Apollo, surnamed *Prima*. By all ancient writers, she hath the honour to be the first that invented the heroick verse: of her particular actions, much is not left recorded. It is reported of a Prefect, whose government was over Cilicia, that he gave no credit at all to these Oracles, and to make proove whether there was in them any thing worthy admiration, or beleefe, he inscribed a question which he sealed up (his *Aenigma* was not known to any save himselfe) this letter by one of his freed men whom he best loved and most trusted, he sent to the Oracle, charging him not to open it, till he had received a direct answer to the demand included. The messenger having made his Orisons, offered sacrifice, and presented gifts according to the custome of the place, petitioned for an answer to his unknown request, and so laid him down to sleep by the Altar. In the morning being throughly awake, he remembred himselfe of a vision that appeared unto him; it seemed unto him that he saw one of the Sybils standing before the Altar, who only spake to him this word, *Nigrum*, (a black) and so vanish't. With this satisfaction he returns to his Lord, and tells him every circumstance as it hapned, withall, the

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The begin-
ning of Ora-
cles.

the short answer that he received by vision: when the governour, unsealing the paper, discovered only these words written with his own hand, *Album tibi an Nigrum immolabo taurum. i. Shall I sacrifice unto thee a white bull or black?* to which the answer was given, *a black*: this ever after, better posset him of the Oracles. The first Oracle that was heard, was by certain shepherds, the chiefe of whom was called *Coretas*, these grazing their flocks in the place where the Temple now stands, heard a sound of certain words uttered by Divine instinct; of which at first they took small heed, as neerly neglecting them; but when by proof they found all things to happen punctually according to the prediction, they gave a sacred reverence to the place, which since hath enlarged the fame thereof through all the pates of the world. But concerning this *Sybill Lybica*, her prophecies concerning Christ were somewhat to this purpose.

*A King, a Priest, a Prophet, all these three
Shall meet in one: sacred Divinity
Shall be to fit his spos'd. Oh who can scan
This mystery, uniting God with man!
When this rare birth into the world shall come,*

He, the great god of Oracles strikes dumb.

Plutarch in his book *Oraclorum defunctione* relates this history: *Aelianus* the Rhetorician was the father of *Epitheses*, a Doctor in Grammer, and a man of approved truth and fidelity; he reports that in his travell by sea towards Italy, he hapned into a ship laden with Merchants goods, and full of passengers of divers nations: In the evening, being just against the Echinadæ, they failed afore the wind, till with an incertayne courle they were driven neer unto *Paxis*, *Epitheses* with many of the other passengers being then awake, a voice was heard from the Island which (to the admiration of them all) called upon the name of one *Thamus*: this *Thamus* was an *Ægyptian*, and his name scarce knowne to any in the ship: twice he was call'd, but answered not, but at the third summons breaking silence, these words with a loud voice were uttered: *Thamus, when thou arrivest at the Palodes, tell them there that the great Pan is dead.* *Epitheses* reported that these words put them into an universall teare; diverse arguments being held amongst them, and it being long disputed, Whether it were necessary that this command should be performed or omitted? But *Thamus* thus resolved, that if the wind stood faire, he would

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not alter his course, but passe the Island, but otherwise he would deliver the message according as he was injoined. Comming neer the Palodes, their sailes were on the sudden becalmed, for neither wind was felt to blow, nor tide or water perceived to move; which he perceiving, turned himselfe towards the Island, and made this loud acclamation, *The great god Pan is dead*: which words were no sooner uttered, but a great intermixture of howling, yelling and mourning, was heard from the Island, to the infinite amazement of them all. This was done in the presence of so many witnesses, that the rumor thereof spread so far as Rome, even to the ears of *Tiberius Cesar*, by whom *Thamus* being sent for, he related the circumstance in the presence of the Emperour and many learned men: all which concluded, that this *Pan* before spoken of, was the same who was held to be the sonne of *Mercury* and *Penelope*. The truth is, and agreed upon by all approved authors, that at the birth of Christ, all Oracle ceased, and since that time were never heard to give answer unto any demand whatsoever. And thus I take leave of the second *Sybill Phocmonos*.

Sybilla Neiphica.

She was called *Daphne*, and said to be the daughter of the Prophet *Tyresias*; many of whose verses, *Homer* is said to assume to himselfe, and make them his own. She prophesied of the wars and destruction of Troy. *Tyresias* was King of Thebes, who as some say was struck blind, because he unawares saw *Diana* naked, bathing her selfe in a fountain. Of whom *Ovid* speaks in *Metamorph.*

Lib. 3

At pater omnipotens, &c.

Omnipotent Jove did for his issue of tie,

Inspire him with the spirit of Prophesies:

Things future to predict, which was (I greefe)

To make his plague seem in his honour lesse.

Of him *Statius* likewise speaks in the second book of his *Thebaides*. Some think *Daphnis* the neatherd, who was the first inventor of the Bucolick verse, to be her brother; he (as *Sindus* and *Volateranus* both aver) was struck blind because he adulterated a woman in his drunkennesse; the circumstance is so set down by *Aelianus*. He was the darling of *Mercury*, and no soner born, but laid out under a Laurell tree; the King which he fed, were said to be the

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sisters of the Sunne (for so Homer in his *Odyssaea* relates,) In his flower of youth he was beloved of a beautiful nymph, who grew inamoured of him in Sicilia, with whom he made a covenant, That if ever he cast himselfe into the embraces of any second love, he desired of the Fates that his eyes might for ever lose the benefit of the Sun. Not long after, the Kings daughter fell in love with him, whom he vitiated in the heat of his wine, and grew blind soon after. Some make him the inventor of the Beuocolicks, which others confer upon *Stesichorus Himeraeus*. But touching *Daphne*, thus *Palephatus* in his fabulous Narrations speaks of her: *Terra, or the Earth*, fell in love with the flood *Ladon*, of their mu-tuall compression of *Daphne* was begot; of her *Apollo* grew inamoured, and laid daily siege to her chastity, but she not able to oppose his importunities, and willing to preserve her virginity pure and without blemish, petitioned to her mother Earth, that she would again receive her (to conceale her from the Sunne) into her bosome, from whence she at first proceeded: to whose request her mother condescended, and kept her so long till from her brest she sprung out a Laurell tree, whom *Phebus* notwithstanding courted, but in vaine. The manner of her transportation, *Ovid* with great elegancy relates in his *Metamorph.* Without this Laurell (as some think) the Tripos in *Bocetia* (plac'd near the vaticinating cave) cannot be erected. All writers confirm her a Sybill and a Prophetesse, belonging to the Delphian Oracle, howsoever the Poets have fabled. Her prophesie was to this purpose.

An Angell shall descend and say,
Thou blessed Mary haile;
Thou shalt conceive, bring forth, yet be
A virgin without faile.
Three giftis the Chaldeans to thy sonne
Shall iender, with much piety,
Myrrhe to a Man, Gold to a King,
And Incense to a Deity.

Sybilla Cumæa.

*S*He was called *Cimmeria*, and was one of *Apollo's* Priests, born in Cumæ, a City of Aetolia. *Leonard Aretine* in his book *de Aquila volante*, calls her *Omeria*, and would derive her from Italy. *Herodotus* in his first book hath left this history

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history recorded, That *Pactias* the Persian flying for refuge into the City Cumæ, he was demanded thence by *Mazares* the great Generall; but the Cumæans would not deliver him up without advise from the Oracle. There was in those daies an ancient and much adored Altar, sacred to *Apollo*, to which the Aeoles and the Ionians in all their hesitations repaired for counsell; it was situate in the Milesian fields, neer to the Port called Panormus; to this place were sent men both of birth and trust, to demand from the Cumæans, Whether *Pactias* should be delivered unto the Persians? who answered, Let him be surrendered up: which when the men of Cumæ heard, they with a joint suffrage concluded to send him thence, and to obey the Oracle. To which decree, *Aristodicus* the son of *Heraclius*, violently opposed himselfe (a man amongst the rest at that time most illustrious) either not giving credit at all to the answer, or distrusting their fidelity that brought it: therefore he himselfe with other of the prime Citizens, prepared themselves for a second expedition; these repairing to the Branchidae or Priests, of which this *Cumæa* was one; *Aristodicus* humbly kneeling before the Altar, thus bespake *Apollo*, *Pactias* the Lydian (O King and god) to shun a violent death, gave himselfe into our patronage, the Persians redemand him of the Cumæans; we, though we fear not their forces, yet dare not surrender up a suppliant to death, who hath tendered his safety into our hands, till we heare from thee what in this distraction is most fit to be done. To these words, the Priest as from *Apollo*, returned this answer: Let *Pactias* be delivered up to the Persians. This done, *Aristodicus* it seems not well pleased to betray the life of his friend, surveying the Temple round, he spide where sparrows and other small birds had builded their nests, who taking away their young was about to depart the Temple; when instantly was heard from the Altar, the sound of a voice thus speaking; Oh thou most wicked of men, what arrogant boldness hath so far possest thee, that thou presumest to take hence my supplyants, and such as I have taken to my protection? at which words *Aristodicus* returning, made this free and bold answer, Dost thou (O King) succour and protect thy supplyants, and commandest us to betray the life of *Pactias* to the Persians?

Some have cavilled with these Oracles, that their verses have been harsh, and not in smoothnesse of stile or elegancie

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cic or phrase to be compared with those of *Hesiod* or *Homer*: to which may be answered, We are sick with the disease of the care and the eie; let us not blame a Pythian Prophete, because she sings not so sweetly as *Glouce* the minstrel, nor appears in her hair perfumed with precious unguents, and her selfe setting in Tyrian purple; when the Sybill mutters her divinations with a troubled braine, and a distractèd countenance, her words hath and unpleasant, as not relishing laughter, delight, or ornament; for such things are least pleasing to us in shew that are most benefitall to us in proof. *Voluptatem enim, non admittit quod integrum & castum,* That admits no pleasure which of it self is perfect and chaste. Besides, these were answers to be leasurely writ, not suddenly spoke; studied with long meditation, and not extemporall; it is probable, that they in sweetnesse and smoothnesse might equall if not exceed the facundity of the former: neither is it the sound, the voice, the language, or the number or meeter of the god himselfe, but of a woman, and she too extasi'd in spirit, and ravish't with a divine fury. These shall suffice for *Sybilla Cumæa*, I will only conclude with her prophesie.

The ancient of daies, shall then submit to time,
The Maker yield himselfe to new creation:
The deity and Godhead most sublime,
Take shape of man to ransome every nation:
Die, to make others live, and every crime
Committed, from the round worlds first foundation:
Take on him selfe: as low as Hell descending
To win man Heaven, upon his grace depending.

Sybilla Samia.

She was derived from *Gimæus* in his annotations upon *Justin*, thus saith, That Jupiter and Juno this continent was called Samothracia, because it buts so near Thracia; in that place was Pythagoras the Philosopher born, with one of the Sibils, stiled *Samia*. The Island is dedicated to Juno, because as they believe, there Juno was born, brought up, and espoused unto Jupiter *Heracles* in *Pilatus* faith. That it was first a solitude or desert, only inhabited by wild beasts, amongst which were the Neides first seen in that wilderness. It was once called *Parthenis*, after

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that Driuse; there *Ancæus* reigned, of whom came the Proverb first, *Multa cadunt inter &c.* Many things fall between the cup and the lip. In this Island have been seen white Swallows, as big in body as a Partridge. In this place flourisht *Aësop*, where he first publisht his Fables; and *Theagines Samius*, after, the scholer of *Euripides*. *Plut.* in *Quæst. Græcas*, relates, that when any sacrifice was offered to *Mercurius charidota* (which is as much as to say, *Munificent*) it was lawfull for any to steale and catch away each others garments: because that having by the command of the Oracle left their own countrie, and were forced by shifting into *Micale*, there to live by rapine and theft; that time being expired, and at their return, by vanquishing their enemies, being possest of their own inheritance, in remembrance of their former confinement, they have observed that custome. Of this Sibils particular actions, much hath not been commended to posterity; only of her person, that such a one there was; and of her prophesie, which was thought to be this;

The world shall to six thousand years aspire,
By water once, but then destroy'd by fire:
The first two thousand void: the next, the Law;
The last two, under the Messias awe.

And as repose by Sabbath is express,
Sun, Moon, and Stars, all things shall then have rest.

It is likely, and may be conjectured, that she came to the light of *Elias* prophesies, for in the like manner he distributed the world, divining of the continuance of mankind, and the change of times; the first two thousand yeares he call *Tempus inane*, which may be thus interpreted, because the many regions of the earth were not fully inhabited, Babylon not yet built, and divers spacious Provinces undiscover'd; or else because the politick estate of the Church was not yet visibly established, and separated from other nations: For then were no Empires extant, which after were apparent in the Monarchies. Yet doubtlesse it is, that the first age was the golden and most flourishing; because the nature of man was then most potent and vigorous, as may appear by their longevity, living so many hundred years; moreover, it bred many wise old men, full of the divine light, that spake of God, of the Creation, and were witnessesse of the Arts and Sciences. The second time was numbred from the Circumcision to Christ's comming in the flesh, and being

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being born of a Virgin; which contains little lesse than two thousand years, and that is under the Law. The third time, if it reach not to the full number to equall the former, it is for our sins, which are many and great, for which mankind shall be the sooner destroy'd, and Christ for his elect sake will hasten his judgement.

Sybilla Cumana.

*cap. de He-
nius.* **S**He was likewise called *Amalthea*. *Hyginus* in his second book speaks of *Amalthea*, that gave suck to *Jupiter* in his infancy; his history he derives from *Parmenensis*, and relates it thus: There was a certaine King of Crete called *Melissæus*, to whose daughters young *Jupiter* was sent to be nursed; but they wanting milk, brought unto him a goat called by that name, which gave him suck. This goat was so fruitfull, that she ever brought forth two Kids, and was then newly eas'd of her burden, when *Jupiter* was brought thither to be fostred. In gratitudo of which good done to him, he after translated her and her kids amongst the stars; which *Cleastratus Tenedius* first observed. *Musæus* reports otherwise, That *Athenides* and *Amalthea* were two nurses, to whom the charge of *Jupiters* infancy was committed, both beautifull Nymphis: *Amalthea* having a goat whom she much loved, and with whose milk she brought him up. *Parlebatuſ* in his fabulous narrations, speaks of the horn of *Amalthea*, which *Hercules* still bore about him, which was of that vertue, that it still supplyed him with all necessaries whatsoever: from which grew a Proverb, That all such as were supplyed without complaining of want, were said to have the Horn of *Amalthea*; the history is thus. *Hercules* travelling through Boeotia to visit his Nephew *Iolaus*, sojourned by the way for a season amongst the Thessalians, where lived a woman of approved beauty and vertue, called *Amalthea*; with whose feature *Hercules* being much delighted, he stayed there longer than his purpose, which *Iolaus* taking ill, *Amalthea* out of a horn in which she had hoarded some quantity of monie, furnish't *Hercules* with all things needfull: which some strangers taking especieali notice of, they rumour'd it abroad, and from thence first grew the Proverb. But to return to our *Amalthea Cumana*: This was she by whose conduct *Aeneas* had free passage into hell, as *Vngil* expresseth at large in his sixth book.

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Lib. 2.

Of the Sybils.

She brought to *Tarquinius Priscus*, those three books of *Vale. Max.* Prophesies, of which two were burnt, and one preserved. By lib. 8. cap. de which computation comparing the time betwixt *Aeneas* and *Seneca*, Tarquin, she could live no lesse then five hundred years; nor is it altogether incredible, since when *Livia*, the daughter of *Rutilius*, *Terentia* of *M. Cicero*, and *Clodia* of *Aulus*, the first lived ninety seven yeares; the second, a hundred and thirty; the third, a hundred and fifteen, after the bearing of fifteen children. *Gorgias Leontius* (the tutor of *Iocrates*, and many other learned men) in the hundred and seventh year of his age, being asked, Why he desired to live any longer? answered, Because he felt nothing in his body, by which to accuse age. *Herodotus*, *Pliny*, *Cicero*, and others, speak of one *Agathionius Gaditanus*, who raign'd fourscore years, being sixty yeares of age before he came to his crown. *Solinus* and *Ctesias* with others, averre, that amongst the *Ethiopians* a hundred and thirty years is but a common age, and many arrive unto it. *Hellenicus* testifies that the *Epians*, a people of *Aetolia*, attained to two hundred, whom *Damiates* exceeds, naming one *Littorius* that reached to three hundred; the like we read of *Nestor*. I will conclude with *Dondones*, whom *Pliny* affirms survived five hundred years, yet never stooped with age. More liberally speaks *Zenophon*, who bestowes on one of the Latine Kings, eight hundred, and six hundred upon his father: but I will forbear further to speak of her age, and come to her Oracle.

Unto the Assyrian Monarchy we assigne
One thousand yeares, two hundred thirty nine.
When thirty six successions shall expire,
The last, his glories pomp shall * end in si. e.

Thence to the Meads it transmigrates, and they
Shall in nine full successions bearre chiefe sway:
Three hundred years shall memorise their deeds,
Wanting just eight. The Persian then succeeds
In th' universall Empire; which must last
Fourteen Kings reigns, and then their sway be past
Over to Greece: but ere the light blow out,
Two hundred fifty years shall come about,
Adding five months. The Monarchy now stands
Transferr'd on Macedonia: who commands
The world, but Alexander? by him is guided
The spacious earth, but in his death divided

Monarch 1.
* It ended
in Sardana.
who burnt
himselfe, his
concubines
and jewels.
Monarch 2.

Monarch 3.

Monarch 4.

Of the Sybils.

Lib. 2.

Amongst his Captains : Macedon one ceaseth,
Asia another, Syria best pleaseth
A third, Egypt a fourth : thus lots are cast,
Two hundred eighty eight their pomp shall last,
And then expire. Great Rome shall then look bie,
whose proud towers from 7. hills shall brave the skie,
And overlook the world. In those blisst daies,
Shall come a King of Kings, and he shall raise
A new plantation : and though greater far
Than all the Monarchs that before him are,
In majestie and power : yet in that day,
So meek and humble, he shall dain to pay
Tribute to Cæsar : yet thrice happy he,
That shall his subject or his servant be.

After the death of Alexander, the Kingdome of Macedonia was successively injoyed by fifteen Kings, and indured a hundred fifty seven years, and eight months. Asia and Syria were governed by nineteen Kings, and lasted two hundred eighty nine years. Egypt was possesst by ten Ptolomies, and lastly, by Cleopatra; and it continued two hundred eighty eight years. These Kingdomes failing, the Romans gained the chiefe predominance. Of this Sybill S. Isidore, Virgil and Ovid writ more at large; she writ her Prophetic in leaves of trees, and then plac'd them over the Altar, which when the wind moved, or made to shake, they had no efficacy, but when they remained firm and without motion, they received their full power and vertue; these ore Dantes the famous Italian Poet thus writes;

Come la neve al sole se distilla,
Così al vento nelle foglie leve,
Si perde la sententia de Sybille.

I cannot here pretermitt Ovids expression of this Sybill; who when Aeneas (having received from her that great curtesie to enter Hell, and to come safe thence, and for that would have sacrificed to her, and done her divine adoration) she thus answered him.

Nec dea sum dixit, nec sacri thuris honore, &c.
I am no goddesse (goddesse sonne) 'tis true,
Nor are these divine honours to me due:
I had been such, and darknesse not have seen,
Had I a prostitute to Phœbus been.
For whilst he couets my love, and day by day

Hope

Of the Sybils.

Lib. 2.

Hopes with large gifts, mine honour to betray;
Ask what thou wilt, oh bright Cumæan maid;
It shall be granted thee, Apollo said.
I, willing that my dates should ever last,
Prostrate upon the earth, my selfe I cast,
And grasp'd as much dust as my hand could hold;
Let me then live (said I) till I have told
So many years as there are bodies small
Lockt in this band. The god could not recall,
Nor I unsay; I had forgot in truth,
To insert in my rash boone, All, years of youth.
Even that too, to have yielded to his will,
I might have had: but I a virgin still
Have to this houre remain'd, my happier daies
Are all forespent, Decrepit age now taies
His weak hand on me, which I must endure
Long time to come: seven ages I am sure
Are past, nor shall my thread of life be spun,
Untill the number of these sands be run.
The houre shall be, when this my body here,
Shall small or nothing to the sight appear,
(This, time and age have power to doe,) and when
I shall not lovely seem as I did then;
Nay (doubtless) Phœbus will himselfe deny
That e'er he cast on me an amorous eie.
Save by my voice, I shall no more be known,
But that the fates have left me as mine own.

Ovid hath fabulated, that she was changed into a Voice, the word Sybilla importing Vox. She prophesied much of the Roman wars, and the successe of their Empire.

Sybilla Helleponica.

She bath the denomination of Marrinensis, and as most Authors affirme, derives her selfe Ex agro Trojano, from Troy in Asia. She sung of the wars betwixt the Trojans and the Greeks. I will be briefe with her, because I fear I have been too tedious in the former; her Prophetic of Christ, I have included in these few lines.

When Atlas shoulders shall support a star,
whose ponderous weight he never felt before,
The splendour of it shall directt from far,
Kings, and wise men, a new light to adore.

Peace

Of the Sybils.

Peace in those daies shall flourish, and stern war
Be banish earth, lost mankind to restore.
Then shall the Eastern Monarchs presents bring,
To one, a Priest, a Prophet, and a King.
And so much for Sybilla Helleponica.

Sybilla Phrygia.

SHe was called *Vates Anciræ*, and as most will have it, this was Cassandra the daughter of King Priamus and Hecuba: their female issue are thus numbered, Creusa, Cassandra, Ilione, Laodice, Lycaste, Medescastis, Polixena, Climene, Aristomache, Xenodice, Deimone, Metioche, Pisis, Cleodice, and Medusa. Amongst which, she only attained to the spirit of Prophecy, and predicted of the destruction of Troy; but her Augurie was never credited. Apollodorus, as also Higinus gives this reason: Apollo inflamed with her beauty, promised if she would prostitute her selfe to his pleasure, he would inspire her with the spirit of Divination, which he accordingly performed; but she failing in her promise to him, he in revenge of that injury, caused that her Prophesies, howsoever true, should never have credit; which makes her in her divination thus complain:

The world to Troy I fitly may compare,
Erected first by Neptune and the Sunne:
These two, the aptest Hieroglyphicks are,
For water, and for fire. The buildings done,
Laomedon, their right the gods denies;
For which, by water Troy was first destroy'd:
So was the world for man's false perjuries,
In the great Deluge, where but eight enjor'd
The benefit of life. Troy happy were,
If it by water could forewarned be;
So were the world: but oh, too much I feare,
In their like fatal ruin they agree.
Troy must be burnt to ashes (woe the while)
My mother in her womb conceiv'd a brand,
To give it flame: he that shall many a mile
Travell by water, to bring fire to land.
Lust is the fuell: Lust and other sinnes,
Are the combustible stuffe, will bring to naught
The worlds great fabrick, since from them begins
All desolations first to mankind brought.

Of the Sybils.

The world like Troy must burn; they both before
Suffered by water, so they must by fire.
We Prophesie these things; what can we more?
But after our predictions, none inquire,
Unlesse in scorn. This doth Callandra grieve,
To speak all truth, when none will truth beleeve.

The better to illustrate this Oracle, know that Laomedon, about to build the wals of Troy, borrowed much coine of the Priests of Neptune and Phœbus to accomplish the work, upon promise of due payment when the wals were finished: But breaking his faith, and denying restitution of those sums lent, the gods enraged at his perjury, Neptune brought up his wave so high, that he in a deluge utterly destroïd the City; whilst Apollo by the scorching of his beams made the upper Countries barren. For the burning of Troy, it hapned after the ten years siege; elaborately described by Virgil in his *Aenidos*, when Aeneas discourses the whole desolation of the City to Dido: in which he speaks of the Prince Choribus to be much inamoured of Cassandra, who rescued her when she was dragg'd by the haire from Apollo's Altar, and was slain in the attempt. The death of Cassandra is thus reported by Higinus in *Fabulus*: when the spoiles and prisoners of Troy were divided amongst the Princes of Greece, Cassandra fell by lot to the Arch-Duke and Generall, Agamemnon, with whom he safely arrived in Mycene, of which place he was King and governour. But Clitemnestra, the daughter of Tindarus, sister to Helen, and wife to Agamemnon, being before their landing possest by Oeaces (or as some call him Cethus) the brother of Palomedes, that Cassandra was the prostitute of Agamemnon, and had supplanted her from his love (which lie he had forged, to be revenged of the Generall, for his brothers death before Troy:) Clitemnestra therefore surprized with jealousie, complotted with Egistus the son of Thiestas, to murder them both the first night they lodged in the Pallace, which was accordingly performed; but Electra the daughter of Agamemnon, stole thence her brother Orestes, then but an infant (who else had perished with his father) and conveied him to be safe kept to one Strophius of Phocis, who had before been married to Aethusa the sister of Agamemnon; he brought him up to manhood, till Orestes found fit opportunity to revenge himself on the two Regicides, his mother and Egistus.

Sybilla

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Of the Sybils.

Sybilla Europa.

SHe is said to be *Incertaine patriæ*, as no man knowing from what particular region to derive her, and therefore is known by no particular name, nor by the ancient Historiographers numbered amongst the ten: only amongst the twelve she hath the place, as may appeare by this her Prophesie,

"When the great King of all the world shall have
No place on Earth, by which he can be known;
When he that comes all mortall men to save,
Shall find his own life by the world o'v'rthrown:
When the most just, injustice shall deprave,
And the great judge be judged by his own;
"Death when to death a death by death hath given,
"Then shall be op'd the long shut gates of Heaven.

Sybilla Tiburtina.

IT seems she derives her selfe from the River Tyber; the which is otherwise called *Albunea*, of the City *Alba*, (which was erected before Romie) as also *Italica*, and by some, *Alburnea*. It is reported that the Romans (going about to deifie *Augustus Cæsar*) demanded advise of this Sybill, who after three daies fast, standing before the Altar, where the Emperour himselfe was then present, after many hidden words miraculously spoken concerning Christ, upon the sudden, Heaven opened, and *Cæsar* saw a beautifull virgin standing before the Altar, who held in her arms as lovely an infant; at this apparition *Cæsar* affrighted, fell on his face: at which instant was heard a voice as from Heaven, saying, This is the Altar of the son of God. In which place was after built a Temple dedicated to the Virgin *Mary*, and called *Ara Celi*. i. *The Altar of Heaven*. This *Polycronicon* affirms, and for the truth thereof citeth *Saint Augustine*, lib. 18. cap. 24. There is little more remembred of her life, saving that in her books she prophesied of the comming of the Saviour of the world, much after this manner:

Seven wonders of the world have been proclaimed,
But yet a greater then these are, not named.
The Egyptians high Pyramides, who seem'd
To melt the stars, a work once much esteem'd;

1. wonder.

2. wonder.

3.

The

Of the Sybils.

Lib. 2. 125

The Tower of Pharos. The miraculous wall
That Babylon begirt. The fourth, we call
Diana's Church in Ephesus; Fame sings
To bad six and thirty Pillars, built by Kings
As many. Next to these, Mausolus Tombe;
Than which, the Earth supporteth on her womb
No braver Structure. Next to these there was
The huge Colossus that was cast in brass,
Of height incredible, whom you may espye,
Holding a lamp fifty seven cubits high,
Befridering an huge river. The seventh wonder,
Was of great Jove that strikes with trifule thunder:
His Statue carri'd in Ivory, and contriv'd
By Phideas, the best workman then surviv'd.

"What at these trifles stands the world amaz'd?

"And bath on them with admiration gaz'd?

"Then wonder, when the troubled world c'appease,

"He shall descend, who made them that made these.

Of these wonders briefly, to make her divination the That more plaine. Of these Pyramides there were divers, of *6000 men* which the greatest took up *eight acres* of ground, parted were *20.* into *four angles*, each equally distant *eight hundred eight years in* *one foot*, and in height *twenty five*. A second, *four angles*, every one containing *by even spaces*, *seven hundred thirty and seven foot*. A third, comprehended *three hundred sixty three foot* betwixt every angle. A fourth ere-*cled* by *Rhodope the Strumper, the mistresse of Aesop*, by the monic which she got by her trade. *Herodotus* speaks of a Pyramis made by *Cleopys King of Egypt*, of stones fetch'd from *Arabia*, whose length was *five furlongs*, the breadth *ten paces*. He erected a second more magnificent, which was not not finisht in *twenty years*, upon which he spent so much treasure, that he was forc'd to prostitute his daughter, a most beautifull young virgin, to supply his own necessity. *Pliny* reports, that in this structure he imploied so many workmen, that they eat him *1800. talents* in onions and garlick. 2. *The Tower of Pharos*, built by *Ptolomeus*, in that Isle, which served as a lanthorn to direct Navigators by sea in the night; he spent upon it *5300. Talents*; *Sobrata* was the Archite&tour, as appears by the inscription of his name upon the Citadell. 3. *The wals of Babylon* were built by *Semiramis*, they were (as *Hermiodorus* writes) in thickness *sixty cubits*, in height *two hundred*; within the

2. wonder.

3. wonder.

4. wonder.

5. wonder.

6. wonder.

7. wonder.

Of the Sybils.

Lib. 2.

compasse of which, were an hundred Ports, having brazen gates that all mov'd upon hinges; they were beautified with three hundred Turrets, and Chariots might meet upon the top of them, and have free passage without impediment. 4. The Temple of Diana, of which I have spoken before, was in length 425 foot, in breadth 220. It was beautified with 127. Columns. 5. The tombe of *Mausolus*, built by *Artimesia Queen of Caria*, was in height 25. Cubits; it was compast with 36 Columns; it contained from the South to the North, 33. foot, the whole compasse contained 1411. That part which lay towards the East, was perfected by *Scopas*; that which was towards the North, was ended by *Briax*; that towards the Meridian, by *Timotheus*; that which butted upon the West, by *Leocares*. 6. The Colossus of the Sun, which bestrid the River Rhodes betwixt whose legs ships without vailing their top-sails, came into the harbour) was of that vastnesse, that a man with his spread arms could not compass his thumb, every finger being as big as a commen statue. After it had stood six and fifty years, it was emolish by an earthquake. The Souldan of Egypt having invaded Rhodes, with the broken brasse thereof, laded thence 900. Camels. The chiefe workman was *Charles Lindins*, the scholler of *Licippus*. 7. The image of Jupiter, to which some equall the Pallace of *Cyrus King of the Meads*, built by *Memnon*, the stones of which were cemented together with gold. But I leave further to speake of these, and proceed to the next Sybill.

Syilla Egyptia.

SHe was called *Agrippa*, not numbred amongst the ten, but hath place among the Twelve, she prophesied upon the number of Three, and on this manner;

Sacred's the number Three (as Sybils tell)
Betwixt three brothers, the Heaven, Sea, and Hell,
were cast by lot. The Earth, as all men write,
In their divisions, is called Tripartite.
Jove, three waies striking, hath his Trisulc Thunder,
Neptune's allow'd his Trident, to keep under
The mutinous waves. Three fatal sisters spin
Our thread of life. Three Judges pass sum.
Even monsters are described so. Geryon weares
Three heads; Grim Cerberus as many bears.

Sphinx

Of the Sybils.

Lib. 2.

127

Sphinx bath three shapes, of Bird, of Beast, of Maid,
 All three, in wings, in feet, in face, displai'd.
 Chimæra is Triform'd; the monstrous creature
 Scilla's of dogs, fish, and a womans feature.
 The Eyynæs, Harpies, Gorgons, three-fold all
 The Sybils * Trifatidicæ we call,
 Divining from the Tripos. Orpheus Lyre
 Sings, hat 'twas made of water, earth, and fire:
 Three Charites, three Fates, three Syrens be:
 Number the Muses, they are three times three.
 She's triple Hecat's call'd. Diana stil'd

Trivia. The ground of Musick was compil'd
 But on three cords at first, and still exprest
 By voice, by hand, by breath. In the * Physicks rest
 Three Principles, God, world, and Creature fram'd.
 Creator, Paren:, Issue, these are nam'd
 In all production. Into Three we cast
 Mans age; two legs, next three, then four at last.
 Physicians three things to observe are sure,
 First to preserve, prevent, and then to cure,
 Three governments are famous in Romes state,
 That of the Tribunes and Triumvirate.
 Three sorts of people they distinguish can;
 The Senate, Souldier, and the common Man,
 In the taking height of stars, w^o observe these Three,
 First Distance, then the Form, next Quality.

"But which of us observes that sacred Trine,
 "Three persons in one Godhead sole divine.
 "That individuall essence who dares scan,
 "which is, shall be, and ere the world began,
 "Was in eternitry? when of these Three,
 "One of that most inscrutable Trinity,
 "The second person, Wisedome, shall incombe
 "All majesty within a Virgins wombe.
 "True Man, true God, Hill to that blest Trine lincke,
 "True light shall shine, and false stars be extinct.

Syilla Erythræa,

SHe is the twelfth and last, born in Babylon, of the Assyrian nation, and daughter to *Berosus* a famous Astrologian. She writ in Greek a book called *Vasilogra*, which some interpret, *Pentis Scriptura*, which, as *Eugenius* in his

* As dividing
three
sundry
waies:

* Meant na-
turall Phi-
losophy.

*Of the Vestals.**Lib. 2.*

Res de Sicilia testares, was transferred into Latin. She prophesied of all the Greeks that came to the siege of Troy, designing the places whence, and how long they should continue there. In those books she spake of Homer, and that he should write of those wars partially, according to his affection, and not truth. In the same volume she prophesied of Christ after this manner ;

*The time by the great Oracle assignd,
When God himselfe, in pitie of mankind,
Shall from the Heav'n descend and be incarnate,
Enter'g the world a lamb immaculate ;
And as him selfe, in wisedome thinks it meet,
Walk in the earth on three and thirty feet,
Dace your six fingers ; all his subjects then
Though a King mighty, shall be fisher men,
In number twelve ; with these, war shall be tride
Againt' the devill, world, and flesh ; their pride,
Humility shall quell, and the sharp sword
With which they fight, shall be the sacred word,
Establisht upon Peter, which foundation
Once laid, shall be divulg'd to evey Nation.*

The onely difficulty in this prophetic is *Trentatre* pick'd, which signifies thirty three years, and *Atese dito*, six fingers, intimating the time of six months. And thus I take leave of the Sybils.

*Of the Virgins Vestals.**Fenest. l. de Sacerdotiis.**cap. 6.**Virgil lib. 2.**Eneid.*

Enescilla in his book entituled *de Sacerdotiis Romanis*, propoleteth Numa Pompilius to be the first that devised the form of this Vestall adoration; though the first institution thereof was held to be so ancient, that Alneas transferred it rom the Trojans to the Albans; as Virgil witnesseth in these words ;

Vestamque potentem.

Aternumque aditis adseri penetrabilibus ignem.

To this goddesse *Vesta* (whom some call the earth, others the Mother of the gods) Fire perpetually burning was consecrated; and to this observation and custome, certaine Virgins pickt out of the noblest families were chosen, as directors and chiefe overseers of that Order; by whose negligence

ligence

*Lib. 2.**Of the Vestals.**Lib. 2.*

ligence if by chance at any time that sacred fire was extinguished, their judgement was to be beaten to death with strokes, by the hand of the chiefe Priest or Flamin. *Valearius Maximus* reports, that the same judgement was executed upon the same negligence, by *P. Licinius Crassus*, then in the high Priesthood. All such as were found guilty of incest, were condemned to be buried alive : nor was it lawfull (as *Labeo Antifluis* writes) for any under six years, or above ten, to be admitted into that service; besides, she must not be the only child of her father and mother, neither must she have a lisping or stammering tongue, be deaf of her ears, nor marked with any blemish about her body; neither such an one whose parents, one or both, have lived in servitude, or have been conversant in any base offices; neither such a one whose sister hath been elected into the Priesthood: all these are excused from the service of *Vesta*; neither the whose father is a Flamin, a South-saier, or one of the *Decemviri* in the sacrifices, or of the *Septemvirate* in the banquers. There is likewise a dispensation with the daughters of Kings, and Priests, as uncapable of this ministry: neither can that mans child be admitted that hath not a known house and an abiding place in Italy, for so *Capito Atteius* writes: so iikewile the children of all such as are restrained, as have the number of Three, or more. By the edift of the *Prætor*, that no Virgin Vestall or Dialis which belongs to the sacrifices of *Jupiter* shall be compelled to any thing; these be the words of the *Prætor* by the mouth of the crier: Through all my jurisdiction I will not urge or force an oath from the Vestall Virgins, nor from the Flamin Dialis: in the chusing of the Vestall these things were observed. There is a caution by the law called *Lex Papia*, That by the approbation of the chiefe Priest, and by his speciall appointment, twenty virgins were selected out of the people; but this ordinance with many other, were abrogated and abolisht by Time, insomuch that it was sufficient, if any of free parents and honestly descended, petitioned or made means to the high Priest, she might without more difficulty enter her oath, and be admittid into the sacred order; being received by him as one snatcht and taken violently from the hands of her enemies. The words he used were these, This vestall Priest, whom I enter into this holy office, according to the institution of the best law, I receive by the name of *Amata*, to make her intercessions for

K

Of the Vestals.

Lib. 2.

for the Nobility and people of Rome. It was a custome to admit them all by the name of *Amata*, because she that was first chosen by King *Numa* was so called; and with these Ceremonies she was as it were hurried to the Temple of *Vesta*. In Labeon's commentaries it is thus found recorded, *The Vestall virgin is incapable to be made heire of any man or woman that dies intestate; her goods likewise after her death return to the common treasury.* Pomponius *Latus* in his book de *Sacerdotiis*, agrees with *Fenestella*, That *Aeneas* first brought the Vestall fire from Troy into Italy; and Lavinium being built he there erected a Temple to her honour. After this, *Astanius* consecrated another in a part of the hill Alba; beneath which, or at the foot thereof, was a thick grove, in which *Mars* venerated *Illa* the mother of *Romulus*. These Ministers of *Vesta* were tied to an oath of perpetuall virginity; for it was a custome among the *Latines*, to make choice of the most noble and chaste virgins. After many years *Romulus* devised all the chaste ceremonies belonging to that Order; and as *Varro* declares to us, created threescore Priests to those publick services, selected by their Tribes and Families, but of the most noble and unblemish'd stocks amongst the Romans. The Temple of *Vesta* is built round, and is betwixt the Capitol and the Palace; in this is kept the perpetuall fire; for the Etymology of *Vesta* is nothing else, but *Purus ignis*, i. pure Fire. Some are of opinion that in that Temple, are kept the remembrances of many, both sacred and secret monuments, some strange and unknown even to Priests and Virgins. Some speak of two tuns of no great quantity, the one continually shut, the other open and empty; some of the Virgins have reported, that the Palladium that fell from Heaven, and was received into Troy, is there still to be seen. The first Virgins appointed by *Numa*, were four, *Gegania*, *Berenia*, *Camilla*, *Tarpeia*; two others were added by *Servius Tullius*. Their vowes of virginity were unalterable for thirty years. In the first ten years, they were to learn the ceremonies, and to be as ministers and handmaids; in the rest she was to govern and instruct others; and the thirty years expired, she had liberty (if she pleased) to marry. If any of these Vestals had wantonly offended, she was to be chastised by the Priest; but such as were found incestuous, were punished after this manner, Being first bound, she was laid upon a Bear, like a coarse already deceased, and so carried through the mid Forum to

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Berenia.
Camilla.
Tarpeia.

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the port or gate called *Collina*, for there betwixt two wals, is the grave of the unchaste Vestals still apparant; there is a cave hollowed under the earth, the descent is with a ladder by the mouth, which is of no great widenesse; in this vault is a bed ready prepared, a light burning, with bread, milk and oile; these things being all made ready for the purpose, the delinquent is set down, her hands loosed, and her head covered, the high Priest whispering certain secret things in her ear, the other Priests turning their faces from her, which is no sooner done, but she is let down into the cavern, earth thrown upon her, the grave filled, and she stifled alive; and that day on which this execution is done, there is a generall silence and sadness through the whole City.

Oppia.

*S*he was one of the Vestall virgins; who being taken in whordome, and the fact manifestly proved, she was convented, convicted, and had her doom to be buried alive. Upon whom *Strozzi filius* inscribed this Epitaph;

*Vestalis virgo læsi damnata pudoris,
Contegor hoc vivens Oppia sub tumulo:*

*I Oppia, once a Vestall, that
For sinne my judgement have;
Condemn'd for lust, am living shut
And covered in this grave.*

Claudia. There were two of that name, as *Livy* in his 22 *Claudia* book reports, who were addicted to the ceremonies of *Vesta*.

Fonteia was the sister of *Marc. Fonteius*, who being a Pre-*Fonteia* fect or Goverour amongst the Gauls, was accused before the Senate, of injustice and misgovernment, as transgrel-
fing the lawes and edicts of the Romans.

Marcia was a Vestall virgin, and one that attended up-*Marcia* on the sacred ceremonies, she was condemned of incest, and (as *Oppia* was before her) buried alive.

Minutia also, a minister of *Vesta*'s sacrifices, who for her *Minutia* elegant feature, and extraordinary beauty (and withall be-
cause the costly ornaments, with which she used to attire her selfe, exceeded the precise custome of her Order) she was brought within the suspicion of lust and inchastry; for which being call'd into question, and not able legally to ac-

quit her selfe, she was brought within the compasse of the law, and for her supposed offence, had both the sentence and execution due to the like delinquents.

Justin in his 43. book commemorates this history; *Aeneas*, after many tedious travels, landing in Italy, was by marrying *Lavinia* the daughter of King *Latinus*, made partner with him in the Kingdome; for which marriage, war was commenc'd betwixt them two of the one party, and *Turnus*, King of the Rutilians on the other. In which combustions, *Turnus* being slain, and *Latinus* yielding to Fate, *Aeneas* both by the right of victory and succession, became Lord of both the Kingdome and people; erecting a City called *Lavinium*, in remembrance of his wife *Lavinia*. In processie, he made warre against *Menzentius*, King of the Etruscians, whom having slaine, *Ascanius* the son of *Aeneas*, succeeded in the principality. *Ascanius* leaving *Lavinium*, built the City *Alba*; which for three hundred years space, was the Capitall City of that Kingdome. After many descents, the regall honours were conferred upon *Numitor* and *Amulius*. These two Princes emulous of each others greatness, *Amulius* the younger, having opprest his brother *Numitor*, surprised also his sole daughter *Rhaea*, who was immediate heir to her fathers honours and regall dignities: all which, he covetous to ingrosse to himselfe, and fearing withall, lest from her issue might in time descend some one that might punish his intolencies, and revenge her and her fathers injuries, devised with himselfe how to prevent both; and fearing lest by putting her to death, he might incur a generall hate amongst the people, in whose love he was not as yet fully settled; he apprehended (as his safest course) to shadow her wrong beneath a veile of honour, and so caused her with a strict vow of virginity to be elected into the sacred service of *Vesta*. Being thus confin'd into the grove celebrated to *Mars*, whether begot by *Mars* himselfe (as was then beleaved) or otherwise adulterously conceived, it is uncertain, but she was delivered of two sons. This being known to *Amulius*, increased his fears, who commanded the infants to be cast forth, and *Rhaea* to be loaden with irons, under whose severe sentence expiring, she yielded to Fate. The two children ready to perish, were miraculously nurst by a she wolve, and after found by the shepherd *Faustulus*, were by him brought up and called *Remus* and *Romulus*; and so much of *Rhaea Tranquillum*, and *Cornelius Tacitus* both

Rhaea Tranquillum,
Amulius.

both of them remember one *Rubria* a Vestall virgin, who was *Rubria*, forceably defloured by *Nero*. Another, whose name was *Pom-Pompilia*, *pilia*, because by her inchastry she prophaned the sacred orders of *Vesta*, was buried alive; the same death for the like offence suffered *Cornelia*. *Floronea* the Vestall was convicted of whoredome, but she to prevent one death, made *Floronea* choice of another: For taking to her selfe a brave Roman spirit, she with her own hands boldly slew her selfe. *Posthuma* taxed for her too curious habit and gaudiness in attire, (as much transcending the custome of that more strict Order) was suspected of Lust, and accited before the Senate, and there arraigned, she wittily and nobly answered to whatsoever could be objected against her; so that being found guiltlesse, she was absolved by the sentence of the high Priest, or Arch-Flamin. *Sextilia* sped not so well as *Sextilia*: this *Posthuma*, for the being suspected of inchastry, and found culpable, suffered according to the law made for the punishment of the like offenders. The like suffered *Tutia* *Tutia*: the Vestali for her unlawfull prostitution. *Plutarch* in *Grecian*, in the Catalogue of these consecrated virgins, numbers *Licinia*. And *Pliny* relates, that when *Clodius* the Emperor *Lycinia*, was in opposition with his wife *Messalina* (that sink of lust, and most incontinent of women) when their differences could be no waies decided, *Messalina* sent to *Ubidia* (one of *Ubidia*, the most reverent amongst the Vestals) by whose mediation attonement was made betwixt her and the Emperor. The Vestall fire upon a time going out, and it being imputed to their inchastry, *Emilia* with these words besought *Emilia* the goddesse; *Oh Vesta, thou that art the protectour of this famous City Rome, as I have truly and chastly, almost for thirty yeares space, celebrated thy sacrifices, so either at this present crown my purity with fame, or before this multitude, brand my lust with infamy*. These words were no sooner spoken, but casting her mantle upon the Altar, the fire instantly brake forth, where before there was nothing in place save cold embers; by which prodigie her innocent life was protected. *Claudia*, *Claudia* the Vestall was of no lesse remarkable chastity, who when a bark laden with the sacreds of the goddesse stuck fast in the river *Tyber*, and by no humane strength could be loosed from the sand: She thus openly protested before the people, *If (quoth she) O goddesse, I have hitherto kept my chastity undefiled, vouchsafe these may follow me; when faking a cord to the stern of the ship, she without any difficulty*

Of the Prophetesses.

Lib. 2.

culy drew it along the river. *Tuscia* likewise suspected of incontinence, by the like wonder gave testimony of her innocence, who invoking *Vesta* in these words : If (saith she) O mother of the gods, I have offered thy sacrifices with chaste and undefiled hands, grant that with this sieve I may take up water from the river *Tyber*, and without shedding the least drop bear it unto thy altar : which when she had obtained and accordingly performed, with loud acclamations of the multitude, she was absolved, and her austere life ever after held in reverence. The attributes of Modesty and Temperance, are greater ornaments to a woman than gold or jewels ; and because all perfections cannot be in one woman at one time, this Modesty is that which supplies all things that are wanting. It is a dower to her that hath no portion, nor only an ornament to deformity, but in blackness it impresses a kind of beauty ; it illustrates the ignobility of birth, supplying all those defects wherein fortune hath been scanting. And so much shall suffice for the Vestals.

Of the Prophetesses.

Concerning these Prophetesses, I will onely make a briefe catalogue of some few, whom the ancient writers have made most eminent. We read of *Hyria* the daughter of *Sesostris* King of Ægypt, most skilfull in divination, who to her father foretold his amplitude and Monarchy. *Polluteranus* in *Georg.* writes of one *Labissa*, a divining woman, that was eminent for many predictions in Bohemia, whom succeeded her daughter *Craco*, as well in skill, as in fame. *Plutarch* in *Mario* speaks of one *Martha*, whom *Marius* most honourably circumducted in a horse-litter, and at her appointment celebrated many sacrifices; her the Senate with a generall suffrage for her approved skill in augury, rewarded with liberty, making her a free woman of the City. *Polyxo* is the name of one of the *Phebaides*; of whom *D'al. Flaccus* in his *Argonauts* thus writes :

Tunc etiam vates Phœbo delecta Polyxo.

Where he calls her a Propheticc beloved of Phœbus. *Sopatra*, a woman by nation a Lydian, and the wife of *Aedesius* the Sophist, was possest with that divining spirit, and true conjecture of future things that in their times accordingly

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Of the Prophetesses.

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dingly hapned, that she was said to be educated and instructed by the gods themselves. Of the like approbation was *Spurina*, who as *Tranquillus* testates, forewarned *Cesar* to beware of the Ides of March, who in the same day was murdered in the Capitoll, of which he bid him beware. *Martinius Capella* speaks of one *Symachia*, and calls her one of the Sybils; and often by all authors granted, will allow but two; namely, *Heropible Trojana* the daughter of *Marmensis*, and *Symachia* the issue of *Hippotensis*, who was born in *Erythræa*, and prophesied in *Cuma*. *Theano* and *Eucyppe*, the daughters of one *Scedalus*, sung many oraculous cautions, to the people of Sparta, yet could they not predict their own disaster ; for after they were forcibly deflowered by the young men of the same City, and slain, and their bodies cast into a well ; their father after long search finding them, confounded with the sight of so sad a spectacle, upon the sight thereof slew himselfe. *Celius* writes of a woman born in his Country, called *Jacoba*, out of whose belly unclean spirits made acclamations of future things to come ; of which one of them called himselfe *Cincinnatus*, who gave marvellous answers to such as demanded of him, but spake as oft falsely as truly. Of better knowledge (as it seems) was *Apollonius* of *Tyana*, a City in *Greece*, who told one *Cylix*, a man given to all voluptuousnesse, That before three daies were expired, he should be slain ; which accordingly hapned. He used to protest, that he spake nothing without the counsell of the gods, and direction of the spirit that attended him : he protested the knowledge of all languages and tongues, to have insight into the thoughts of men, to discourse any thing punctually that had past, and divine as truly of any thing to come ; he was moreover an exact interpreter of dreams : his life is compendiously set down by *Polluteranus*. *Parikla* lived in the age of *Cleomines*, and was called the championesse of all the Delphian Prophetesses. Now how the Devill should come to the foreknowledge of things to come, it shall be held no unnecessary digression briefly to inquire. These spirits being of a thin substance (by their tenuity, subtilty, and incredible celerity, moreover, by the quicknesse of their apprehensions, in which they far excell the slownesse and dulnessse of all earthly bodies) by the divine permission, understand and deliver many things which appear to us miraculous : Therefore S. *Augustine* in *Cap. 8.* book *De Spiritu & Anima*, saith, That by reason of their antiquity,

equity, and benefit of the length of time (as having continued from the beginning of the world) they have gathered to themselves, that absolute and unmatched experience, of which man (by reason of the brevity of his age) is no way capable, by which means some of their actions seem the more admirable: some things they fashion out of the holy Scriptures themselves, as having them all at their fingers ends, and oft times predict such things as they themselves have purpose to act; by this means tempting and seducing mankind. Therefore *Plato* in *Epinomide*, attributes unto them, acuteness of wit, retentive memory, and admirable knowledge. *Clemens* in *Recog. faith*, That these spirits therefore know more, and much more perfectly, as not being burdened or dulled with the grosse weight of the body. *Tertullian* in his *Apology against the nations*, thus argues: All spirits are winged, and therefore are every where in an instant; the spacious earth, and all the corners thereof, are to them but as one place, and whatsoever is therein done, they can as easily know, as suddenly declare: by this means they make themselves the authors of many things; and so they are indeed of mischief often, of good things never. The Crocians and the Pithians make it most apparent, with what deceiving cunning he hath shadowed the ambiguities of his Oracle. No question but the devill by the infallible prophecies of *E'ay* and *Daniel* (both which had lively and expressly delinated the young man *Alexander*) knew that this *Alexander* by subduing *Darius*, should enjoy all Asia, and transfer the Monarchy from the Babylonians to the Gracians. The Prince thereof comming to the Delphian Oracle, and of the Prophetesse demanding the success that should follow his intended expeditions, she at long time made him no answer; but he not so satisfied, by intreagies, menacies, and all manner of importunitie, at length wrested from her these few words, *In invictus eris Alexander*, Oh *Alexander*, thou shalt be invincible: which words, had they failed in the successe of his wars, yet had a shadow of truth, in that his urgencie overcame the silence of the Oracle: After trajecting his army against the Persians, divers prodigies appeared; at his entrance into Asia, the statue of *Orpheus* was seen to sweat; in his conflict with *Darius*, an Eagle was still visibly seen soaring and hovering over his head, and as it were menacing the enemy: there were no question, the mockeries of the devill, to avert the opinions of

of such as gave not much credit to the superstitions of these vaine Auguries, and to the firmer establishment of his own kingdome. He knew before out of the Prophecies of *E'say*, Esa. 23: That *Tyrus* should be destryoied by the *Macedonians*, for so saith the Prophet: The burden of *Tyrus*: howle ye ships of *Tarshish*, for it is destroï'd, so that there is no house; none shall come from the land of *Chitrim*, it is revealed unto them. This land *Cethim*, many hold to be *Macedonia*, for after that dialect the *Macedonians* are called by *Homer*. Others by *Cethim*, interpret the land of the Cypri. *Joseph. l. 1.* *Darius*, *Alexander* had invested his army before *Tyrus*, the devill by Oracle forewarned one of the prime *Citizens*, That *Apollo* would instantly forsake the City: that the event answering the prediction, might the more firmly establish the confidence settled upon these false Idols. To this purpose makes that of the Pythian damsell in the *Acts of the Apostles*, thus saith the Text; And it came to passe as we went to prayer, a certayne maid having a spirit of divination met us, which gat her master much vantage with divining; she followed Paul and us, and cryed; saying, these men are the servants of the mst high God, which shew unto you the way of salvation; and thus did she many daies. Here we see the devill confesseth the truth, but not with the intent to move the people to give beliefe to his doctrines: For that appears by the sequell. For when Paul grieved, turned about, and said to the spirit, I command thee in the name of Jesus, that thou come out of her; and he came out the same hour. For instantly followes the innate malice of the devill; for when her masters saw the hope of their gaine was gone, they caught Paul and *Silas*, and drew them into the market place unto the *Msigistrates*, &c. The devill prosecuting his hate against them, even to false accusations, beating with rods, and imprisonment. This argument I will end with one historicall discourse. *Johannes uyerius* in his first book, *De praest. Dem* Cap. 15: *mon* tells us, that upon a time mention being made of *Hector* and *Achilles* before the Emperor *Maximilian* in his imperiall pallace, one of his chiefe nobility, and a prime Counsellor of State, among the rest began to speak most affectionately in their praise, extolling their actions, strength, and valour, in that high measure, that the Emperor was most desirous (if it were possible) to behold them in their true effigies and portraiture. A Magician at the same time lived

lived about the Court, who boasted so much of his skill, that he profest himselfe able to accomplish the desires of the Emperor, and that without danger or prejudice to any: this comming to the eares of the Emperor, he was sent for, and commanded to shew some testimony of his art. The Magician in hope of reward, and promise of silence, free from all interruption, undertakes it, and moreover to secure the spectators from danger: when placing the Emperour in his regall throne, he cast about the same a wide and spatiouse circle, that done, he mumbles certaine unknown words to himselfe, which he seemed to read out of a small book of characters, which he drew out of his pocket. This was no sooner done, but *Hector* beats at the door with such violence, that at the terror of the stroaks, the whole pallace seemed to tremble: the door being opened, *Hector* enters armed *Cap a pe* in a helmet plumed, his target upon his arme, and in his right hand a long mighty speare, headed with brasie: who thus accoured, with terrible and flaming eies looks round about the room; his stature much larger then any that hath lived in our latter daies. At another door, first knocks, then enters *Achilles*, with the like majestick gate, compleatly armed, with an austere and menacing brow, beholding *Hector*, shaking and charging his spear against him, as it he instantly purposed to invade him. These two, after honour done unto *Cesar*, having gone on, and returned back three times, upon the instant vanish't. This act being past, next enters on the stage King *David*, his head crowned with a rich diadem, and adorned with all kingly magnisicence, playing upon his harp, but his aspe more plausible, and his countenance more amiable then the former: he likewise three severall times past by the Emperor, still sitting in his throne, but without any reverence done to his person at all, and so likewise vanish't. The Magician being asked by the Emperour, Why, of the rest, *David* had only denied to do him honour? he presently answere, That all Kingdome to the Kingdome of *David* must subiect themselves, because Christ himselfe came of his stock and lineage. Thus we see how the devill is never without Scripture in his mouth, though blasphemey and execration in his heart. Besides these kind of Diviners, there are such as are called *Sortiligiae*, and these predict by lots, and that after sundry maners, of which I will instance one only: They make a round circle,

cle, and divide it into four and twenty equall distances, according to the number of the Greek alphabet, every space having the character of one of these letters, upon which they put a graine of wheat or barley; then is put forth a Cock kept for the purpose, and by those grains that he picks up from the letters, they make their conjectures. *Valens* the Emperour much perplexed in his mind about the succession in the Empire, retired himselfe to this kind of Augury: when the letters and the grains being placed as is aforesaid, the vaticinating Cock (called *Alethiomantius*) was turned out, who pickt up the grains, and made bare these five letters. *T H E O D*; by whch was signified *Theodosius*, who after succeeded. Other predictions were gathered out of the sentences of the Poets; but especially out of Homer of the Greeks, and *Virgil* for the Latines. *Socrates* being in prison, out of a verse in Homer told to *Asbinus*, That he should not outlive the third day. *Alexander Severus* thus meaning to calculate what should futurly betide him, hapned upon this verse in *Virgil*:

Tu regere imperio populos, Romane memento.

And after some few yeare he attalned to the Empire, clauding the Emperor acquiring his own fate the like way, hapned upon that in his sixt book of his *Eneid*:

Tertia dum Latio regnante viderit Aetas.

Neither did he reign above two years. The same *Claudius* inquiring after his brothers fortunes, he light upon that verse, which after *Gordianus Junior* chanced upon:

Ostendunt terris hunc tactum fata.

This *Gordianus* was slain within seventeen daies after he had taken upon him the emperiall purple. *Claudius Secundus*, predecessor to the Emperor *Aurelian*, inquiring of the successse of his posterity, had the lot of this verse in *Virgil*:

Hic ego, nec metas rerum, nec nomina pono.

Whose progeny lasted for a long time after. Of this kind there were infinite, which I purposely pretermit. The Sibillian woman that fate stradling with her legs upon the Tripos, received the unclean spirit at the immodest parts of her body, from whence she was likewise heard to deliver such answers as were demanded of her, with a strange fury and rapture, her hair scattered about her ears, and foaming at the mouth, she delivered her frantick oracles. *Methodius* against *Origen*, writ a book of these mad diviners, as *Sophronius* saith. Others there were, call'd *Ventiloqua* (so nani'd

Iliad. 5.

Eneid. 6.

Eneid. 1.x.

Lett. cap. 10

A cunning woman.

nam'd by S. Augustin) because they were heard to speak from their wombs and bellies. Tertul. a great author, affirms that he hath seen such women, that from their immodest parts (sitting) have uttered such kind of oracles, answering in that manner to questions demanded. To conclude with these, Cælius Lodovicus that lived in the memory of our fathers, in his eight book *Antiquit.* hath left recorded, that he hath seen such a woman in Rhodigium, a City of Italy, from whose secret parts such a voice was often heard, which though small and weak, yet was altogether intelligible: that which she uttered, was strange to the hearers; but in future things, her words were full of vanity and leasinges. To speak of Fortune-tellers, Gypsies, Wisewomen, and such as pretend to tell of things lost (a profession too much suffered, as most frequently abusive in this age) would but fill much paper, and give small or no content at all to the Reader, I will therefore shut up all their impostorous lies in one short and known truth? A cunning woman that not long since lived about this City (whom I forbear for some reasons to name) pretended great skill not only in Palmistry, to tell maids how many husbands they should have; and young men, what wives and how many children legitimate, or bastards, with such like ridiculous and illusive conjectures; but besides this Art, she professed the knowledge of things lost, and to return any stolne goods to the true owner: growing by this so popular, that she grew not only in fame but in wealth, and of great opinion amongst the vulgar. It hapned that in a certaine house a silver spoon being lost, and some of the family above the rest suspected about the felonie, two of the servants knowing themselves innocent, to clear themselves, and find out the private thief, made a stock betwixt them of ten groats (for that was her fee) and very early in the morning repaired to this cunning womans house, because they would be sure both to take her within, and find her at leisure. They hapned to come just at the time when she her selfe opening the street door, the first thing she cast her eie upon was, that some beastly fellow or other had egregiously plaied the sloven just before the threshold of her doore, at which being exceedingly moved, she in her anger thus said, Did I but know, or could I find out what rascal hath done this, I would be revenged on him, though it cost me twenty nobles. One of the serving men somewhat wiser then his fellow, hearing this, pluckt him

him by the elbow, and thus whispers to him, Thou hearest her talk of twenty nobles, but by my consent we will even back again, and save our ten groats. The other demanding the reason; Marry (saith he) she that cannot tell who hath done that abuse at her doore, I will never beleive that she can tell us the party that hath stolne the spoon. I would wish that all would take caution from this servant.

The Hesperides.

Lib. 4. They were the daughters of *Hesperus* the brother of *Atlas*, or as some think of *Atlas* himselfe, of which number is *Eubulus*. Chærebrates derives them from *Phorcus* and *Cetus*. Their names were *Aegle*, *Aethusa*, and *Hesperibus*. These kept certaine pleasant and delectable gardens, not far from Lyxus a Town in Mauritania in the farthest part of *Aethiopia* towards the West; where all the Country was scorched with the heat of the Sunne, and the place almost inhabitable for the multitude of serpents. These Gardens were not far distant from Meroe and the red sea, where lived the Serpent that kept the golden Apples, whom Hercules after slew. The keeper of this Dragon was called *Ladon*, the son of *Typhon* and *Echidna*, whom *Apollonius* takes to be the Dragon himselfe: these Virgins inhabited the remotest parts of the Earth, the same where *Atlas* is said to support the Heavens, as *Dionysius* signifies to us, in his book *de Situ orbis*.

*Sustinet hic Atlas Celum, sic fata jubebunt
Ultimus Hesperidum locus est, in margine terræ
Hic Capite & manibus seit vasti pondera mundi:*

Here Atlas doth support the Heaven, for so

The fates command; th' Hesperid's give it name

In the Earths utmost margin, he we know

Bears with his head and hands the worlds vast frame.

The fame is, the mountain *Atlas* hath round incompaſt or hedged in this Orchard or Garden, because *Themis* had prophesied to him, That in processe of time the son of Jupiter should break through his pale and beare away his golden Apples; which after proved true in *Hercules*. These Apples, *Agretus in rebus Libycis* explaineth them to be sheep, and because kept by a rude and churlish sheepherd, were said

Of the Hesperides.

Lib. 2.

said to be guarded by a Dragon. But Pherecides, where he commenates the Nuptials of Juno, affirms that the earth next to the sea in the furthest West, brings Apples of the colour of Gold; whose opinion Lucan followes. With three of these Apples was *Atlanta* the daughter of *Scoenesus* vanquished, which *Venus* gave to *Hippomines*, when she was proposed the reward to the victor, and death to him that was overcome: but more plainly to reduce these fables to history, it is probable, that there were two brothers famous and renowned in these Provinces, *Hesperus* and *Atlas*, that were possest of sheep beautifull and fair, whose fleeces were yellow and of the colour of gold. *Hesperus* having a daughter called *Hesperia*, conferr'd her on his brother *Atlas*, of this *Hesperia* the region was called *Hesperitis*. By her, *Atlas* had six daughters, and therefore they had a double denomination, from him *Atlantides*; from her *Hesperides*. Their beauties being rumour'd far off, it came to the ears of *Busiris*, who desirous of so rich a prey, sent certain pirates and robbers with a strict command, by some stratagem, or else by force to steal them thence, and so to transport them within the compass of his dominions. These Damosels sporting themselves in the garden, were by these spies and outliers surprised and borne thence which hapned just about the time that *Hercules* combatted *Antaeus*: these Virgins being shipt away, the pirates went on shore to repose themselves with their prey upon the beach; of which *Hercules* having notice (who had heard before of the rape) he fallied upon them, and slew them all to one man, returning the Virgins safe to their father, for which he received not only a present of those sheep (the reward of so great a benefit) but many other courtesies; amongst other things he instructed him in Astronomy, and to distinguish of the stars: which knowledge *Hercules* first bringing into Greece, he was therefore bid to ease *Atlas*, and in his stead to support heaven upon his shoulders. So the *Hesperides* are called the daughters of *Hesperus*, which signifies the evening. And they are said to have gardes in the Occident, which bring forth golden Apples, by reason the colour of the stars are like gold, and their orbs round as apples, neither rise they but in the west, because instantly after the setting of the Sun, the Stars appear, which by reason of his splendour, are concealed and obscured all the day time: the Dragon, some think it to be the Sign bearing Circle; others

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thers a river that by many windings and serpent-like indentments incompast the Orchard. And so much for the explanation of the *Hesperides*.

Pleiades or Hyades.

Only in his first book *de Fastis* leaves remembred, how *Atlas* took to wife *Pleione* the daughter of *Oceanus* and *Thetis*, by whom he received seven daughters; these, when *Orion* (with their mother) had for the space of five yeares together, prosecuted only to vitiate and deflower them, they all jointly petitioned to the gods, That they might be rescued from all violence; whose praiers *Jupiter* hearing, and withall commiserating their distresse, he changed the seven sisters into seven stars, whose names *Arena* in *Astronomica*, thus recites,

— Septem illæ esse feruntur.

Quamvis sint oculis hominam sex obvia signa.
Alcinoe, Meropeque, Electraq[ue], diva Celano
Taigete, Sterope, preclaro Luminis Maia.

— Seven stars th' are held to be,
Though we with our weak eies but six can see,
Celano, Electra, Alcyone, Merope,
Clere-sighted Maia, Taygete, Sterope.

All these stars are plac'd in the head of the Bull, two in his ears, two in his eies, two in his nostrils, and one in the middle of his forehead, where the haire curls and turns up. Some reckoned the daughters of *Atlas* to the number of twelve, and that *Hyas* was their brother, who being stung to death by a serpent, five of his sisters took his death so grievously, that they died with sorrow; of whom *Jupiter* took such pity, that he translated them into so many stars, which still bear their brothers name, and are called *Hyades*. *Hesiod* thus gives us their names, *Phoebea*, *Coronis*, *Cleia*, *Phoebo*, and *Eudora*,

Quas nymphas, Hyades mortales nomine dicunt.

Others nominate them after this manner, *Ambrocia*, *Ceronia*, *Eudora*, *Dione*, *Astila*, and *Polyxo*: Others have added to these, *Thaea*, and *Proitete*, which they have beleived to be Nymphs of *Bacchus*: as also *Dodoxinas* so called of *Dodonus* the son of *Europa*, but write them as descended from other parents,

Lib. 2. Of the Pleiades or Hyades.

parents, whence some held them for the daughters of Erechtheus, others of Cadmus: some would have Calypso to be the daughter of Atlas. Neither is their number free from controversy; for Thales Milesius holds them but two, the one Australis, the other Boealis. Euripides in his Tragedy de Phaeton, adds a third. Achæus makes them four, and Euripides six: some think them called Hyades, because they were the Nurses of Bacchus, who is also called Hyes, of which opinion Euphorion is.

Hye cornuto Dionysio Iratæ.

Others think them to have took name of the Raine, because their rising still portends shewers in the spring. Besides, these are the most certaine signes of weather, which the Navigators at sea gather from the rising of these stars, as Euripides in Ione most perspicuously demonstrates. These Pleiades and Hyades are therefore called the daughters of Atlas, because Atlas signifies Axis mundi, i. the axeltree of the world. The Columns of Atlas are the North and the Meridian or South poles, on which the heaven is thought to be supported. Now the axeltree first made, the stars were next created: some think them the issue of Atlas. Libicus who being a most skilfull Astronomer, called his daughters by the names of the stars, thereby to eternise their memory, as divers others have done the like. Amongst whom was Conon, who liv'd in the time of Ptolemaeus, who called his Coma and Berenices. Proclus in his Comment upon Hesiodus his works and daies, writes that these Pleiades are all divine, and their stars the souls of the Planets; as Celeno is the soule of Saturn; Sterope, of the Sphear of Jupiter; Merope, of Mars; Electra, of Apollo or the Sun; Alcione of Venus; Maia of Mercury; and Taigete, of the Moon. Of whom some have had congresse with their own Planets, and some with other of the gods. Which Ovid in his fourth book Fastor. hath with much elegancy related:

*Pleiades Incipiunt humeros relevare paternos:
The wandring Pleiades gadding abroad,
Begin to ease their father of his Load.
Who though in number Seven, all shining bright,
Yet only six of them appear in sight.
Twice three of these themselves have prostrate cast
Into the gods imbraces: Mars clings fast
To Sterope; Alcione the faire,
And sweet Celeno, Neptunes darlings are.*

Maia,

Of the Graces.

Maia, Electra, and Taigete, three
Of that bright sister-hood, Joves wantons be:
But Merope (the seventh) of mind more base,
Stoop'd lower, to a * mortall mans imbrace.
The thought of which saef she doth so deceipt,
She since ne're shew'd her face amrost the rest.
And so much for the Pleiades and Hyades shall suffice.

* Merope
was the pro-
stitute of
Sisyphus.

Of the Graces.

T Hese whom the Latines call *Gratiae* or *Graces*, the Greeks call *Charites*. Hesiod calls them the daughters of Jupiter and Eurynome, these called Oceanus father. Orpheus in an hymn sung to the praise of these sisters, calls them the daughters of Eunomia and Jupiter. Antilemachus derives them from Aegles and the Sun, others from Antinoe and Jupiter; as they differ in their birth, so they do in their names and number: some allow but two, and name them Clita and Phaena. Pausanias in Boetius styles them *Auxo* and *Hegemone*. Some number *Suadela* amongst the Graces. But all those ancient writers that are best received, and most authentically approved, conclude them to be three; their names *Euphrosyne*, *Aglaia*, and *Thalia*: of whom Hesiod in his Theogonia:

*Tres sibi, & Eurynome Charites parit edita magno,
Oceano, &c.*

*Eurynome of the Greek Ocean born,
(A nymph excelling both in shape and face)
Brought forth the three Charites, to adorn
Jove's issue: Faire Euphrosyne the first Grace,
Aglaia, and Thalia, &c.*

They are never separated, but alwaies put together, whensoever they are remembred by the ancient Poets. The younger sister Aglaia, is said to be the wife of Vulcan, and all jointly the handmaids and attendants of Venus. Concerning their habits, there hath been some difference, because some have presented them naked, and without any garments at all: which difference Pausanias hath reconciled, in Boetius, who witnesseth that the Graces were set forth as objects, either by the Gravers, the Painters, or the Poets; of which number were Pythagoras, Paris, Bupalus, Apelles, and others: but

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but in habits fashioned in a modest decency, their hair fair, long, and comely; therefore Homer in his hymn to *Apollo*, calls them *Puteanæ*, or fair haired. Horace he setteth them out with girdles, which are never worn without other garments. It is therefore apparent, that the ancient writers allowed them robes and vesture, either because it was a great immodesty to present women unclothed, or else to keep them from the violence of the winter's cold, by which their tempers are much distastèd; howsoever since they have fallen into the hands of later writers, who have rob'd them of these habits, with which they were apparelled by the former: for which robbery they are said, as ashamed of their nakednesse, to have exiled themselves from the earth. The first of all mortall men that erected a Temple to the Graces, was *Strepsiades* King over the Orchomenians; for as *Strabo* writes, amongst them was the fountain call'd *Acidalis*, in which these three sisters used to bathe themselves. *Plato* advised *Xenocrates*, being a good man, and of honest conversation, but of austere life and condition, that he woul'd sacrifice to the Graces. And *Plutarch* in his coniugal precepts, saith, That a chaste and modest woman in her society and conversation (towards her husband), needs the help of the Graces, that (*as Herodotus* was wont to say) the may lead her life with him to sweetly, that her boldnesse be to him no distast, nor blithfulness any burden; for by all such as affect their husbands, neatnesse and cleanliness in the houle and at board, with pleasing and smooth language at bed, are by no means to be neglected for coursnesse of manners in the one, makes her appear harsh; and frowardnesse in the other, unpleasant. *Herodotus* relates, that the Cynips glides by a hill dedicated to the Graces, distant from the sea two hundred furlongs, which hill is only woody and full of trees, and all the rest of the land of Lybia desolate and barren; neer to which hill a people called *Goidani* inhabit, whose wives use to weare strings about their garments made of small thonges of leather, and so many sundry men as they have carnall society withall, so many knots they tie upon these strings, she that can shew the most, being the most respected and honoured amongst the rest, as above the others beloved. But now to find out what by these Graces was first intended; they are called the daughters of *Jupiter* and *Eurinomæ*, which implies nothing else then the fertility of the fields, and the abundance of fruits; all which plenty

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plenty ariseth from the benefit of peace, signified in this word, *Eunomia*. For where law and equity have predominance, there violence, oppressions, robberies, and depotions are exiled, the fields smile, the houses flourish, the Temples of the gods are both repaired and honoured, and all places filled with splendour and ornament. Neither are these the sole blessings of *Eurinomæ* or *Eunomia*, or of *Auronoe* (by which is meant *Prudentia*, Wisdome) without the help of *Jupiter*, which includes the Divine clemency, by which the aire and the earth are both reconciled unto us, the one in his temperature, the other in increase. They are call'd the children of the Sun and *Aegles*, as knowing the Sunne to be the chiefest planet in the governance of the elements, without whose heat and incouragement, no herb or plant can attain to any ripenesse and perfection. They are term'd conjoin'd and unseparable sisters, by reason of the threefold profit arising from agriculture; the first from the fields, the second from the trees, the third from the creatures: nor are their names unifly conferred upon them. *Tbalia* is a pleasant budding, or burgeoning; *Aglaia*, is splendor; and *Euphrasie*, gladnesse. All these commodious delights arising to the Lord of the soile, by his industrious tillage and manuring the earth. And therefore is *Aglaia* called the wife of *Vulcan*, because there is a resplendence arising from all arts whatsoever. Others have preferred *Pasthea* in the place of *Aglaia*, in that thy signifies herds, flocks, or such cattell as belong to tillage: out of whose labours or increase, there groweth pleasure or profit. They are nominated the goddesses of Benefits and good Turns: the reason is, in regard that without the fertility of the earth, no man can be liberall or munificent, nor rich, which is the foundation of all bounty. They are uphold to be virgins, because the most honest and conscientiable usury is bred from the earth, without flattery or brokerage; at the first demonstated unto us by the ancient Poets, habited and well apparelled, unless injury, oppression, and usury, in these latter times leave them despoiled and naked.

L 2

Horæ,

*Of the Hours.**Lib. 2.**Hour, or the Hours*

Of the parents, or names of the Hours, there is small doubt or none at all, since all the Poets from the first to the last agree, that they were the daughters of Jupiter and Themis: amongst whom was Hesiod in his *Theog.* in these words,

*Inde Themim rursus dicit sibi quæ parit Horas,
Eunomiamque Dicensque, &c.*

By marrying Themis, he begat the Hours,
Eunomia, Dyrce, and Irene faire.
And flourishing still, these sisters have the powers
To ripen all mens actions by their care.

Orpheus not only assents with him in their names, but adds also, That they were born in the Spring time. *Pausanias* in *Bacchic*, introduce other names and toriein from these; one he calls *Carpo*, another *Thalote*, of the third he conceals the name. Ovid calls them, the porters to the gates of heaven. They are deciphered, to have soft feet, to be the most slow paced of all the goddesses, yet ever to produce something new; for so *Theocritus* reports of them. Homer in his *Iliads* tells us, that they are not only placed to keep the gates of heaven, but have power at their pleasure over faire or soule weathers, calling it an open skie when the aire is faire and cleare, and a shut heaven when the welkin is dark and cloudy, as may appear in these words:

Sponte fores cæli patuerunt, &c.
The gates of Heaven did of themselves stand wide,
Of which the virgin hours are set to keep
(As their great charge.) The Poles they likewise guide,
With all the upper regions. From the deep,
The showers exhal'd they stote: and when they please,
The borrowed raine pay back into the seas.

They are called *Horæ* of the Greek word, which signifies *Custodire*, or to keep; and therefore said to be the guardians of heavens gates, as having power to admit of our devotions, and give them access unto the gods, or otherwise if they be not taughtfull and sincere, to exclude them at their pleasures: having moreover alwaies been, and still continue great favourers and prosperers of all such as are laborous

Fistor. l. x.
L. de Syph-
ens.
lib. 5.

*Lib. 2.**Of the Morning.*

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rious and studious. They are called the daughters of Jupiter and Themis, because as the Graces import nothing else but the hilarity and gladnesse that ariseth from the increase of the earth, so thet Hours signifie the fruit it selfe; for the Greek word, *Carpo*, is *Fructus*: properly then they are said to be the attendants of the Graces, as the Graces are still the handmaids of *Venus*, for the fruits of the earth are the increase, as that plenty still followes delight: and therefore they all equipage together, as being by the Poets never separate. Besides, the names of the Hours are thus properly Englished, Law, Justice, and Peace. The abundance of all things is the companion of Vertue and Honesty; but Scarcity and Dearth are the pages to Irreligion and Impiety: for there is not a clearer mirror in which may trulier be discerned the malice or grauitude of men towards the gods, and consequently of their punishment and pity towards men, then in the alterations of the Seasons; which, the ancient writers the better to signifie unto us, made the Hours the Porters to heaven gates, and gave them power over the clouds, both in the mustering of them, or dispersing them. And so much for the Hours.

An ora, or the Morning.

Hesiod in *Theog.* rearmis her the daughter of Hyperion, and the nymph Thya, and sister to the Sun and Moon. Others derive her from Tyian and Terra, they call her the way leader to the Sunne; as Lucifer the day-star is stild her henchman or usher; for so saith Orpheus in an hymn to Aurora. Homer in an hymn to *Venus*, allowes her roseate fingers, a red or ruddy colour, and to be drawn in a golden Chariot. Virgil sometimes allowes her foure horses, sometimes but two, and those of a red colour. *Theocritus* describes them white or gray, according to the colour of the morning. *Lyopheon* in *Alexandra*, brings her in mounted upon Pegase. *Pausanias* in *Laconic*, writes that she was doatingly betrothed of the faire young man Cephalus, as likewise of Orion, in which Homer agrees with him. *Apollodorus* makes her the mother of the winds and the stars: Hesiod is of the same opinion, that by prostrating her selfe to her brother Astræus, the son of Hyperion and Thia, she brought forth Argistre, Zephyrus,

Lib. 6.
Theoc. in
Hylæ.

Odyss. lib. 5.

L 3

Zephyrus,

Of the Morning.

Lib. 2.

Zephyrus, Eurus and Notus, with a daughter called *Jadama*. She was married to *Tythonus*, the son of Laomedon and brother to King Priam, but by divers mothers, Priam being the son of Lencippe, Tython of *Sirmo*, or as others invert it of *Rhaea*, daughter to the flood Scamander. It is commemorated by the Poets, that this Aurora begged for her husband *Tython*, Immortality, which was granted her by the gods. But forgetting in her petition to insert that withall, he should not grow old; in process, he grew to that extremity of decrepit age, that living to be twice a child, he was swath'd and cradled. *Tython* had two sons by *Aurora*, *Memnon* and *Æmatheus*, of whom the took the name *Æmatheus*. *Pausanias* calls *Memnon* the King of Ethiopia, and from thence, or rather (as some more approved will have it) from Susis, a City in Persia, became to the wars of Troy; for he, before that expedition had subdued and subjugated all the nations near or adjacent to the river *Chalæs*. *Strabo* relates, that in the City of Abidus, not far from *Philotomais* in Egypt, he had a magnificent Palace all built of stone, then which the Eastern world afforded not a more miraculous structure; in which there was a labyrinth of the same stone, and erected by the selfe same work master, which was called after his name, *Memnonius*. He died in a single Monos machia valiantly by the hand of *Achilles*, in a battel fought betwixt the Greeks and the Trojans. In the place where he was slain, a fountain presently issued, which yearly at that day, flued nothing but blood, which *Calaber* commemo rates; his Sepulchre was in *Paitos* in Syria, neer to the river *Bada*, for so saith the Poet *Simonides*. Some have held argument, that *Aurora* made suit to *Jupiter*, and when *Memnons* body was committed to the funeral fire, he would transhape him into a bird, which accordingly hapned, as his *Metamorph.* most lively expresseth in these words:

*Memnonis orba mei, venio qui fortia fustra, &c.
Depriv'd of my sweet Memnon, who in vain
Took arms for his dear Uncle: and now slaine
By great Achilles in his prime of years
(For so you gods would have it) Loe, appears
Before thy throne, oh Jove (thou chiefe and rector
Of all the gods, their patron and protector)
A weeping mother: weeping to assure
Elverours to him, by whch my wounds to cure.*

In reb. Pho-
cene

Lib. 16.

(*In reb. Pho-cene*) Some more approved will have it) from Susis, a City in Persia, became to the wars of Troy; for he, before that expedition had subdued and subjugated all the nations near or adjacent to the river *Chalæs*. *Strabo* relates, that in the City of Abidus, not far from *Philotomais* in Egypt, he had a magnificent Palace all built of stone, then which the Eastern world afforded not a more miraculous structure; in which there was a labyrinth of the same stone, and erected by the selfe same work master, which was called after his name, *Memnonius*. He died in a single Monos machia valiantly by the hand of *Achilles*, in a battel fought betwixt the Greeks and the Trojans. In the place where he was slain, a fountain presently issued, which yearly at that day, flued nothing but blood, which *Calaber* commemo rates; his Sepulchre was in *Paitos* in Syria, neer to the river *Bada*, for so saith the Poet *Simonides*. Some have held argument, that *Aurora* made suit to *Jupiter*, and when *Memnons* body was committed to the funeral fire, he would transhape him into a bird, which accordingly hapned, as his *Metamorph.* most lively expresseth in these words:

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To this great Jove assents. The funeral fire
Is kindled, the bright sparks towards heav'n aspire,
And like so many stars they make repaire
Through the thick smoak which clouds and duls the aire,
Darkning the cleer day, as when damps and fogs
Exhal'd from rivers, or from marshy bogs,
Before the Sun hath power: In such a mist,
Up flew the obscur'd sparks, till they subist
Above, all in one body: which assumes
First shape, then face, next colour, from the fumes:
Thus from that Pile the Memnian bird first springs.
Fire gave it life, and lightness lent it wings.

It is laid that many of these birds, which still bear the name, were seen to arise from his ashes, which dividing themselves into divers squadrons, fought so long amongst themselves, till they fell dead into the fire, sacrificing their own lives to his obits. But *Theocritus* in his Epitaph upon *Bion*, speaks of none but *Memnon* only, who himselfe was changed into a bird, and was seen to fly about and soare over his own funeral fires. *Lucian* in *Philopseudo*. speaks of a prodigie, or rather a miracle, which was most frequent where his Statue was erected in the Temple of *Serapis*; no sooner did the rising Sunne begin to shine upon his monument, and seem'd to touch it, but his statue yie'ded a most sweet and melodious sound, but when he took his leave to rest himselfe in the West, as if it mourned the Suns departure, it breathed an army so sadly passionate, that oft times it drew teares from the hearers: which was thus interpreted, That he still rejoiced at his mothers approach and presence, but lamented her departure and absence. *Cornelius Tacitus*, and *Suidas*, both report the same, as likewise *Zetzes*, *Chil. hi. 64.* But to return to his mother *Aurora*, she was still held to be the sweetest, the most delightfull and welcome of all the nymphs and goddesses, not to man only, but to all other creatures, beasts, and plants. *O. Phœbus* in one of his hymns affirms no lesse:

*By thee O goddesse mankind is made glad,
Thy gracious presence chears such as be sad.
Since Memnons death, in tears thou risest still.
And from thine eies thick showers of dew-drops spill,
Through all the spatiuous earth: which to thy grace,
The mornings Sun still kisses from thy face.*

L 4

By

Of the Morning.

Lib. 2.

By thee his glorious palace is much graced,
By thee, the pitchy night to Lethe chased:
All sleepy mankind to their sport thou wakest,
And sleepy slumbers from their eyelids shakest.
Thy beauty to behold, or hear thy voice,
Serpents and men, beasts, birds, and all rejoice.
Tho' very Marke Frye thy presence craves,
And to behold thee dance upon the waves.

And these things are the most remarkable which have been fabulously observed of Aurora, who is therefore supposed to be the daughter of Hyperion and Thia, because by the divine bounty, Light proceedeth from the Sun, to illuminate the earth, and all the inhabitants thereof; for there is no benefit either of pleasure or profit that can accrue to us, which flowes not from their immediate grace and goodness. She is said to have a ruddy colour, because she appears as if she came blushing from the palace of the Sunne. And for that cause they describe her with roset tingers, a high complexion, a golden seat, and red steeds to draw her Chariot, to answer and correspond to the livery which the Sun gives his being all of the like colour. For the swiftnesse of her motion, she is allowed a Chariot; and such as come white steeds upon her, derive not their hue from the gray vapours that arise from the earth, but rather from the clear and perspicuous splendour of the light it selfe. Those that of this fable would make a history, say that Tythonus married a wife out of the Eastern Countries, by whom he had the forenamed children, and after lived to that age, that he grew not only decrepit and bed-rid of his limbs, but doting and childish of his brain. From hence ariseth the tale, That Aurora was inamoured of him, by reason of the temperature of those Oriental climats, to be possit of which pleasant places the pitchast for him Immortality. And where some fable that he was turned to a grasshopper, it signifieth nothing else but the loquacity of age, ambitiously groaning in the often repetition of things past, glorying in times of old, and despising those latter in respect of them; such a one did Homer personate in N. Æ. The mark at which all these arrows are aim'd in this Fable, is to perswade men by wise-dom, patiently to undergo all the chances and changes incident to us, both in time and nature; since death by the bounty of the gods is granted to man as a rest and cessation from all calamities and troubles. For when Aurora had begged

Of the Night.

begged immortality for Tython, he feeling the infirmities and defects of age, became himselfe a supplyant to the gods, That they would be to him so gracious, as to give him leave to sleep with his fathers, accounting it much better and happier to die once, and be at rest, then to be continually afflicted with the troubles and difficulties of a weary and despaired life.

Nox, or, the Night.

After morning past, the Sun gone about, and the day spent, comes Night; neither was she in mean honour amongst the ancient Poets, who taught her to be the first, and long before all other nymphs or goddesses, as possessing all places, and all things, having in her own dispose and government that deformed and unshapen matter, called Chaos, over which she reigned Empresse before the gods themselves had any existence or being: notwithstanding, some contend to make her the daughter of this Chaos, as Hesiod and others:

Inde Chao, est Erebus, Nox, &c tenebrosa creat.
*From Chaos, Erebus, and the Night tenebrous
were both created—*

And because so born, she was called the most ancient; the reason is approved, For before the masse was opened, the matter of which to make things distinguished, and the world it selfe created, there could nothing be which might be properly called Night; therefore Aratus in *Astronomac*, styles her *Nox antiqua*; and Orpheus in one of his hymns, The mother of gods, and men, as both having their birth from her. She is drawn in a Chariot, with starres waiting upon her wheels, and ushering her, as Theocritus left recorded:

*Salveteque noctis
Sydera quæ canibus tacite præcurruntis alia :*
*Hail all you stars so bright,
Softly forerunning the round wheels of Night.*

She is habited in sable garments, for so al writers agree, her head bound up in a blacke vaille, whom the stars attend behind her Chariot, as well as before: for so Euripides in *Ione* testat:

Invita

Of the Night.

*Invita nigris vestibus currum insilit
Nox : Astra sunt deum secuta protinus.*

Night in black vesture mounts into her car ;
Behind, the Stars attend her, but not far.

Virgil gives her two horses to her Chariot : therefore Apollonius in this third book describing the Night coming, saith, *Nox injectis equis sua*, the night upon her horses cast her yoke. But this manner of the nights progresse, is later then in the time of Homer, for in his daies she was allowed neither Chariot nor horses, they only deciphered her with wings, like Cupid or Victory. Some introduce her at the departure of the day, to rise out of the sea, as Virgil in his Aeneids,

*Vertitur interea cælum : ex ruit Oceano Nox :
Involvens umbra magna terramque polumque.
The Heaven mean time is turn'd, the Night
Leaps from the sea in hast,
In dark and pitchy clouds & the Earth
And Poles involving hast.*

Her whom Virgil brings from the sea, Euripides invocates as comming from Erebus in these words, *Verenda, Verenda, Nox ex Erebo veni*, Oh reverend, reverend Night, ascend from Erebus. Orpheus relates, that she sends day to the regions below, and againe chaseth her thence, in her own person bringing them darknette.

*Quæ Lucem petis sub terras, rursum & ipsa
Tartara nigra petis —
Below the earth thou drivest Light,
And then againe thou bring'st them Night.*

In all her sacrifices, a cock was still killed and offered, as a creature much opposed against silence : for so Theogines hath left recorded. Night had many children : Euripides in his Hercules Furens calls one of her daughters Rabies, her name importing outragious madnesse ; a second daughter of hers was called Rixa, which is Brawling and Scolding ; a third Invidia, or envy, for so saith Hesiod in his works and daies : but in his Theogonia, he makes mention of others, whom he calls her sons in these verses

*Nox peperit Fatumque malum, parsque nigrantem,
Et mortem, & somnum, diversa & somnia : namos,
Hos peperit nulli dea nox, & ita marito.
Night, evill fate brought forth, black Parca bred,
With Death, and Sleep, and divers Dreams beside :*

Lib. 5:

Lib. 2:

L. 2. de diis.

Operib. &
dicib.

of

Of the Night.

*Of all these sons she was delivered,
And yet the goddess never husband tride.*

Cicero in his third book *De natura Deorum*, having numbered all the children of Night, derives them also from their father Erebus, as may appear in these words: *Quod si ita est, &c.* If it be so (saith he) those that are the Parents of heaven should likewise be reckoned in the number of the gods, *Aether* and *Dæs*, i. Air, and Day, with their brothers and sisters ; by the ancient Genealogists thus nominated, *Amor, Dolus, Metus, Labor, Invidentia, Fatum, Sinectus, Mors, Tenebris, Miseria, Querela, Gratia, Fraus, Pertinacia, Parca, Hesperides, Somnia* ; that is, Love, Deceit, Feare, Labour, Envy, Fate,old Age, Death,Darknette,Milery,Complaint, Favor, Fraud, the Parcae, and the Helperides. All which are by some imagined to be the children of *Nex* and *Erebus* ; I will only speak a little of two of these as they now lie in my way, and that briefly too, and (because it may perchance be late before I have done with them) I will conclude with Night. Death and Sleep are brother and sister, and both the children of Night. Aristo calls *Somnus* a severe exacter from mankind, who as it were violently snatcheth away the halfe part of our age to bestow on Sleep and theretore by *Orpheus* he is called the brother of *Lethe*, which insinuates Forgetfulness, which he most elegantly expielleth in his hymn to Sleep,

*Somne beatorum Rex, & Rex summe virorum,
Quem fugiant curæ, &c.*

*Sleep of the blest man King, and King of men ;
Whom cares still flee, and rest imbraceth then.
Of mischieves, the sole solace and best friend,
To give them due repose, and comfort lind,
Who putting on the shape of Death, doth give
(Only by that) all creatures means to live.
Sleep, thou hast but two sisters, and these are,
Death and Oblivion, both which shorten care.*

Ovid in his *Metamorphos*, for his so many benefits conferred upon Mortals, placeth him in the catalogue of the gods. The house of Sleep the same Poet hath ingeniously described, upon whom he confers a thousand children, or rather a number not to be numbered ; nominating only three, *Morpheus, Icelus and Phantus* : for sleep it is he moderately used, is of all mortall things the sweetest, best and most profitable, to whom all creatures whatsoever are subjeft,

it, therefore not improperly by *Orpheus*, rearm'd the King of men and gods. *Homer* in his *Iliads*, makes an elegant expression, to shew how wretched their conditions are above other men, that are in high and eminent place and office, and have predominance over the greatest affairs, which he thus introduceth, by making all both gods and men asleep at once, saving *Jupiter*; which *Juno* seeing, she with great bribes and rewards, corrupts *Somnus*, that he would amongst the rest charm the eies of *Jupiter*; which he attempting, and the other perceiving, the enraged god, fearing sleep to steal upon him unawares, cast him headlong from heaven into the sea; where he had doubtlesse for ever perisht, had not *Night* snatcht up her son, and in her darknesse hid him from the wrath of *Jupiter*. But had he been destroyed, Sleep had been exiled the earth, and so all creatures deprived of their quotidian rest. From hence likewise may be collected, how wretched those sleeping gods are, when *Jupiter* the only wise, and potent, is ever awake, to see, provide, foresee, and gooern, by his infinite providence both men and creatures.

The City of Sleep, *Lucianus* in his second book *Verarum Historiarum*, though fabulously, yet hath tacundiously described: This City (saith he) is situate in a most spacious and silent plaine, yet round incompt with tall and spreading trees, amongst whose leaves the wind only whispers, but never robustiously blowes. There Poppy growes abundantly, Mandragora, and all such plants, herbs and simples, as have the innate vertue to procure and provoke sleep. There are multitudes of Bats, which lie continually this way and that, and betwixt one tree and other, great store of Night-ravens, Owles, and Screechowles: no bird that is ashamed of day, but is here frequently to be found. But neither the crowing Cock, the chattering Pie, the quacking Duck, the gogling Gooie, nor any other fowle, either of song or clamor can thither have access. Fast by this City glides a river with a slow and silent pace, making a murmur, but no noise, rather to rock and lull asleep than to waken; the water is thick and soft like oile, the floods name is Lethe, whom others call Nicty porus, it flowes from two fountain heads, both hid and obscured in places to no man known, the one is called Pannychius, the other Negretas. This City hath two ports or gates, one of horn composed with miraculous workmanship, in which as in a Table, are expressed

expressed all such true dreams as exercise the fantasies of men in their depth of rest: The other is made of the most purest and most white Ivory, in which are carved all sorts of dreams, but these as it were artificially shadowed by the pencill, but none fully drawn and express to the life. Within this City wals is a magnificent and spacious struture, called the *Temple of Night*, which with all superstitious ceremonies is religiously honoured: there is a second instituted to the goddesse *Apales*, and a third to *Alethia*, in both which there are Oracles. The sole inhabitants of this place are an infinite company, but not a Citizen in shape or favour one like another: some are lean, lanck, and little, with crooked legs, and hutch-backs, rather like monsters then men; others are comely, well featured, tall and proper, with cheerfull faces, and promising looks; some are of a froward and terrible aspect, as if they threatened mischiefe and disaster; others portly, gallant, and regally habited; and whosoever shall enter the gates of this City, some domestick dream or other continually will encounter him and give him a familiar and friendly salute, in the shape of some one of these formerly rehearsed, relating to him some sad things, some pleasant things, to minister content or distaste: sometimes they whisper truths, but that seldom, for the greatest part of that multitude are lying and deceitfull, because for the most part they speak one thing and intend another: and thus far *Lucianus* of the house of Sleep. I had once occasion to write my selfe in this manner:

Neer to the dark Cimmerians lies a cave,
Beneath the foot of a declining hill,
Deep in the earths warm intrails, like a grave,
Where charming silence makes all hush't and still;
Hither did never piercing Sun-beam crave
Admittance; nor the voice of hunter shrill

Pierce through the crannies of this concave deep,
Where stands the dull and leaden house of sleep:
Here the thick vapours from the earth exhal'd,
Mists all the place about: a doubtfull light,
Begot twixt night and day (when th' one is fail'd,
And the other not yet perfect) duls the sight.
No wakefull dog, or clamorous cock hath rail'd
Upon the drowsie Morn, early to dight

The Suns steeds. Here, the bird that sav'd of old,
Romes Capitol, is never heard to scold.

Of the Night.

The brawling Crane, nor yet the peating Crowe,
Or tatting Parrot, to distract the ear.
No bellowing Bull, swift Hart or Asse more slow,
Is heard to bray ; we have all silence here.
Only a murmuring river (which doth flow
From Lethe) with his streams moveth pebbles clear,
Lulls the dull sense to sleep and feathered rest,
Charming the cares and sorrows in the brest.
Before the gate the drowsie Poppy springs,
With thousand plants and simples without number ;
Not one, but to the brain a nummuss brings,
Inviting all the powers of man to slumber ;
whose milkie juice, the Night on her black wings
Beares i'wart the earth, and scatters. Who dares cumber
This universall whistnesse ; where none come,
But taciturnity, and silence dumb ?
Upon the door no ratling hammers stroke
Is heard without, to startle those with n,
No cracking hinge, by which oft sleep is broke.
Than to speak loud, there's held no greater sin.
Midst a vast room, a bed hev'd out of Oke,
(That bed of late some ancient rel que been
Fring'd with i' buck d' st and laſie cobwebs) stands,
Not in an age since stir're with carefull hands,
Upon this daisie couch with curtains hung
Of duske coloured silk, you may behold
The god of sleep in carelesse fashion flung,
Stretching his drowsie limbs, whom n ne's so bold
To tog or stir : where snortings are heard sung:
Th' are pinek to softer breath. Some dream of gold,
Of trifles some : his Court here Morpheus keeps,
which no man sooner enters then he sleeps.

And this description begins to make me drowsie already. But lest speaking too much of sleep, I may be taxed and to taken napping my selfe, I leave the brother fast sleeping to find out the sister, who to the worlds end shall ever be walking. Death is said to be educated by her mother Night. *Pausanias* puts us in mind, that in a Temple amongst the Eleans, there was a woman po't zied, leading two sleepy children, that in her right hand White, that in her left hand Black, both with crooked legs, and mishapen feet ; the inscription upon the one, Sleep, upon the other Death, the woman that cherith them, Night. This death of all the powers that are,

Of the Night.

is most impartiall and implacable, and because by no prayers nor intercessions she is to be moved, therefore there are no Altars nor Temples nor sacrifices celebrated to her honour, her impartiality and implacability *Orpheus* hath signified in one of his hymns,

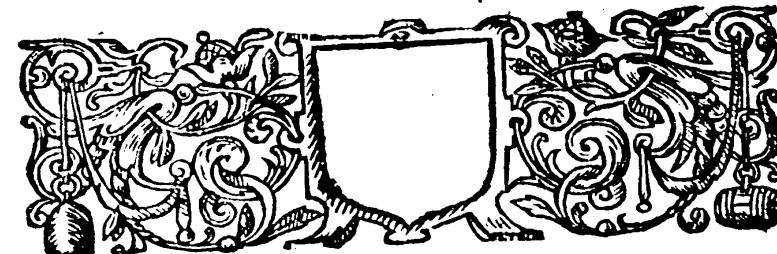
Nec prece, muneribus, nec tu placabilis ullus.

She is attired in a sable garment spotted with stars. The wile men of the former ages extold her with miraculous praises, calling her the port and only secure harbor of rest : the trees the body from a thousand pains and diseases, delivers the subiect from the cruelty of the tyrant, and makes the begger equall with his Prince. She to all good men is acceptable and welcome, only dreadfull to the wicked, who have a presage and feare of punishments to come. *Alcidamus* writ an excellent book in the praise of Death, having a large and copious argument : in which he strove to expresse with what an equall sufferance and modest patience she was to be enterained. Of the same argument writes Plutarch in *Consolator* : for life is nothing else but a light lent us by the Creator of all mankind, which if it be demanded of us, ought no more grudgingly to be paid back, then comming to a friends house to be merry in the morning, and having feasted there all the day, to return to our home at night ; or to pay back what we borrow, to the owner : For there is no injury done to us, if God demand that back at our hands, which he bath before but lent us. Now from the daughter to come back to the mother, and know what is allegorically meant by Night. These pests and mischietes before commemorated are therefore said to be her sons and daughters, because the ignorance and malice of man (which is indeed the night of the mind) is the parent and nurse of all calamities incident to us : yet may some of their violences by wisedome be mitigated, though not frustrated of their ends, namely, Age, Love, Fate, Death, and the like, who though they be in perpetuall motion, their speed may be slackned, though not staied, and their pace slowed, though not quite stopt. She was called the most Ancient, because before the Heavens and the Sunne were created, there was no light extant ; which is said to proceed from the lower parts of the earth, in regard that the Sunne compassing the world, when he lights the Antipodes with his beams, the earth shadowes them from us, which shadow is nothing else then Night. She is called the mother of all,

as being before the birth of any thing. The word *Nox* is derived à *Nocendo*, of hurting or harming; the reason is, as some Physicians hold opinion, because the corrupt humors of the night are infectious and dangerous, especially to men any way diseased ; of which there is continuall experience in all such as have either wounds, or aches, or agues, or feavers, or the like, to all such weaknesses or imperfections, the humours of the night are still most hurtfull and obnoxious. And so much briefly what morally can be gathered, by that which hath been fabulously commented of Night.

That Sleep could not fasten on the eies of *Jupiter*, it is intended, not to be convenient for him that hath the charge and protection of the whole Universe, to whose care and foresight the administration and guidance of all things are committed. Should so much as slumber or wink at all ; neither doth the divine Nature need any rest to repaire and comfort his troubled spirits, when he is not capable of either labour or discommodity. And *Lethe* is called the sister of *Somnus*, in regard that by our naturall repose, we for the time forget all paine, anguish, or trouble. Because he comes to many creatures, and at the same time he is laid to be winged, in regard the humour of the Night encreaseth the vapours of the stomach, ascending to the higher parts of the body, which after by the frigidity of the braine, descend againe lower, and more cool, by which Sleep is begot ; he is therefore not unproperly called, the son of Night : which Night calls me now to rest, with the finishing of this second book, called *Euterpe*.

Explicit Lib. 2.



THE THIRD BOOK of Women, inscribed THALIA.

Treating of Illustrious Queens, Famous Wives,
Mothers, Daughters, &c. Containing the Hi-
stories of sundry Noble Ladies.



Orgias held opinion, that Women were not to be honoured according to their form, but their tame; preferring actuall vertue before superficiall beauty : to incourage which in their sex, funerall o-
rations were allowed by the Roman
Ladies to be celebrated for all such as had been either presidents of a good
and commendable life, or otherwise illustrious for any no-
ble or eminent action. And therefore (lest the matrons or
virgins in Rome, the one should divert from her staid
gravity, or the other from her virgins professed integrity)
the use of Wine was not known amongst them ; for that
woman was taxed with modesty, whose breath was known
to smell of the grape. Pliny, in his naturall history, saith,
That Cato was of opinion, that the use of kissing first began betwixt kinsman and kinswoman, howsoever neer allied or far off, only by that to know whether their wives, daugh- Lib. 14: How kissing
first came up
ters or Nieces, had tasted any wine : to this Juvenal seems
to allude in these verses :

M. Paucæ

*Pauce adeo cereris vitas contingere dignæ
Quarum non timeat pater oscula.*

As if the father were jealous of his daughters continence, if by kissing her, he perceived she had drunk wine. But kissing and drinking both are now grown (it seems) to a greater custome amongst us, then in those daies with the Romans: nor am I so austere to forbid the use of either, both which though the one in sursets, the other in adulteries, may be abused by the vicious; yet contrarily at customary meetings, and laudable banquets, they by the nobly disposed, and such whose hearts are fixt upon honour, may be used with much modesty and continence. But the purpose of my tractate, is to exemplify, not to instruct; to shew you presidents of vertue from others, not to fashion any new imaginary form from my selfe; and that setting so many statutes of honour before your eies, of Beauty, Noblenesse, Magnanimity, Bounty, Curtesie, Modesty, Temperance, and whatsoever else in goodnesse can be included, each heroick and well disposed Lady, or woman lower degrēed and underqualified, may out of all, or some of these at least, apprehend some one thing or other worthy imitation; that as the best of Painters, to draw one exquisite *Venus*, had set before him a hundred choise and selected beauties, all naked, to take from one an eie, another a lip, a third a smile, a fourth a hand, and from each of them that speciall lineament in which she most excelled; so having in these papers as many vertues exposed to your view, as the Painter had beauties, and all left as naked to your eies, you may make like use of it: draw from one a noble disposition, bounty and curtesie, the ornaments of great Ladies; from others temperance, sobriety and government, things best beseeeming matrons; the married wives, conjugall love and sincerity; the virgins chaste life and purity; and every of you fashion her selfe as compleat a woman for vertue, as *Apelles* made up the pourtraiure of his goddesse for beauty. I need not speak much of the worth of your sex, since no man (I think) that remembers he had a mother, but honours it; the renown of which, some by their vertues have as much nobilitated, as others by their vicious actions have studied to disgrace: of both which, though my promise bind me to speak in their cause, yet you Ladies in this treatise (as you most worthily deserve) have the precedence and priority of place. What man was ever known to be enineat, whom woman

Lib. 3. woman in some manner hath not equalled? Come to Fortitude, as there was an *Hercules* and a *Thesens*; so there was a *Menalippe* and an *Hippolite* to encounter them: who as they conquered not, so they were not vanquished. Come to limning or drawing of Pictures, as there was a *Zenfis*, a *Timanthes*, an *Androcides*, and a *Paribassus*; so the world yielded a *Timarete*, the daughter of *Micaon*; an *Irene*, the daughter and scholler of *Cratinus*; an *Anisarite*, the issue and pupil of *Nearchus*; a *Lala Cixizena*, and a *Martia*, *M. Varro*'s to boot: to them in that art no whit inferior. In Poetry compare the Lyricks of *Sapho* with *Anacreons*, and *Corinnae* with *Pindarus*, and it shall be easily made manifest that *Sapho* in all points parallel'd the first, and *Corinna*, in five severall contentions for the palm, preceded the last. But the similitude or discrepancy of men and womens vertues conferr'd together, can be made no better apparent (as *Plutarch* saith) then by comparing *Lite* with *Life*, and *Action* with *Action*, by which we shall see they have almost one and the same effigies: For oppose the magnificence of *Sesostris*, against that of *Semiramis*; the craft and subtily of *Servius Tullius* against *Tanaquil*; the magnanimity of *Brutus* against *Porcas*; compare *Pelopidas* with *Timoclea*; and which shall yield to the other preheminence? especially if we exactly consider the end at which the vertue it self doth aime: for divers vertues have divers colours laid upon them, according to the temperature of body, or the disposition of the mind. *Achilles* was valiant one way, and *Ajax* another, yet both their endeavours intended to one Fortitude; the Prudence of *Nestor* unlike that of *Ulysses*, yet both wise men; *Cato* and *Agescius* were both upright men, yet executed justice two sundry waies; *Irene* loved one way, *Alcæle*, another, yet both enderedly affected their husbands; so likewise *Cornelia* and *Olympias* were differently magnanimous, yet either of them attained to that height of honour, to which their heroick minds aspired. But to come to our former comparison from which I have somewhat digrest, in what greater vertue can either sex expresse themselves, than in true conjugall love? *Cicero de Divinatione*, and *Pliny* in lib. x. cap. 16 report of *Tiberius Gracchus*. That finding two *Tiber Gracchus* snakes in his houle, male and female, he consulted with a south-fayer concerning the prodigy; who told him as a consequence infallible, That if he slew the male, swife Death should surprise himselfe, but if he killed the female, himselfe should

should escape death, and his wife in like manner perish, but to one of them that fate must necessarily happen. He therefore preferring the safety of his wife before his own health, caused the male to be instantly cut in pieces, and the female let goe, beholding with his own eies, his own instant destruction in the death of the serpent. Therefore it was disputed, whether *Cornelia* were more happy in enjoying such a husband, or made more wretched in losing him? An admirable and rare president in man, and a husband, which I can easily instance in woman, and a wife; for as there is nothing more divelish and deadly than a malitious and ill disposed woman, so there is on the contrary, nothing more wholesome and comfortable to man, than one provident, gentle, and well addicted; for as she that is good and honest, will upon just necessity lay down her life for her husbands health and safety, so the other will as willingly prostitute hers for his destruction and ruin. Therefore a wife by how much neerer she is to us in the strict bond both of divine and humane lawes, by so much either the sweetnesse of her behaviour tasteth the pleasanter, or the harshnesse of her crabbed condition, relishes more bitter; for she is ever either a perpetuall refuge, or a continuall torment: she of whom I intend to speak, is none such as the last, her history I thus receive in briefe. *Admetus*, a King of Greece, demanded *Alceste* in marriage, whose father had published an Edict, That none should enjoy her save such a one as could reconcile two wild beasts of contrary cruelties and natures opposite, to draw without jarring together in his Chariot. This *Admetus* hearing, he petitioned to *Apollo* and *Hercules*, who commiserating his suit, the one brought him a Lion, the other a Beare, both made tame and gentle to his hand; who presenting them to the father of *Alceste*, and having yoked them and made them draw according to the Edict, received her as his bride, and departed with her thence into his own Country of Thessaly. Not long after *Admetus* falling into a great infirmitie of sickness, and consulting with the Oracle about his health, answer was returned, That he must necessarily leave the world, unless he could procure some Friend, Kinsman, Courtier, or other, who by sacrificing their own lives to his love, might ransome his, and by no other means his health to be restored. This motion being made to many both neer and dear to him (who no doubt had promised more, with

per, of

Alceste.

Lib. 3. purpose to performe lesse) in conclusion it was refused by all; which comming to the eare of *Alceste*, she gave her selfe up to a most willing death, to redeem the health and life of her husband; and with her own hands slew her self. Now tell me (O you Satyrist against the sex of women, that call them fraile, inconstant, weak and timorous) in which of these two did manly courage, noble resolution, or conjugal love most shine? in him that by suffering death to steal upon him, yielded himselfe to the necessity of fate, or in her who like a bold *Virago* with an unmatchable resolution, with her own hand extracted that blood from her chaste brest, with which she wright her selfe a character of honour, to outlast all antiquity? In these things then you see, they may justly claim an equall competence with men, but in many things a just priority, as in nursing and bringing up children, in manning the affairs of the house, and care of all domestick busynesse, in providing us Diet, Linnen for the back and bed, in sewing, weaving, and in spinning: for who cannot imagine how ill great *Hercules* did become the distaste? But I will cease further to speak in their praise, lest I be taxed of palpable flattery, and some may lay on me an aspersion, That either I lov'd that sex wondrous well in my youth, or perhaps now begin to doat on them in my age. And since I last spake of that conjoined love that ought to be betwixt man and wife, I will produce an Epigram taken from *Ausonius* to that purpose, the inscription is as followeth.

Ad uxorem.

Live as we have liv'd, still to each other new,
And use those names we did when we first knew:
Let the same smiles within our cheeks be read,
The same sports thought on, we first us'd in bed,
Let the day never come to see the change,
That either Time or Age shall make us strange:
But as we first met, let us ever be,
I, thy young man, and thou a girle to me:
To others, though I seem like Nestor old;
And thou more years hast, then * Cumana told:
Times know we will not see, though it appears,

* Tis good to know our ages, not count our years.
Such I must confess, Husbands ought to be to their
Wives, and Wives to their Husbands, but they are seldom
found in these daies, as may appear by a short tale that I wil
tell

* S. i.
Cumana

Of Illustrious Women.

Lib. 3.

tell you.] Thrice Gentlemen being late at supper in a Tavern, every man in curtesie made offer to pay the reckoning, at length a motion was made amongst them, that because it equally concerned them all, to put it to fortune and cast the dice; so that committing it to chance, the other should be no waies beholding to him for his charges. To this two of them assented, but the third presuming much upon the love of his wife, was willing to put it to another venture, both to save his purse, and expresse to his friends the gentle disposition of a woman to her husband, whose welcome home was still as constant at midnight, as at mid-day: he therefore made a second motion, that to decide the controversie, every man should instantly make hast home by turns, as they lay nearest in their way, and he that did not that thing instantly which his wife bad, the whole charge of the reckoning should be imposed upon him, and not to part company till they see this done: upon which they concluded. They went to the next house, the Gentleman first knockt at his own door, and he was let in, the rest followed, but the husband only shewing himselfe, found his wife in the Kitchin; how now wife (saith he) what hast thou reserved for my supper? She churlishly replied, here is nothing but the porridge the dog hath lapt in, you had best sup up them: this was sport to the other two, and he not willing both to be charg'd and laught at, and so doubly punish'd, did as she bad, and so away they went all three to the house of the second. His wife was in bed, how now sweet heart, where are you (saith he) here sweet husband (she answered againe) and I pray you come to bed quickly: who hastily put off his cloths, went to bed, and as speedily rose againe to see what would become of the third. To his lodging they went (and this was he that presuming on his wifes gentlenesse, drew the rest to the motion) being entred, he asked the maid for her mistresse, who told him she was newly gone to her chamber, up the stairs runs he, the Gentlewoman asked who is there? 'tis I sweet wife saith he, and for hast stumbled at the uppermost step: you had best break your nec's down the stairs saith she. At which words he pausing a little, Nay on my word not so quoth he, rather then do that, I will even back againe with my friends to the Tavern, and pay the reckoning. But leaving this, which by some may be caſtred to be little better then trifling, I shall break off my introduction, and proceed to matter

Of Illustrious Women.

matter more serious, beginning with a briefe summary or catalogue of the names of some famous Queens, Mothers, and Daughters, many of which we shall have occasion to handle more at large in the proceſſe of our Treatise.

Of Queens Illustrious.

Semiramis was Queen of the Assyrians, Camilla, of the Volscians, Nicanira (whom some call Saba) of the Ethio-pians, Athalia of the Hebrewes, Thomiris of the Scythians, Hester of the Persians, Cleopatra of the Ægyptians, Zenobia, of the Palmyriens, Amatasuntha, of the Goths; of these we shall speak more at large, as they fall in course. Theolinda wherefore of the Longobards or Lombards, succeeds. This nation the Huns dwelt first in Pannonia, and were governed by the King Albinus: now the reason why they were first so called, was called Long-beards: this. In the time that Justinus surnamed the Less, wore the bards or imperiall purple, Nares the Eunuch had fought under him many brave and victorious batells against the Goths, who had usurped the greatest part of Italy, from whence he expelled them, slew their King, and freed the whole Country from many outrages. Notwithstanding his great good service, he was calumniated to the Emperor, and so hated by the Empress Sophia, that she sent him word, That she would make him lay by his sword and armour, and with a distaff spin wool amongst her maids: to which message he returned answer, That he would make such a thread to put in her loom, that all the weavers in the Empire should scarce make good cloath on. Upon this ground he sent to Albinus King of the Huns, who then inhabited Pannonia, asking him why he would dwell in the barren continent of Pannonia, when the most fertile Countrie of Italy lay open to his invasion? Albinus apprehending this incou-ragement from Nares, in the yeare six hundred threescore and eight, made his first incursion into the Emperors con-fines, who sent certain spies to discover the forces of Albinus; of which he having intelligence, caused all the wo-men to untie their haire and fasten it about their chins, thereby to seem men, and make the number of his army appear the greater. The spies observing them, wondered amongst themselves, and asked what strange people these were with the Long beards? and from hence their names were first derived, which hath since been remarkable in the most

most pleasant and fertile climate of all Italy, from them called Lombardy. Others say, that when they went to fight against the Vandals, There was a man that had the spirit of Prophesie, whom they besought to pray for them and their good successe in the battell; now when the Prophet went to his orisons, the Queen had placed her selfe and her women just against the window where he praied, with their haire disposed as aforesaid; and just as he ended his devotions, they opened their casements and appeared to him, who presently said to himselfe, what be these Long beards? to whom the Queen replied, *To these Long-beards then whom thou hast named, let the victory happen,* thus saith the history. Rhodogondis was Queen of France, but after her not any.

*why women
in France,
are disabled
from bearing
Sovereignty*

Now some may demand the reason, why the Salick law was first made, by which all women were made incapable of succession in the principalities, which (as *Policronicon* relates) was this: The Crown lineally descending to a Prince's of the blood, whom for modesties sake he forbears to name, or at least their Chronicles are loath to publish; this Lady having many Princely suitors, neglected them all, and fell in love with a Butcher of Paris, whom she privately sent for, and as secretly married; since when, all of that sex were by an irrevocable decree disabled of all sovereignty. Cassiope was the famous Queen of Aethiopia; Harpalice of the Amazons; Hippolite of Magnesia; Teuta of the Illyrians, &c. Of these in their places. Amongst whom let me not be so unnaturall to her merit, or so ungratefull to my Country (thrice blest and divinely happy in her most fortunate reign) as not to remember that ever to be celebrated Princess in her country, Elizabeth of late memory, Queen of England; She that was a Saba for her wisedome, an Harpalice for her magnanimitie (witnesse the Camp at Tilbury) a Cleopatra for her bounty, a Camilla for her chasteitie, an Amalasuntha for her temperance, a Zenobia for her learning and skill in language; of whose omniscience, pantarite, and goodness, all men heretofore have spoken too little, no man hereafter can write too much; sacred be still her memory to us on earth, as her blessed soule lives ever glorified in heaven. Her succeeded (though not in her absolute Monarchy, yet a Princeesse of unspotted fame, incomparable clemency, unmatched goodness, and most remarkable vertue) Queen Anne, whom all degrees honoured, all Nations loved, and no tongue was ever heard to asperse with the least calumny;

The memory of Queen Elizabeth.

Queen Anne. who

who in her too short eminence here amongst us, was known to be the step of dignity to many, but detriment to none; in whom all were glad, by whom none had ever the least cause of sorrow, unlesse in the lamented losse of so grave and gracious a Princeesse. And for my own part (gentle and courteous Reader) let me borrow so much of thy patience, that I may upon this so just and good occasion, remember a long neglected duty, by inserting in this place, a few funerall tears upon her hearse.

A Funeral Ode upon the death of Anna Panareta.

Now Hymen change thy saffron weeds
To robe and habit sable:
For joyfull thoughts, use Funerall deeds,
Since nothing's firm or stable;
This (alas) we
May read and see,
As in a map or printed table.
It was not at the time of yearre
Birds bid the spring good-morrow,
Nor when we from the Summer cleare,
Her warmth and pleasures borrow.
Nor whenfull fields
Ripe Autumnne yields,
That we are thus involv'd in sorrow.
But when the barren earth denies
Fruits to the reapers mowing;
When Meteors muster in the skies,
And no faire fruits are growing.
When winter cold,
Dry, seare, and old,
His frozen fingers o'r the fire sits blowing.
When the Sun scants us of his heat,
And Phœbe tempests threateth:
When Boreas blustering in his seat,
His frozen pinions beateth;
And as a King
Above the Spring,
The fresh and timely buds defeateth.

Lib. 3. Of Illustrious Women.

In this great barrennesse were we
Our plenty made to smother :
But what might this rare jewell be ?
A Saint, a Queen, a Mother,
An Hester faire,
A Judith rare ;
These dead, oh point me out another ?
Save Debora, that's likewise dead,
Fam'd for her Countries freeing :
But shall we henceforth see or read,
Of such another being.
Oh what a dearth
Is now on earth,
That here none lives with these agreeing.
Saba was wise, so was our Queen,
For beauty others famed,
Some for their vertue crown'd have been,
And in large legends named.
Who living shall,
Contend in all,
With her alas shall be but shamed:
But since our praises at their best,
Shorten so farre her merit,
Leave her to her eternall rest,
A glorious Sainted spirit :
For aye to sing
Unto heavens King
Thanks, for these joies she doth inherite.
Yet 'tis a duty that we owe,
To give our grieve impression,
The greater that our sorrowes grow,
It shewes the leſſe transgression,
A loſſe like this
Tis not amiss
That we then leave to all succession.
Skies mourn her death in stormy clouds,
Seas weep for her in brine :
Thou earth that now her frailty shrouds,
Lament though ſhe be thine ;
Only rejoice
Heaven with loud voice,
That you are now become her shrine.

For

Of Illustrious Womēn.

For this appear'd the Blazing starre,
So fresh in our memory,
Tha Christendome both neer and far
Might tell it as a story.
Great Jove is sent
with an intent
Only to get her to her glory.

In the Catalogue of Queens, having so late remembred The Lady
the mother, how can I forget the daughter ? She to whom Elizabeth,
I must give that attribute which all ſouldiers beſtow upon
her, The Queen of women, and the beſt of Queens, whose mag-
nanimity in war, and gentleſteſſe in peace, resolution in the
one, and generous affability in the other, have ſo ſweet a
correſpondence, that when the Caſon roared loud at the
gates, and the bullet forced a paſſage even through the Pa-
lace where ſhe lodged, was no more daunted in courage,
nor dimaiſed in countenance, then when the gentle and
soft muſick melodiously ſounded at the celebration of her
espouſals. Sacred (Oh Princeley Lady) for ever be your
memory, and fortunate and happy your hopefull poſterity;
may your womb prove a bed of ſouldiers, and your breasts
the nursery of Kings, may the ſons victories redeem the
lotches of the father, and the daughters ſurmount the fertility
of their mother : may your future fortunes be anſwerable
to your former vertues, that as you have the earnest prai-
ers of all good men, ſo you may have the ſucceſſe of their
wishes : which millions that never yet ſaw you desire, but
all that understand you, know you worthily deserve. And
to conclude, that as you are the laſt of theſe in this my Ca-
talogue by order, poſterity may reckon you the firſt a-
mongſt the Illustrious by merit.

Of divers Ladies famous for their Modesty.

O thou chauſtity and purity of life, thou that art the
Ornament as well of man, as woman, from whence
ſhall I invoke thee ? thou diddest first help to kindle the
ſacred fires of *Vesta*, where virginity was made Religion :
Thou that was wont to frequent the chambers of great
Ladies with ſinleſſe and undefiled hands, make the beds of
the City Matrons, and to be obsequious about the Pallats
ſtrowed in the Countrie Cottages, where I ſhall find thee
now to direct this my pen in her large and unbounded
progreſſe ?

Lib. 3. Of Illustrious Women.

Lucretia.

Armenia.

Cornelia.

Ania.

progress? or to tutor me so far, that I may know what on this argument thou thy selfe wouldest have done? *Livy, Florus, Plutarch,* and others, speaking of the wonder of the Roman chastyty, *Lucretia*, accuse fortune, or nature of error, for placing such a manly heart in the breast of a woman; who being adulterated by *Sextus Tarquininus*, after she had sent to her friends, and to them complained her injuries, because she would not live a by-word to Rome, nor preserve a despoiled body for so noble a husbands embraces, with a knife which she had hid under her garment for the same purpose, in presence of them all slew her selfe: which was after, the cause that the tyrannicall Monarchy of Rome was transferr'd into a Consular dignity. *Armenia* the wife of *Tygranes*, having been with her husband at a sumptuous banquet made by King *Cyrus* in his Palace Roiall, when every one extoll'd the majestic, and applauded the goodlinesse of the Kings person; at length *Tygranes* askt his Queen what her opinion was of his magnitude and person: She answered, *I can say nothing, Sir, for all the time of the Feast mine eies were steadfastly fixt upon you my dear husband; for what other mens beauties are, it becomes not a married wife to enquire.* *Cornelia* the wife of *Emilius Paulus*, when a great Lady of Campania came to her house, and opening a rich casket as the custome of women is to be friendly one with another) she shewed her gold rings, rich stones and jewels, and causing her chests to be opened, exposed to her view, great variety of costly and pretious garments: which done, she intreated *Cornelia* to do her the like curtesie, and to shew her what jewels and ornaments she had stored to beautifie her selfe; which hearing, she protracted the time with discourse, till her children came from school, and causing them to be brought before her, turned unto the Lady, and thus said, These be my jewels, my riches, and delights, nor with any gayer ornaments desire I to be beautified.

Fuit bene in dulcis, parentum lanta supellex.

Ania. No domestick necessaries better grace a house, than children well and well disposed. Many have been of that contineance, they have imitated the Turtle, who having once lost her mate, will ever mourn, but never enter into the fellowship of another. Therefore *Ania Romana*, a woman of a Noble family, having buried her first husband in her youth, when her friends and kinred continually laid open

Of Illustrious Women.

open the solitude of widdowhood, the comfort of society, and all things that might perswade her to a second marriage; she answered, It was a motion, to which she would by no means assent: For (saith she) should I happen upon a good man, such as my first husband was, I would not live in that perpetuall feare I should be in, lest I should lose him; but if otherwise, why should I hazard my selfe upon one so bad, that am so late punish'd with the losse of one so good. It is reported of *Portia Minor*, the daughter of *Cato*, That when a woman who had married a second husband, was for many vertues much commended in her presence; *Peace* (saith she) That woman can neither be happy, well manner'd, nor truly modest, that will a second time marry. But I hold her in this too censorious; yet the most ancient Romans only conferred on her the Crown of modesty and continence, that was contented with one matrimony, as making expression of their uncorrupted sincerity in their continued widdowhood. Especially such were most discommended to make choice of a second husband, who had children left them by the first resembling their father. To which *Virgil* in the fourth book of his *Aeneid*. seems elegantly to allude, Dido thus complaining of the absence of *Aeneas*:

—*Siqua mibi de te suscepit fuisse*

Ante fugam soboles, &c.

*Had I by thee any issue had
Before thy flight, some pretty wanton lad,
That I might call *Aeneas*, and to play
And prate to me to drive these thoughts away:
And from whose smiling countenance I might gather
A true presentment of the absent father;
I should not then my wretched selfe esteem,
So altogether lost, as I now seem.*

Plutarch much commends the widdowhood of *Cornelia*, the illustrious mother of the *Gracchi*; whose care, having nobly provided for her children and family after the death of her husband; she exprest her selfe every way so absolute a matron, that *Tiberius Gracchus* (of whom we spake before) was not ill counselled by the gods, by preserving her life, to prostrate his own: for she denied to marry with King *Ptolemeus*, and when he would have imparted to her a diadem and a Sceptre, she refused to be stiled a Queen, to keep the honour of a chaste widow. Of the like purity was *Valeria*, the sister of *Messalina*, who being demanded by her kinred

kinred and dearest friends, why (her first husband dead) she made nor choice of a second? answered that she found her first husband *Servius*, to live with her still: accounting him alive to her, whom she had ever in remembrance: A singular and remarkable sentence, proceeding from a most excellent matron, intimating how the sacred unity in wedlock ought to be dignified, namely, with the affections of the mind, not the vain pleasures of the body. This was proved in the Daughter of *Democion* the Athenian, who being a virgin, and hearing that *Leosthenes* to whom she was contracted, was slain in the Leminian wars, and not willing to survive him, killed her selfe: but before her death, thus reasoning with her self; *Though I have a body untouched, yet if I should fall into the embraces of another, I should but have deceived the second, because I am still married to the first in my heart.* Not of their minds was *Popilia* the daughter of *Marcus*, who to one that wondred what should be the reason why all feminine beasts, never admitted the act of generation but in their time, and when they covet issue, and woman at all times desires the company of man? thus answered, the reason is only this, *Because they are beasts.*

The wife of Fulvius.

He was called Posthumus.

This *Fulvius* the familiar and indeed friend of *Augustus Cæsar*, heard him privately complain of the great solitude that was then in his house, since two of his grandchildren by his daughter were taken away by death, and the only third that remained, was (for some calumnies publisht against the Emperour) now in exile, so that he should be forced to abandon his own blood, and constitute a son in law, and a stranger, to succeed in the Imperiall purple; and therefore he had many motins in himselfe, and sometimes a purpose to recall the young mans banishment, and to restore him to his favour and former grace in the Court. This *Fulvius* hearing, went home, and upon promise of secrecy told it to his wife: she could not contain her selfe, but makes what speed she can, and tels this good newes to the Empresse *Livia*; *Livia* she speeds to *Augustus*, and briefly expostulates with him about the banishment of her grandchild, and what reason he had, not to restore him to his former honors? and why he would prefer a stranger before his own blood? with many such like upbraiding.

The

*Democion
Filia.*

Popilia.

The next morning *Fulvius* comming (as his custome was) into the Presence, and saluting the Emperor, *Augustus* cast an austere look upon him, and shaking his head, said only thus, You have a close breast *Fulvius*: by this he perceiving his wife had publisht abroad what he had told her in secret, posts home with what speed he can, and calling his wife before him, O woman (saith he) *Augustus* knowes that I have revealed his secret, therefore I have a resolution to live no longer: to whom she replied, Neither is that death you threaten to your selfe, without merit, who having lived with me so long, and known my weaknesse and loquacity, had not the discretion to prevent this danger to which you have drawn your selfe by tempting my frailty; but since you will needs die, it shall be my honour to precede you in death: which she had no sooner spoke, but snatched out his sword, and with it slew her selfe. A noble resolution in an heathen Lady, to punish her husbands disgrace, and her own oversight with voluntary death; and a notable example to all women that shall succeed her, to be more chary in keeping their husbands secrets: all which I would wish to follow the counsell of the comick Poet *Philippides*, who when King *Lysimachus* called him unto him, and using him with all curtesie spake thus, What of the things that are within or without me, shall I impart unto thee, O *Philippides*? he thus answered, Even what thou pleasest, O King, so thou still reservest to thy selfe thy counsels. This puts me in mind of King *Seleucus Callinicus*, who having lost a battle against the Galatians, and his whole army being quite subverted and dispersed, casting away his Crown and all regall ornaments, was forced to flee only attended with two or three servants; and wandering along through many deserts and by-paths, as fearing to be discovered, and growing faint with hunger, he came to a certaine ruinate cottage, where he desired bread and water; the master of the house not only afforded him that, but whatsoever else the place could yield, or the suddennesse of the time provide, with a large welcome. In the interim of dinner, fixing his eys upon *Seleucus* face, he knew him to be the King, and not able to contain his own joies, nor conceal the Kings dissimulation, after dinner the King being ready to take horse, and bidding his host farewell, he replied again, And farewell O King *Seleucus*: who finding himselfe discovered, reached him his hand as to imbrace him, beckoning to one of his followers,

followers, who at the instant at one blow stroke off his head, so that as Homer :

Sic caput estque adhuc cum pulvere mistum.

These were the fruits of unseasonable babling; for this fellow, had he kept his tongue till the King had been restored to his former dignities, might have received large rewards for his hospitality, who suffered an unexpected death for his loquacity.

Arctaphila.

Arctaphila Cyrenaea, is deservedly numbered amongst the Heroick Ladies, she lived in the time of Mithridates, and was the daughter of Aegatatur, and the wife of Phedimus: a woman of excellent Vertue, exquisit Beauty, singular Wit, and in the managing of the Common-weals busines, and civil affairs ingeniously expert: this Lady the common calamities of her Country made eminent, for Nicatoris the Tyrant, having usurped the principality over the Cyrenæans, amongst many other of his humane butcheries, slew Menalippus the Priest of Apollo, and assumed to himselfe the sacred office and dignity. In the number of these noble Citizens, he caused Phedimus the widow Arctaphila, to be injuriously put to death, and married her against her will: who as well distest with her private discontents, as suffering in the publique calamity, meditated a remedy for both, and by advise of some of her neerest allies, attempted to poison the King; but the project being discovered, was prevented: and upon that ground Calbia mother to Nicatoris, a woman of an unplaceable spirit, and prone to anything wherin there might be blood and slaughter, first condemned her to insufferable torture, and next to a violent death: but the tyrant her son in regard of the extraordinary love he bore unto her, being the more relenting and humane of the two, was pleased to put her cause first to examination, and after to censure. In which triall she answered boldly, and with great courage in the defence of her own innocence: but being by manifest proofs convicted, insomuch, that her purpose could not be denied, she then descended so low, as to excuse her selfe, alledging that (indeed) apprehending the greatnessse of his person, and that she was in degree no better to him then an handmaid; and fearing lest some other more accomplitsh beauty might

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step betwixt him and her to insinuate into his favour and grace, she therefore had prepared an amatorious contention, minding only to continue his love, not to betray his life; and if her womanish weaknesse had in any kind (through ignorance) transgrest the bounds of loyalty, she submitted her selfe to his couall clemency, whose approved judgement she made no doubt, knew how to distinguish betwixt folly and valice. Notwithstanding these smooth evasions, Nicatoris fully pall'd of the truth, gave her up into the hands of his mother to be tormented, who (as she is before charactered) being a harsh and mercilele woman, left nothing unattempted that torture could devise, to wiest from her a capitall confession: but Arctaphila with wondrous patience and constancy enduring what ever the beldam could inflict upon her, Calbia grew as weary in punishing, as she in failing, insomuch that Nicatoris was in some sort perwaded of her innocency, and commanded her release, seeing sorrowfull for the torments she had endured, so that his tomet loste conquering his suspition, he began to study a new reconciment, and excusing his too much credulouesse, renned his ancien familiarity and custome. But she not forgetting her former rakes and strapadoes, now began to meditate upon his death another way: she had a daughter of exquisite feature, and the Tyrant had a brother called Leander, a wild headed young man, and apt for any innovation or hal-brain'd attempt, she wrought far with her, and so inwardly with him, that by the consent of the King, a match was concluded betwixt them. All these things falling out according to her wishes, her daughter (by the mothers instigation) wrought so tar upon his rashnesse in private, and the mother gave him such encouragement withall, that putting him in hope to enjoy the sovereignty to himselfe, they perswaded him to supplant his brother: This took such properas effect, that he suborned a servite of his called Daphnis, who attending his opportunity, slew the Tyrant Arctaphila not with this contented, with revenge sake to extirpe the whole family of the Tyrant, and wankegoyle to see her Countrie from all seruitude, invigged the Citizens against Leander for the murder of her King, and second husband, drawing him into the example of that publike hate, that it was forced to lie as a traitor and tariicide: neither was the satisfied whilst he yet lived; therefore by her wit and policy, and the

N

industry

industry of one *Anabas*, he was at length subtilly surprised; by which the City received her pristine liberty and freedom. For which the people would have done her divine honors, as to a goddess, which she utterly refused. They next proceeded to justice upon the delinquents, where *Calbia* was judged to the fire, and burnt alive, and *Leander* to be fowed in a sack and so cast into the sea, both which executions were accordingly performed. The people then once againe assembled and prostrated themselves before her, jointly beseeching her either to take upon her the primacy and chiefe government, or at least to be a gracious assistant to the Magistrates and Princes, with her directions and counsell: both which she utterly refused, betaking her selfe to a solitary and retired life, spending the rest of her age in spinning, weaving, and the like womanish chares amongst her handmaids.

Many of the Iones by reason of a discord that fell betwixt them and the sons of *Nelues*, were forced to leave the City Miletum, where they before inhabited, and were driven to plant a new Colony in Minus, betwixt which Cities there was a perpetuall jar and enmity; insomuch, that from a private quarrell, it grew to a publike war, yet not in that violence, but that upon certain festivall daies, there was free recourse betwixt the Citizens of the one and the other, to be present at the sacred solemnities. There was amongst these of the City of Minus, one of a Noble family, whose name was *Pythes*, his wife was called *Japigia*, and his daughter *Pyeria*: He, when the great Feast celebrated to *Diana*, called *Nelaim* (of the opposite family) was kept, sent thither his wife and daughter, intreating the Milesians to suffer them to participate of their solemnities, which was granted: at which enterview, *Phrigius*, the chiefe of the sons of *Nelues*, a man post potent in the City, grew enamoured on *Pyeria*; and in courting her, desired her to demand what curtesie soever the City or his power could yeeld, and it should be instantly granted; to which he answered, That nothing could be more acceptable unto her, then that the Iones might have more often and peaceable recourse into their City. By which he apprehended that the desired no more then a cessation of arms, and that peace might be established betwixt the two Cities: which by their marriage was accordingly effected, and *Pyeria* ever after honoured for the motion. Insomuch that it grew to a Proverb, All the

Pyeria.

the Milesian women desiring to be no better beloved of their husbands, then *Pyeria* was of her *Phrigius*.

Aspasia being the daughter of *Hermotimus Phocensis* (her mother dying of her in childbirth) was by her fathers care brought up, though meanly, yet modestly: and growing towards understanding, she had many dreams as presages of her future fortunes; namely, that succeeding times should afford her a husband, faire, good and rich. In this interim she was troubled with an uncleanly swelling of the chin, so great, that it grew almost to a deformity, being a sorrow to the father, and almost a heart-break to the daughter. *Hermotimus* carefull of her health, presents her malady to the Physician; who was willing to undertake the patient, but wilfull proposed too great a summe for the cure: the one replying, The demand is above my strength; the other answered, Then is the cure above my skill, and so departed. This discouragement from a Tumour without, grew to a Corrasive within; as much tormented with the despair of her recoveries, as the violence of the disease. In this anxiety of thoughts, and agony of paine being much perplexed, she gave her selfe to all abstinence, and forbare to eat; till on a time gentle slumber stealing upon her, there appeared to her a *Turtle*, which was instantly transhaft into a woman most beautifull, who drawing more neer, bids her take courage, and be of comfort, and torgetting the Physicians with all their drugs, unguents, and emplasters, only to apply to the place then grieved, Rose leaves dried to powder, and not to doubt of her present recovery; and having thus said, upon the instant vanishit. *Aspasia* awaking, and by this vision much comforted, applied to her face such things as she was taught; in short time all swelling was taken away, and she restored to her pristine beauty, with such an addition of comeliness, that those with whom she before was held but equall, she in the eyes of all men might now claim over them a just precedency: for she is thus described, Her hair somewhat yellow, and from her temples naturally curling, her eies big and clear, her nose somewhat (but most becommingly) hooked, her ears short, her skin white and soft, her cheeks seeming to lodge the sweet blushes of the Rose (for which cause the Phocenses call'd her from an infant, *Milto*) her lips red, her teeth then snow more white, her feet without all fault, her voice so sweet and ravishing, that when she spake, she would put you in mind of what you have

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have read of the Syrens. From all effeminate curiosities, she studied to alienate her selte, these being commonly the superfluities of wealth and abundance, the being but of humble fortunes, and descended from me in parentage. It hapned this *Aspasia* was by a Persian soldier taken from her father (as all their Cities in those daies were subject to the like opprestions) and presented unto *Cyrus* the son of *Darius* and *Parasatides*, but much againt her own will, or the liking of her father: thus presented to him in the company of other of the most choice virgins she was commended above them all, both for the modesty of her countenance, the civility of her carriage, and an irreprovable beauty without all staine or blemish; and that which heightened the love of all men towards her, she was of singular wisedome: for which *Cyrus* afterward often admitted her into his counsels, and so oft as he was swyd by her advise, his designs never failed their wished successe. The first time she stood before the King, was at supper time, which ended, and *Cyrus* after the Persian manner willing to take his cups somewhat lavishly, in middest of their heating, there were presented before him, four Grecian damoels, with *Aspasia* the Phoenician making up the number; the other three being richly adorned, whose friends had set their haire out in curls, beautified their heads with jewels, and polisht their faces and bodies with sweet odours and unguents; besides, they had instructions how to behave themselves towards the King, how to insinuate into his favour, not to my back when he came for wine, nor make squemish of any cuttie he should offer, but freely to recompence kille for kille, being jolly instructed in the amorous precep: belonging to such a busynesse. But on the contrary, *Aspasia* would not present her selte in any curious or gay vettore, nor suffer any robe of honour or state to be put upon her, neither would she wash or bath her selte: but in sollicite and sorrow the invoced All the Gracian and Eleutherian god to her assistance. Still calling upon her fathers name, accounting those unuseful ornaments and superfluous paramours, rather the marks of levitudo then honour; shee vettore with stripes could the be forced to appear in any place rather a flouoper then a chaste and unblemishd virgin. The others coming before *Cyrus*, smiled using many base and indecent gestures: shee only with her eyes and cheekes, and rounde blisters in her cheeks, by her

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tears expressed an extraordinary bashfulness. The King commanding them to sit down in his presence, the rest boldly contended who should place her selte next him: but this Phoecean damosell at first seemed not to hear, nor without the robustious usage of that soldier who first surprised her, could be won to sit downe. The King beginning to dallie with them, and playing with their cheeks, necks, and brests, the rest willingly suffered him: shee only struck his hand aside, and if he offred but to touch her in the least part, shee presently ran away, and told him he should not do it unpunished. The King much delighted with this unexpected convert, (seeing every offer of his she fled his embraces (which was against the custome of the Persians)) he more ardently fixt his affection upon her, and turning to the Soldier who first presented them, thus said. This Phoecean onely thou hast brought me chaste and uncorrupted, the rest both in beauty and behaviour are impostures: and from thenceforth shee was sollicited and beloved of the King above all others, with whom he had before or after conversat with, and from that time a mutuall affection grew betwixt them, so great, that it increased as far as the modest and absolute confirmation of mariage, conformable to the custome of the Gracians. Insomuch that the love of the King to *Aspasia* was not rumoured in Ionia solely, but through all the spacious Provinces of Greece, even Peloponnesus was filled with the bruit thereof, to the glory of the great King; who after his familiar acquaintance with her, was never known to have used the company of any other woman. And now began the vision of *Aspasia* (concerning the Dove) to be much spoken of, and of the goddesse that appeared to her, to whom shee dedicated (after) a goodly statue, called the image of *Venus*, beautified with many rich jewels; withall, the picture of a Dove, to which shee made daily supplications, sacrifices, and oblations, still imploring the favour of the goddesse. To her father *Hermotimus* shee sent many rich and unvalued presents, making him of a subiect, almost unparalleled for wealth, using in the procelle of her life (as witness, as well the Persian as Gracian Ladies) a wonderous modesty and continence. *Hormus*, sometimes of Thessaly, was sent from Scopa the junior, who was of Sicily, with an admirable rich jewell to *Cyrus* for a present. Who having shewed it to many, all wondering at the cost and workmanship, and proud of so rich a gem: presently after dinner, N 3 repaired

repaired to the chamber of *Apsasia*, and finding her asleep, cast himself upon the bed by her without disturbing her rest : who waking and spying the King so neer, began to imbrace him according to her accustomed manner, who presently taking the jewel from the casket, shewed it to her, using these words, This I bestow on thee as a gift worthy the daughter or mother of an Emperor, which I charge thee to wear for my sake in a carkanet about thy neck. To whom she wisely and considerately answered, And how dare I be the possessor of so great a treasure, which rather becomes the majesty and estate of your mother *Parasatides*? therefore I intreat you send it to her, for I without this ornament, can present you with a neck sufficiently beautiful. The King much pleased with her answer, daily and hourly more and more increased his love towards her, and what she said and did, sent in a letter to his mother, with the jewell inclosed. For which she was not only much graced and favoured by the Princesse, but after by *Cyrus* rewarded with mony rich gifts, of value inestimable, all which she modestly sent back with this message ; These things, O King, may be usefull to thee that hast the charge of such infinites of men, when my greatest riches is to be solely beloved of thee : with these and the like, she tied the King in inseparable bonds of affection towards her. For without all competitorship, in the beauty of face, feature of body, integrity of life, and noblenesse of mind, she was above all those of her time admirable. But after *Cyrus* being slain in battell by his brother, and his whole army overthrown, she likewise fell into the hands of the enemy : whom the King *Artaxerxes* with singular care and diligence caused to be sought, and brought before him, as one whose name and vertues he held in great respect and estimation; and being presented before him bound, he grew wondrous angry, commanding all such to prison, as were the authors of her least durance : whilall commanding a costly and magnificent robe to be cast about her, which she with many tears and much sorrow refused, till she was compell'd to it by the King, still taking to heart and lamenting the death of *Cyrus*. But thus adorned, according to the Persian state, she appeared in the eyes of all men the fairest of women, especially in the Kings, much surprised with her extraordinary beauty, still persuading her to raze out the memory of *Cyrus* dead, and in his room to admit of *Artaxerxes* living ; which slowly, and at length though

Lib. 3. though late, he obtained, respecting her above all other his wives and concubines. Soon after, his Eunuch *Tridates*, died, more then a child, and scarce full man, the most bea- tifull youth in Asia, and of the King the most beloved ; who so much lamented his death, that all the principalities and nations under him, seemed to participate of his grieve ; yet none that durst be so bold as to come into his presence, or minister to him any words of comfort. Three daies being past in these lamentations and sorrowes, *Apsasia* in a funerall habit, and with her eies fixt upon the earth, appeared before the King, ; who no sooner espied her, demanded the caule of her comming : To comfort thee (said she) O King, it thou beest so pleased, else to return to the place of sorrow from whence I came. At which seeming to rejoice, the King intreated her to her chamber whither he would presently repaire, to whom she obeyed. And having put on a robe of the Eunuchs, so much bewailed, and in that casting her selfe upon her bed, she gave the King such content, that he com manded her till the daies of mourning were past, never to appear to him but in that habit ; she more prevailing with him then all his Princes, wives, subjects, and servants about him, still living in his most especiall grace and favour. And so far *Aelianus*.

The Matrons of Lacedemon, in all battels fought against *The women of Lacedemon*, the common enemy, as many of their husbands, sons, or allies as they found slain, they used to search what wounds mon. they had about them ; if the greater number were in the face or breast, with great joy and solemnity they bore them to be intombed in the monuments of their ancestors ; but if on the contrary those on their backs exceeded the number of the former, surprised with shame and sorrow they either left them to the common buriall, or gave them such private interment, as if they wist their memories to have perisht with their bodies. This history *Aelianus* in his twelfth book records.

This discourse for the rarenesse of it, I hold not imperti nent to insert amongst the women most illustrious. *Chares Athenaeus Mytilenus* in his tenth book of Histories, thus writes. *Zaria* in *Dipso*- adres the younger brother of *Hystaspes*, both of them being *neph. lib. 13.* so naturally beautifull, that they were said to be the sons of *Adonis* and *Venus*. The elder reigned in the lower parts of *Media*, the junior kept his principality in the higher Countrie, as farre as the river *Tanais* : not many leagues distant

distant from thence, there lived the King *Homarites*, who had one only daughter called *Olatis*, whom as divers authors affirm, seemed in a dream to have seen this *Zariadres*, and of his person to be much enamoured. The like in a vision hapning to him, insomuch, that he was ardently affected to her whom as yet he had never seen. This *Olatis* was the fairest Princess in that time living in Asia, and *Zariadres* no whit to her inferior, who sent to the King *Homarites* to demand her in marriage; he would by no means yield to the motion, because not having any wife issue, he was loth to transfer the succession of his kingdom upon a stranger, purposing rather to bestow her upon some Prince or his Countie, though a subject. Not long after he caused to be assembled all the Friends, Kindred, Nobility, and Gentry of his land, inviting them to his daughter's marriage, but not yet knowing or having determined in whose behalf on whom to confer her. His subjects thus assembled, he invited them all to a solemn and high Feast, whiche having called his daughter, in the hearing of all his guests, he thus bespake her: We are now (O Fairly daughter) to celebrate thy nuptials, take therefore this golden bowl filled with rich Greekish wine, and having thoroughly and advisedly perused all this Noble company, to whom then shall dost thou to drink, he is undoubtedly thy husband. See having viewed and reviewed them all, and none pleasing like this person pretended to her in her dream, the counteeled of her father some few daies respite, which granted, the first word to *Zariadres*, how her affaires stood concerning her marriage, and withall much desiring his speedy pleasure. He being in his army near to Tanais, and hearing this news, secretly conveyed himselfe out of his Tent, and without any servant or attendant leaving his Company, came privately into the City of *Homarites*, having in wondour of the space run 800 furlongs; this done, he dispoised both of his Chariot and driver, and withall putting him selfe into a Scythians habit, he came to the place where this mariage was to be celebrated, and thonging in amongst the rest, he beheld the beautifull *Olatis*, and in countenance, and tempering her draught with a fluy and unwilling hand: to whom approaching more neare, he thus whiptpered, Behold *Olatis*, thy fairest *Zariadres*, for whom didst lately send, ready to do thee all service. She casting an advised eye upon him, and perceiving him to be a stranger beautifull, and in all semblance

blance to like the person of whom she had dreamt; in a great extasie of joy drank to him, and gave him the cup; and whilst the rest were amazed at the novel, he snatched her up and carried her where his Chariot stood ready, and so transported her into Media. This their love was so famous amongst the barbarous people, that the history was portraied in all their Palaces and Temples, nay, even in their private houses; many of the Nobility in memory of her, calling their daughters by the name of *Olatis*.

Dionysius the Tyrant banished *Dion* out of Sicily, taking into his own custodie the exiles wife, *Aristomache*, and her *Aristomache* daughter: but after, at the great intercession of one of his *Ælian.* lib. 2 seruants, *Polycreates* (so man by him much affected) he comelled the Lady (who still lamented the absence of her Lord) unto a second meeting with this *Polycreates*, who was by nation of *Syracusa*. But *Dion* having gathered fresh forces, and expelling *Dionysius* from *Syracula* unto the Locrenses: *Arete* his sister, meeting him, and congratulating his famous victory, made intercession for *Aristomache*, who with great shame had kept her selfe from the presence of her first husband, not daring to look him in the face, howsoever her second nuptials were made by force and compulsion: But the necessity of the cause, the wondrous submission and modest excuse of *Aristomache*, together with the mediation of *Arete*, so much he prevailed with *Dion*, (all confirming her innocence) that he received his wife and daughter into his family, still continuing their former love and society.

Hippo, a woman of Greece, travelling by sea with her *Hippo* husband, and being surprised by Pirats, finding the chiefe of them to be enamoured of her beauty: rather then yield to his lustfull desires, she voluntarily threw her selfe into the sea, and was drowned, leaving behind her a remarkable presidient of chastity: her body was driven upon *Ericheon*, or (as some will have it) the Erythrean shore: in memory of whom, a sacred monument was raised, which was many years after yearly celebrated with many condigne honours.

Yaler. Max. lib. 7. cap. I.

Chiomara, of whom *Livius*, *Frontinus*, *Florus*, and others have *Chiomara*, written, was the wife of *Oriantes Regulus*, and born in *Ga- latia*; *Plutarch* calls her *Oriagontes*; it is thus related of her: The army and the forces of the Gallogrecians being part of them defeated, and the rest taken captive by *Ca. Manlius*, then

Plin. de vi- then Consull, neer to the mount Olympus, this *chiomara* the wife of *Regulus*, a woman of most known modesty and chastity, being first taken, and after committed to the custody of a Roman Centurion, was forceably by him adulterated. A commandment comming from the Consull, that all the treasure of which the Lady was possest, should be confiscated to the Centurion, only her selfe with that ransome, to be returned safe and untouched to her husband: she presently promised the Captain, to bring him to a place where all his desires should be satisfied. He of a covetous disposition, with all celerity hasted with her to the discovery of this Magazine, where she before had placed a company of Gallogrecians her Country men, and in their language commanded them to fall upon him and kill him: which done, she cut off his head and presented it to her husband and kneeling to him, both expressed the nature of her injury, and the manner of her revenge. The censures of the Consull *Manlius*, and her husband *Regulus*, both assented in this, That she was of courage unmatchable, for though her body was brought under the subjection of an enemy, neither her mind could bee conquered, nor her chastity made captive.

Val. Max. An ancient woman amongst the Syracusans, when all the subjects of *Dionysius*, with many execrations cursed and openly inveighed against his insufferable cruelties; she only was observed morning and evening to sollicite the gods for his long life and happinesse: which comming to the eare of the King, he caused her to be called before him, and demanded of her the cause, Why amongst all his oppressed subjects, who daily witht his ruine, she alone invok'd the gods for his health and preservation? to whom with an undanted resolution, she thus answered, That which I do (O King) is not without due premeditation, and grounded both upon reason and judgement, for we were before opprest with a Tyrant, whose government was very grievous unto us; after him succeeded another farre more burdensome and cruell then the former, for whose destruction I amongst the rest belought the powers above; now you being by succession the third, and more bloody and inhumane then the former, I therefore with great devotion pray for your continuance, lest when you be taken from us, the devil himselfe take upon him the Scepter, and succeed you in your principality. The Tyrant though toucht to the quick,

quick, yet in regard of her age, and fearelesse liberty of her language, suffered her to depart unpunisht.

This *Tertia Amilia*, a famous Roman Lady, was the wife of the first *Afficanus*, the mother of *Cornelia*, mother to *Caesars* and *Titus Gracchus*. She was of such gentlenesse and patience, that knowing her husband to be familiar with one of her handmaids, yet she dissembled it, lest he that had conquered the third part of the world, should have the imputation of any such lightnesse laid upon him; being so far from revenge, that her husband being dead, she gave her bondwoman manumission, and married her richly to a freed man of her own.

Turia was the wife of *Quint. Lucretius*, who when her husband was proctributed by the Triumvirate, and therefore instantly to depart into exile (only trusting the secrerie of her chambermaid) she hid her husband in her house betwixt two chambers, where no search could dilcover him, where to her great perill she kept him long without any prejudice or danger; expressing therein her singular faith and loialty, that when the rest that were confined into Countries remote, were exposed to the labour of the body, and discontent of the mind, he alone under his own roof, and in his own chamber, lived late in the bosom of his wife, so remarkably loving and constant.

Sulpitia being strictly kept by her mother *Julia*, lest he should follow her husband *Lentulus Crassellio* into banishment, who by the Triumvirate, was confined into Sicily, notwithstanding, putting on the habit of a servant, past through their guards and watches, and attended only with two hand-maids, and as many men-servants, by secret flighe came to the place whither he was proscribed, leaving all the pleasures and delicates of Rome to participate with the miseries of a husband. *Pliny* writes of another *Sulpitia* a famous Roman Lady (daughter to *Paterculus*, and wife to *Quint. Fulvius Flaccus*) she when the Senate and Decemvirat, by inspection into the books of *Sibyll*, had decreed that an image should be dedicated to *Venus Verticordia*, by which the minds both of virgins and matrons might be the more alienated from libidinous affections, and reduced to the strict rules of modesty and shamefastnesse, when to the dedication of this work, out of the whole City a hundred of the most chaste matrons were to be selected; and then out of these hundred, ten supposed to be pure above the rest; and out

out of these, one to be preferred; this *Sulpitia* carried the suffrage from all, for virtue, modesty, and incomparable charity.

This *Julia* was the daughter of *Caius Cæsar*, and wife of *Pompeius Magnus*; after the battell of *Pharsalia*, seeing the garment of her husband brought home sprinkled with his blood (and not yet knowing of his death) the object to affrighted her, that instantly at the sight thereof she sunk down to the earth, and in the extremity of her passion was with much paine and anguish delivered of that burden in her womb, which no sooner parted from her, but in that agony she expired.

Portia, the wife of *Brutus* and daughter of *Cato*, whose Val. Max. noble resolution, and conjugal love to her husband, all lib. 4. cap. 6. future ages may admire; for hearing that in the battell at *Philippi* he was vanquish'd and slain, when all weapons and instruments of death were strictly kept from her, she feared not with her womanish spirit to imitate (if not exceed) the resolution of her father in his death, for by swallowing hot burning coles she expired. Herein only they differ, that he by a common, she by an unheard of death were extinct.

Horestilla was the wife of *Marcus Plautius*, who by the Val. Max. commandement of the Senate, having the charge of three-score ships to pass into Asia, his wife so entirely was devoted cap. de amo. re conjugal. to his love, that she shipt her self with him, exposing her self to the dangers of the sea; but not able through her weakness, to endure the casualties appening on to harsh a journey (as the distemperature of weather, and such like) in the City *Tarentum* fell sick and died. *Plautius* willing to shew himself a husband worthy such a wife, when her body was brought to the funerall fire, betwixt the ceremonies of anointing her body, and taking his leave with a parting kiss, fell suddenly upon his naked sword, and so slew himself; which his friends seeing and lamenting, they took him as he was apparelled, without so much as stripping his body, and joining it to the corse of his wife (and adding more combustible matter to the fire) burnt them both together. Over the urn that covered their ashes, the *Tarentines* erected a famous sepulcher, which they called *The two lovers*. By *Plautius* and *Horestilla* it may appear, that where the greatest and most honest love is settled betwixt man and wife, it is oft times more happy to be joined in death, than to be separated in life.

Arti-

Artemisia Queen of *Caria*, so much honoured the remembrance of her husband *Mausolus* being dead, that after Herod. l. 8. her meditation, and deliberate counsell which way she might best decorate his hearse, and withall to expresse to perpetuity her unmatchable love; she caused to be erected over him acombe so magnificent, that for the cost and state, it was not doubted to be worthily reckoned amongst the nine wonders. But what do I speak of so rich a structure, when she her selfe became the living sepulcher of her dead husband, by their testimonies who have recorded, that she preserved his bones, and having beaten them to powder, mingled their dust with her wine in remembrance of him, every morning and evening, Cicer. *Tuscul. lib. 3.* and *Plin. lib. 36. cap. 5.*

Of womans fortitude and magnanimity, I will add one admirable presidence in two virgins of *Syracusa*, equally resolute: when by the intestine sedition and civil wars in *Syracusa*, the stock and family of *Gelo* (in these combustions) was quite extirpt and rooted out, even to his only daughter, *Harmonia*, and all the seditious weapons of the enemy now drawn and aim'd at her bosome: her nurse pitying her threatened ruin, made choice of a young virgin like to her in favour, and of equal stature, and attireing her in the habit and ornaments of a Princesse, offered her to the points of their yet bloody weapons; this damsel was of that constancy and noble resolution, that notwithstanding she saw eminent death before her, was not affrighted with the terror thereof, nor would reveal her name, or tell of what condition she was. Which *Harmonia* seeing and admiring at her loyalty and faith, the call'd out to the murderers, and discovering her selfe to preserve her handmaid, offered her own naked breast to the slaughter, telling them she was present whom they sought for; so that a covered valency to the one, and open troth the other, in both an admirable and undanted constancy, was the cause of their deaths.

This *Hormilda* was a great and mighty man amongst the Persians, and of one of the most noble families amongst them, as *Zozimus*, *Mercellinus*, and others commemmorate. He being confin'd unto a certain mountain and tattered, was there kept with a strict guard of Persians, who against the lawes of the Kingdom had purposed to invest his younger brother in the state imperiall. It has beene shewn in the time lib. 18. c. 1. of his confinement, his wife (the remembrance of whose name

name it is pity time hath abolisht, and not left it to posterity,) thus devised for his enlargement: she sent to him a fish as a present, of an extraordinary bignesse, in whose belly she had hid an iron file and other like engines fit for his purpose, committing it to the charge of one of her most faughtfull Eunuchs, desiring her husband by his mouth, not to have the fish cut up in the presence of any, only to make happy use of such things as he found enclosed therein. To his keepers the better to hide her stratagem, she sent Camels laden with sundry kind of meats, and severall wines. Hormisdas apprehending the plot, gave it a bold and resolute performance, for having first slied off his irons, he changed his habit with that of his Eunuchs, and taking the advantage of their feasting and healthing, past safe through them all, and by study and policy of his wife, came after to the possession of his right, which his younger brother had usurped.

Quint. Ca. lib. 2. Alexander the Great amongst his many other conquests, having besieged the great City Halicarnassus, and by reason of opposition made against him, leveld it with the ground.

Queen Ada. He entered Caria, where Ada then reigned Queen, who being before opprest by Orotobas (imployed by Darius) was almost quite beaten out of her Kingdome: having at that time no more of all her large dominions left her, saving Alynda the most defenced City, into which she had retired her selfe for safety. She hearing of Alexanders approach, gave him a roiall meeting, and submitted her selfe, her subiects and her City into his power, withall adopting him by the name of son. The King neither despising her liberality nor the name gave her back the City entire as it was, and made her keeper and governess thereof, who soon after recovering all those Cities, Darius by invasion had usurped from her (in gratitude of her former curtesie) reduced her County and people to their pristine estate, and stablisht her in her former Empire.

Zenocrita. This Zenocrita was born in Cuma, whose father was at that time, amongst many other oppressed Citizens, in exile: Her the bloody Tyrant Aristodemus, was much enamoured of, but not daiming so much as to court her, or to persuade her to his love, he imagined in the pride of his heart, that the damosell would think it grace and honor sufficient to her, to be seen in his company, and only for that cause to be held blest and fortunate, of all such as should be.

Plutarch
de virtat.
miser.

behold her: But far other cogitations troubled her more noble mind, being tormented in soule to lead such an unchaste life, though with a Prince, who never had motioned contract, or promised her marriage; her apprehensions were rather how to purchase her Countries freedome, and rid the earth of a Tyrant. About the same time that she was busied in these and the like imaginations, it hapned, Aristodemus would needs compasse in a certaine spatiouse piece of ground with a broad and deep ditch, not that it was any way necessary or profitable, but only to vex and weary the Citizens with extraordinary pains, and insufferable labours, for to every man was so much ground limited as a daily task, which whosoever in the least kind neglected, he was fined in a great mulct, either of purse or person. It hapned she being abroad to take the aire neer to the place where the Citizens were hard at work, that Aristodemus with his traine came thither also, to over-look his laborers; who after some faults found, and other directions given, left the place, and in his return past by where Zenocrita was then standing, she spying him come towards her, made him a low obeisance, and withall covered her face with her apron. The Tyrant being gone, the young men in the way of jesting and sport, and seeming a little to touch her in chastity, demanded the reason, why to all other men her face was bare and free, only to him vailed? (intimating that something had past betwixt them, which might discover her blushes) to whom she made this plain and serious answer, I did it to him as an honour, because amongst all the Cumani, there is but one only man, and that is Aristodemus. These words touching all to the quick, it imprest in the minds of the more generous, a true feeling of their basenesse and slavery, with a shame thereof, and withall an apprehension of the recovery of their pristine liberties: which perceiving, she thus proceeded, I had rather to purchase my fathers repeale from exile, to play the labourer, and bear burdens as you do; then live the Tyrant in all the sursetting riots and delicacies on the earth: and so left them. These last words gave confirmation to what they had before scarce apprehended; which after brought the embryos of their thoughts unto a timely and full-born action: For with the Prince Timoteles, they conspired against Aristodemus, and Zenocrita had made their entrance free, at such time as he was secure, and his guard negligent, when with great ease and small danger, they rufsat

Lib. 3. Of Illustrious Women.

rusht upon him and slew him. Thus by her means her Country recovered their ancient liberties and honours. But when great and magnificent gifts were presented her for this good service, she rebuked them all, only making one request unto the people, That it might be lawfull for her to take the body of *Aisodemus*, and give it a solemn and royal buriall: to which they did not only with great willingness condescend, but they instituted her the Priest of *Ceres*, supposing it to be an honour no less acceptable to the goddesse, then worthily becomming her.

The wife of Pythes.

This Pythes lived in the time of Xerxes, who had to wife a Noble and wise Lady, whose temperance and humanity shall outlive posterity: He in his Countie finding a Mine of gold, from whence he had gathered by the industry of his subjects, an infinite masse of treasure, which he used with no moderation; for all his Study, industry, and imployment both of his subjects and servants, were in this Mine either in digging Ore, or drawing it up, or fixing and refining it; all other actions, labours, affaires, and businesses quite neglected, many having died in the Mine, and many ready to perish for want of food, by reason the earth lay neglected. The women came to make a petitionary complaint to the wife of Pythes, who understanding their grieves, with faire language returned them back somewhat pacified, though not altogether satisfied, yet putting them on good hope that their grieves should shortly be redressed. They thus dismissed her sent for all the Goldsmiths that were known to be exquisite workmen, and requesting them into a certaine place of the house, where they had fitted them with stoppers, and all things necessary for the purpose, she commanded them to make, and cast all kind of fruits, as Apples, Citrons, Melons, and such like, with whose taste her husband was much delighted. And to fill them all of gold, Pythes comonger, in his Mine with a good stomach, as soon as he had fed himself, called to eat: His Lady as soon as she had served him, called to eat: His Lady served him in a golden table, but with no meat that could be esteemed every dñe composed of solid gold. Being at the first delighted with this viand (as pleased that art should so infinite nature) after being much delighted with the object, he demanded meat again, and calling for such a dish, and such a dñe as his appetite was best inclined to: but the first whatsoever was brought to the table, caused it to be all gold: he full growing more hungry, and very angry

Of Illustrious Women.

angry withall, she made him this modest and effectuall answer, O Sir, consider with your selfe, of these and such like dishes, you have provided for your selfe and your subjects plenty, but of other viands no plenty at all; we have store of artificiall, but the use of naturall things hath utterly forsaken us: no man tills, plowes, sows, or manures the fields; plantation, or hope to reap from the earth, is now forgot; only we study things unprofitable, and (as you see) unnecessary, to please the eie and not the palate, the fancy and not the stomach, such indeed as to your subjects bring sorrow, but no satisfaction, great molestation, but no meat at all to suffice the necessities of nature. This short but pithy speech took such impression on Pythes, that though he would not altogether desist from his Mines, yet upon her urgencie, he only peculiarized to himselfe, a fifth part of the people, and the rest were imployed in agriculture and tillage, planting, and such things most usefull for mans sustenance. This Pythes after many disasters (as rich men are seldome without some or other) as the death of his children, who all came to violent and unexpected deaths, by the means of Xerxes; he fell into a wondrous deep melancholly, for he hated life, and yet was loath to die, and like a foolish rich man (as this age affords many) griefe stil would have killed him, had not the thought of his wealth still recovered him; therefore he proposed this farewell, betwixt the weariness of life, and the tediousnesse of death: There was in the City a great heap of gold, by which a river softly glided, which was called Pythopolite, within the midste of this great magazin, he had provided himselfe a Sepulchre, and had so turned the channell, that the water might come just to the brink of the shore where his monument was ready prepared. The work being finished, he committed the sole government of the State and Empire to his wife, with this charge, That none should dare to approach his Tomb, but daily tend him such a quantity of victuals in a boat by the river; and when they found the meat untouched, to forbear to tend any more, for they should then imagine him dead. And such was the covetous mans end in the midste of his treasure. His wife after managed the State with great wisdonne and policy, and to the generall good of the subiect.

The wife of Nausimenes.

Herodotus reports of one of the sons of *Cresus*, that he was born dumb, and never spake word from his birth, being in all things else compleat, of an able body, and a spirit undanted : to supply which defect he used all means possible that art or humane skill could devise, but all failing, as his last refuge, he consulted with the Oracle, which returned him this answer :

*Lyde genus, Rex multorum, &c.
Thou of the Lydian off spring, and the King
Of many Nations, if such be thy care
To know this secret, and effect that thing,
Which divine work, no mortall can, or dare :
Be thus resolv'd, His tongue shall accent give,
When save by it, thou canst no longer live.*

Cresus being besieged in Sardis, and the City taken (as first entered by one *Mardus Hyreades*) a Persian that had disguised himselfe, of purpose to murder *Cresus* in his Palace : who intinuating into his presence, and now lifting up his hand to strike the fatall blow, the King (by reason of his present distresse) not apprehending the danger, which his son comming in at the instant and espying, the strings of his tongue were unloosed on the sudden, and he cried out, *Oh man, spare the King Cresus*, and from that time forward his imprisoned voice was ever at liberty. More disastrous was that which befell the wife of *Nausimenes* the Athenian, who hapning by chance upon the place where she found her sons and daughters mixt together in the horrible action of incest, she was suddenly strook with that horror and extasie, that neither able to punish the fact, nor reprove the heinousnesse of the sin, she was strucke mure and dumb. Her children punisht their own offence with voluntary death, and she was deprived the use of her speech all her life time after.

Cyane and Medullina:

Dositheus in his book *Rerum seculorum* commenmbrates this history : *Cyanippus Syracusanus* sacrificing to the gods, amongst all others he had neglected the celebrations of *Bacchus*; at which the god incensed, and to revenge himselfe

selfe of the injury, punished him with drunkenesse, when at a high feast he found him pleasantly disposed, being otherwise in his own condition of a known abstinence : the heat of his wine wrought with such violence upon him, that meeting by accident his own daughter, *Cyane*, in a dark and remote place (and ignorant who she was) he forcibly deflowered her ; in which wrestling together, she wrang the ring off from his finger, hoping by that in time to find out the adulterer. This ring she gave her nurse in keeping : not long after a pest raigning in the City, the Oracle being consulted with, returned this answer, That unless the incestuous person were sacrificed to the gods, that have the charge of punishing these horrible vices, the plague should still continue amongst them. The people being as much to seek as before, in regard that the person aimed at, was to them altogether unknown. *Cyane* truly apprehending the intent of the Oracle, took her father by the reverend locks, and dragging him to the Temple, slew him there before the altar ; which she intended for the common good : but to expiate her own sin in killing her father, she fell upon the same sword, and in her death mingled her blood with his.

Aristides writes a history to the like effect. In the celebrations of *Bacchus* *Sebastus Crinitius* (who was likewise a man of known temperance from his birth) was for the like contempt, alike punished, by the god of Healths. This Roman touched with the like distemperature, in the dark vitiated by force his daughter *Medullina*; she also by his ring knowing the incestuous, behought a greater mischiefe, for having a second time besotted him in the dregs of the grape, and crowning him with Vine leaves like a Bacchinall, slew him at the Altar. Excuse me reader, I illustrate not these as they are parricides, but as without respect of time, person, or place, they thought no revenge great enough to be inflicted on the corrupters of their virginities.

Eriox.

Archelaus the Tyrant using many tyrannies upon the Cyreneans, over whom he usurped (but more by the evill instigation of one *Laarchus*, whom he had enterteined as his familiar friend and counsellor) was at length supplanting by this *Laarchus* whom he most trusted, and as some think

think, poisoned. *Archelaus* left behind him a son after his grandfather's name *Battus Felix*, called *Battus*: who because he was weak of body, and lame of his feet, his mother *Erixo* (in whose guardianship he was) was by that means held in more respect and reverence, being a woman of approved humanity and goodness. *Laarchus*, notwithstanding she had the love and hearts of all the Citizens, yet he enjoyed the power, and by the help of his mercenary soldiers, usurped the dominion over all. But apprehending in himselfe that his tyranny could not last long without better support, he sent to this chaste dowager to treat with her of marriage, proposing to her as a main article, to make her son *Battus* copartner with him in his regency. About this motion she consulted with her brothers, pretending a sparing consent. They debated with *Laarchus* (but somewhat protractedly) about the matter, in which interim, she privately sent to the usurper one of her damosels with a message, That notwithstanding her brothers (as unwilling the match should go forward) had made needless delaias, yet her purpose was so fixt upon the motion, especially since it concerned the generall good, that she wholly submitted her selfe to his service, insomuch, that if it pleased him to vouchsafe to come privately in the night, she would yeeld her honour intirely up into his hand: upon which beginning, a good successe would doubtlesse follow, for then in vaine her brothers and kinred should oppose themselves against that to which the publike good, occasion, place, opportunity, and all things necessary invited them. This message was plausible to *Laarchus*, who apprehended at once, the embraces of a beauteous Lady, a principality, and a continuance thereof. Briefly, the night was betwixt them appointed, and he in regard of her honour, to come privately and unattended; all which she reveal'd to her eldest brother, *Poliarchus*, making him solely of her counsell; who at the time of their appointed meeting, hid himselfe in his sister's chamber. *Laarchus* comes singly according to promise, and is admitted by *Erixo*; and in the midst of his hopes, ready to cast himself into her imbraces, is transpiere'd and slaine, and his body cast over the walls, *Battus* proclaimed Prince, and prittine liberty restored to the long oppressed Cyrenian. This *Poliarchus* did in revenge of *Archelaus*, death, his hand to his chaste sister, *Erixo*. There were about the City, many soldiers belonging to *Amasis*, King

King of Egypt, by whose assistance *Laarchus* had been long terrible to the people, these complained to the King, accusing *Poliarchus* and *Erixo* of the murder of *Laarchus*. But as he was about to invade the Cyrenians, his mother happily died, and so hindered that expedition. *Poliarchus* and *Erixo* notwithstanding, purposed a voluntary journie into Egypt, to purge themselves of all accusations commenced against them: in which journy, *Critola*, a woman of great reverence and very aged (as having been the wife of *Battus Felix*) woulde needs accompany them. These appearing before *Amasis*, so well pleaded their own cause, that their injuries appeared to him much to surmount their revenge: so that embracing *Erixo*, he commended her fortitude and temperance, and with Princely gifts sent them back into their own Countrie.

A woman of the City Pergamus.

Mithridates King of Pontus, having divers waies offered the Galatians, as by sending to the City by way of invitation to *Pergamus*, for divers of the chiefe Citizens, and then unjustly detaining them. This wrought such an impression to supplant the Tyrant, in the heart of *Toredorix*, Tetrarch of *Tosipporus*, that he made a combination wherein many Noble Gentlemen of quality were ingaged, all which had vowed the Tyrants death. Their plot being discovered, they in the attempt surprised, were all commanded to death: in the midst of the execution, *Mithridates* remembred a beautifull young man of extraordinary shape and feature, that was one in the conspiracy; but halfe despairing whether he were yet alive, he sent in hast, that if the hangman had not done his office upon him, to reprise him to his mercie. This young mans name was *Bopolitanus*, whole turn being come, and he presenting himselfe to the block, it hapned on that time, that he had a rich and precious garment of purple, embroidered with gold, of which the executioner being greedy, and carefull to keep it from blood, thereby to make the better sale of it, he spent so much time this and that way, not for the prisoners ease, but for his own advantage, till the messengers appeared from the King, and called aloud to make stay of justice: by which means *Bopolitanus* his garment, was as much beneficiale to his life, as the Kings mercy; and covetousnesse that hath been

been the destruction of many, was the means of his unexpected safety. The executioner in his greedinesse making good the old English Adage, All cover, all loole. To leave circumstances, and come to the matter, The body of *Toreadorix* was cast out, and by the Kings edict denied all rites of buriall, with a grievous penalty imposed upon any such as should contradict the Kings writ. This notwithstanding, dissuaded not a faire Pergamean damosell (with whom *Toreadorix* had been in familiarity) to accomplish the vowed office of a lover and a friend, who in the nightwatched the opportunity to take thence the body and bestow on it a fair interment : but being taken by the souldiers in the performance of this last memorable duty, and brought before the Tyrant ; either her beauty so much moved him, or her tears so far prevailed with him, as that his body was not only left freely to her dispose, but to recompence her love and loialty, she had a fair and competent dower allotted her, out of the lands and goods of the trespasser.

Stratonica.

OF *Stratonica*, Galatia may boast, as breeding a Lady scarce matchable before her time or since, in her condition, the being the wife of King *Deiotarus*, and barren ; and knowing how desirous her husband was to have issue from his own loins to succeed in the Kingdome, sollicited him, and that with great importance, to select some beautifull Lady whom he best fancied, and by her to raise his posterity : which the King (overcome with so unexpected a curtesie, and therefore unwilling to wrong her bed) refusing, she of her own accord, out of many captive virgins, chuseone who seemed to excell all the rest in texture and modesty, and suiting her in all respects like a Princeesse, presented her to the King as a jewell to be received from her hand. This virgins name was *Electra*, by whom *Deiotarus* had faire and fortunate issue ; to whom *Stratonica* was a second mother, and saw them educated with as much magnificence and state, as if they had been born of her body, and she given them suck from her own breasts. Her example is memorable, but since her time, by few (that I can read of) imitated.

Valeria

Valeria and Clælia.

Tarquinus Superbus being expulsed the Kingdome, because his sonne Sextus had stuprated the faire *Lucretia*, wife to Collatine, to reobtaine his principality, he insinuated unto his aid, *Porsenna* King of the Tuscans. These Citizens were not only wearied with long war, but opprest with famine ; therefore knowing *Porsenna*, as well in war as peace to be a Prince eminent both for justice and humanity, they made choice of him to arbitrate and determine all controversies betwixt Tarquin and them. This motion being offered by the Romans, Tarquin refused to stand to any such compromise, not allowing *Porsenna* a lawfull judge in regard of their late league conuyned. This, *Porsenna* not well relishing, treated with the Romans about a peace, conditionally that they should restore back certain lands before taken from the Etruscians, and of them put him in peaceable possession, and till this were performed, to send him ten young men, and as many virgins of the noblest families for hostage ; which was accordingly done, and he dismiss his army. These virgins walking by the river side, which parted Camp and City, (for though he had sent away the greatest part of his army, he had not yet raised his Tents) two of the chiefe, the one *Clælia*, the other *Valeria*, daughter to the Consul *Publicola*, perswaded the rest, and by perswading so far prevailed, that they were all resolved to passe the River : when stipping themselves naked, and holding (as well as they conveniently could) their cloaths above their heads, they ventured over that unknown passage full of whirlpools, and where there was no stedfast footing ; and what by wading and swimming, to all mens wonders got safe to shore, and presented themselves to their fathers and friends : who though they admired their boldnesse, and commended their resolutions, yet disallowing the act it selfe (as those that in their faith and honour would not be outbid by any) they sent them back to King *Porsenna*, and submitted their rashnesse to be punished at his pleasure. These Virgins being presented before him, he demanded of them, Which she w^ts that h^tst animated and encouraged the rest to so rash and dangerous an enterprize ? When *Clælia* beckning to the rest to silence,

silence, took all the injury, contempt, or whatsoever they pleased to call it, upon her selfe, protesting the rest innocent, and the of what would be objected, the sole author. Porsenna observing, and withall admiring her undanted courage, caused presently a horse furnished with trappings to be brought, which he gave to Clitia in recompence of her magnanimous attempt, sending them all in his regall curtesie, back to their friends and parents. Upon this horse given to Clitia by Porsenna, some have grounded that she first past the river on horseback, sounding the way for the rest; which others denie, only that the King thought to gratifie her manly courage with the need of a soldier. Her statue on horseback is erected in Via sacra: this some confer up. on Cloelia; others on Valeria.

Olympias.

Alexander having caused himselfe to be called the son of Jupiter, writ to his mother in this manner, King Alexander the son of Jupiter Hamon, to his mother Olympias sends health: to whom with great modesty she thus rescribed, Dear son, as you love me, instead of doing me honour, proclaim not my dishonour, neither accuse me before Juno; besides, it is a great aspersion you cast upon me to make me a strumpet, though to Jupiter himselfe. A great moderation in a woman, who for no swelling title or vaine ostentation, could be won to lose the honour to be called a loyall and chaste wife.

Troades.

Plutarch.

Amongst those frighted Trojans that fled from the fearfull ruines of subverted Troy, some by the violence of outragious tempests, were driven upon the coasts of Italy, where landing at certain Ports neer to the river Tygris, they made up into the Countrie, the better to acquaint themselves with the conditions of thole places. In which interim, the women began to apprehend that they had better far to take up an abiding place in any land, then again to commit themselves to the merciless turie of the seas: Wherefore with one joint consent, they agreed to make that their fixed habitation, seeing all hope of their former losses at Troy, were utterly desperate, having thus conspirred

red together, with all possible expedition the ships (in this exploit one Roma is reported to be chiefe) which being done, they ran to meet their husbands (making to their Navy to quench it) fearing their anger for their rash enterprize; some of them embracing their husbands, others their friends and acquaintance they tempered their amorous kisses with such persuasiv rhetorick, that soon allai'd the angry tempest of their husbands fury. From these (as some have writ) the custome of kissing at salutations, by the Roman women to their kinsmen, first took Originall. The Trojans now tied by necessity, and likewise finding the inhabitants so loving and courteous, they much applauded this deed of the women, and dwelt there with the Latins.

The Phocides.

After an implacable war betwixt the Thessalians and the Phocenses, which had long lasted with much slaughter on both sides; those of Thessaly (bringing their Army through the Locrenses) invaded the men of Phocis on all sides, making a decree to kill all that were of age, and the women and children to beare away captive. Diaphantes the son of Bathillus, with his two colleagues then governing the City: he persuaded the besieged boldly and valiantly to issue out and give the enemy battell, but with this caution, That all their wives, daughters, and children, even to one soule, should be brought into a place circled, and compast in with all manner of dry wood, and matter combustible, and the dores by which they entered, to be shut after them, and so guarded; and if the day were lost, and they perisht in battell, the pile to be kindled, and all their bodies to be burned at once. This being nor only proposed, but confirmed by the men; the resolution of the women was demanded, who all with one consent applauded the decree, not one amongst them having will to survive her husband, son, or father, to fall into the captivity of a fierce and bloody enemy. This concluded, the Phocenses issue, and encounter the enemy, and fought against them a noble and victorious battell, in which they returned conquerors. The Edict made, they called Aponæa, as signifying, A bold Aponæa: action, arising from a desperate foundation. On the day that battell was fought, and so remarkable a victory archieved, they

they yearly celebrate a feast to Minerva, which they call *Elathebolia*.

The women of Chios.

IN Chios, a Gentleman of a noble family riding through the City with his contracted Lady, in a chariot, as the custom was then amongst them; King *Hippasus* being a familiar friend of the bridegrooms, meeting him in the streets, with no pretence of injury, but rather as a testimony of their former familiarity, leapt up into the Chariot betwixt them: which act being mistaken by the Citizens, he was violently assaulted, and cruelly murdered in their fury. Not long after, their affairs on all sides succeeding but ill, they perceived they had incur'd the anger of the gods, and therefore sent to consult with the Oracle; who returned them this answer, That nothing could expiate the butchery of *Hippasus*, till all the Regicides were to one man exil'd the City: But when all of them confess themselves guilty of the fact, the god imposed on them all an equall doom of banishment: so that as well the murderer's themselves, as the abettors and accessaries (howsoever many and mighty) were forced to transport themselves with their wives and families, into Leuconia; where they had not long sojourned, but growing distastfull to the Leuconians, as fearing their power, who began to increase both in wealth and number, they were commanded by such a day to depart the City, and bound by oath to bear nothing forth the gates, saving a coat close girt to them, and a loose mantle or cloake over them. The Chians distrusting their own strength (as no way able to affront them in power and number), were forced to submit themselves to the present necessity, binding themselves by oath to observe the covenants before rehearsed. The day comming on, and the women seeing their sons and husbands thus meanly accourred, demanded of them, Why unarmed they would passe by the face of a publick enemy? They excused themselves by the strictnesse of the oath intjoyned them: to whom the women with a joint acclimation, thus replied; *Show your selves worthy the Nation from whence you are derived, and gird your arms about you: if they exalt from you the strict conditions of an oath, answer them thus, That to a souldier and a man magnanimous, his spear is instead of his cloak, and his Target in the place of the garment,* which

which he should buckle about him. To whose counsell they assented, and at their departure appearing so strongly arm'd, and their countenances menacing and daring, it strook such a terror into the hearts of the Leuconians, that as men amazed, they suffered them peaceably to depart with honour, who but by the noble and brave counsell of their women, had left the place with shame and infamy. As noble an act worthy memory, was not long after done by the women of Chios, what time *Philip* the son of *Demetrius*, oppo'd the City, who published a proud and barbarous Edict to insinuate the slaves of the City to his aid, promising them not only free manumission, but to marry them to their mistresses, and possesse them of their masters fortunes: which kindled such an unquenchable wrath in the Ladies and Matrons of the City, that fired with rage and disdain, they together with their servants assisting them, with incredible faith and honesty maintained the breaches, defended the wals, guarded the ports, casting stones, darts, fighting, exhorting, and encouraging one another, even to the beating of the enemies back, raising their shamefull siege, and pursuing them flying with their weapons, till *Philip's* army was quite discomfited. In all this troublesome war (notwithstanding the proclamation) not one servant amongst so many, had the least suspition, much lesse aspersion cast upon his fidelity.

Persides.

Cyrus having alienated the Persians from King *Astages*, was overcome in battell, his souldiers flying towards the City for refuge, insomuch that the enemy was ready to enter with them: the women this seeing, issued from the gates, and holding up their cloaths as high as their breasts, met them running, and said, *Whither flye you, O you cowards and basest of men, have you any hope to hide yourselves in these places from whence you came?* Which object cast such a shamefull blush upon them, that renewing the battell, the conquerors were defeated, and they obtained a glorious victory: In memory of which, *Cyrus* made a law, That what Persian King should ever after approach that City, so often as he entered it, should bestow on every woman a peice of gold. It is said of *Ochus* his successor, a covetous King, that he often past by it and compast it, but rice in a would King:

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would never enter the gates, only to spare his purse, and to defraud the women of their reward. But ever renowned Alexander visited the City twice, according to the custome, bestowing on every woman one piecee, and upon all such as were with child, two pieces, to shew himselfe as royally bountifull as the other was penuriously sparing.

Celtæ.

THese be a people of France between the rivers Graumna and Sequana, who dissenting amongst themselves, fell into an intestine and implacable civil war. After many bloody conflicts, being ready once more to joine battell, the women presented to themselves betwixt their armes, and with such smooth Oratory and persuasive arguments laid open the miseries of warre, with the abundant commodity arising from peace and amity, that they not only reconciled all hostility for the present, but betwixt all the Cities and chiefe families confirmed an indissoluble league of friendship, which continued many years after. Since which time, either in forrein differences, or dome-stick quarrels, as well in war, as peace, their counsell is ever demanded, and for the most part followed. Therefore in the league which this people made with Hannibal, it is thus written; *If the Celtæ have any thing worthy taxation to object against the Carthaginians, let it be disputed by the Generals and Praefects in Spain; If the Carthaginians find any thing justly to reprove the Celtæ, the matter shall be discuss and arbitrated by their women.*

Melitæ.

THis people growing to that multitude, that the Cities in which they inhabited could neither conveniently contain the number, nor supply them with victuall sufficient, sought the plantation of a colony elsewhere, under the comand of a beautifull young man, called Nymphæus. These falling upon the Coast of Caria, were no sooner landed to discover the Countrie, but by a mighty tempest, their ships were either swallowed in the sea, or scattered and dispersd. The Carians who then inhabited the City Cryassa, either commiterating their distresse, or fearing that boldnesse their necessities might inforce them too, were pleased

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Tyrrhenæ.

THE Tyrthenians were by the Spartans opprest and cast into Prison, where they were providently kept and guarded, purposing to question them for their lives. The wives of the captives this bearing, came to the prison dooors, and with humble praiers, and infinite teares, besought

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sought those that had the charge of them, that by their visitation they might administer some small comfort to their husbands : which after much importunity granted, they were admitted, where suddenly they caused their husbands to change habies with them, which they did, and so were let forth instead of the women; they arming themselves against all the spight and fury of the Spartans. The men that had escaped, repaired to Taygeta, entering league with the Helotes : by which confederacy the Spartans somewhat affrighted, by intercessors concluded a peace with them, conditionally that taking back their imprisoned women, they should be furnished with ships and coin to seek new fortunes elsewhere; they therefore made a brotherhood betwixt them and the Lacedemonians. Of which Collony, two brothers, *Pollis* and *Crataida* of the City of Lacedemon, were made governors. Part of them made residence in Melo, the rest with *Pollis* sailed into Crete, and having asked counsell of the Oracle, answer was returned them, That part in the place where they should leave their goddesse, and lose of their anchor, they should find a period of their travels, and upon that continent make their aboad, plant their Collony, and erect a city. In processie, arriving in a part of Crete called Cheronesus (a place halte invironed with water (or almost an island) a sudden fear surprized them, insomuch, that hasting to get back to the Navy, they left behind them the image of Diana, which they had received from their ancestors, by Brauron first brought into Lemnos, and borne by them a ship-board in all their navigation. The feare being past over, and the tumult appeased, they weighed anchor to make from shoare: but *Pollis* perceiving a great part of his anchor missing, and left in the rocks, he remembred the Oracle, and causing his people to land again, he made his plantation in that Countrie, and after many battles in which he prevailed against the inhabitants, he subdued Lictium with divers other Cities, of which he had prosperous and peaceable possession.

Examples of Modesty and Magnanimity.

TH E Phocenses op'rest by the Tyrants of Delphos, in that commenced warre which was called *Bellum sacrum*, in which the Thebans were engaged; it hapned that the Bacchanals (who were women that were usually drunk in the celebrations of the feasts of *Bacchus*, and were called *Thyades*)

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Thyades extasied in their divine furor (for so they termed it) *Thyades*, in their nightly wandring, lost their way, and erred so far, that unwittingly they hapned upon the City of Amphissa, and wearied as they were, cast themselves dispersedly abroad in the market place, there to repose themselves till they came to their better fenses. The Amphissian matrons, fearing lest any outrage or offence might be done unto them (by reason there were at that time many forrein soldiers who were in league with the Phocences) themselves in person watched these Bacchides till morning, guarding and girting them round, lest any thing unseemly might be spied amongst them, and only with a reverend silence, attended them while they waked: but finding them in their better temper, ministered unto them all such necessaries as the City yielded, and sent them (though the wives of their enemies) in the charge and safe conduct of their own husbands, peaceably home to their own Cities. Comparable to their modesty, was the magnanimity of *Megisto*, an eminent Ladie of the City Elis. *Aristotemus* the Tyrant, having (by the power of *Antigonus*) usurped the Franchises and Liberties of that City, oppressed the people with infinite calamities; amongst which, that of *Philodemus* was not the least, who having a beautifull daughter called *Micca*, when *Lucinus* one of the Captains of *Aristotemus*, in the heat of wine and lust, would forceably have ravish't her, and the poor innocent virgin fled for refuge into the arms of her father, he there most inhumanely transpierced her, mixing the teares of the revend old man, with the blood of his daughter. The horridnesse of this nothing moved the Tyrant, but (that it greater possibly could be devised) he gave countenance even to such mischiefs, causing many of the prime Citizens to be slaine, and to the number of eight hundred banished. But fearing in regard of their number, he might be in time subverted; he made Proclamation, That all such women that had a desire to visit their absent husbands, should with such gold and treasure as they could conveniently carry (with their children) have peaceable passage from the City into *Etolia*, where many of the most encouraged by this Edict, being to that purpose assembled, and with such goods as they had, departed the City; he sent after them his horsemen, who not only rifled them, but stamp't their children beneath their horses feet, where many

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of the infants perished, and so in confused heaps hurried them back into the Town, bearing the spoile into the Tyrants treasury. These outrages were the least of many which I purposely omit. There lived at that time an ancient Noble man in the City, called *Hellanicus*, who entered into a combination with the exiles, about the suppresting of the Tyrant, and by reason of his years, was neither by him feared nor suspected : by the encouragement of this *Hellanicus*, the confined Citizens assembled themselves into a City most convenient for their design, called *Arimona*, to whom many of their allies and friends (copartners in the publique calamity) resorted. *Aristotemus* somewhat affrighted with this new faction, repaired to a place of publick assembly, whither he had caused all the chiefe matrons to be before called, and there in a premeditated oration, stult with many threats and menaces, protested to inflict upon them racks, tortures, and lingring deaths, unless by speedy letters they did not only perswade but prevale with their husbands, instantly to abandon the place where they had fortified. To whom *Migisto* the wife of *Tymoleon* (a Lady amongst the rest most respected, not daigning the Tyrant the least honour, or so much as rising to do him reverence, but sitting) with a bold and undanted courage, thus spake. "Wert thou a true spirited man, as nothing less appears in thee, thou wouldest not threaten women in this base kind to betray their husbands, but wouldest rather have negotiated with them, who have entire power and command over us, and that in smoother and more deceitfull language than such by which thou hast hitherto beguiled us. But if thy cowardise and desperation compell thee to this exigent, as thinking by our means to complot their ruines, thou art in that hope destitute of all comfort : let that day never be callendred, to memorise them among men so void of counsell and discretion, that by sparing the lives of their wives and children, they should betray the sacred liberty of their countreis: for the mischife is not so great to lose us altogether, whom they have already wanted so long, as the good and profit that must necessarily accrue by redeeming the Cities from thy insolency and tyranny. These words were no sooner uttered, but *Aristotemus* distracted with rage and fury, commanded her young son to be sought and brought, whom he purposed to massacre before the mothers face : and whilst

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his lictors and serjeants were inquiring for him amongst others that were then busied about their childish sports, she spying him, of her own accord called him to her with these words, Come hither to me, O my son, and now in thy childhood before thou hast apprehension, or passionate seeing of tyrannie, be freed both from the terror and burden thereof; or mine own part, I had rather see thee innocently dying, then basely and ignobly serving. The Tyrant at her last speech more enraged then the former, drew out his sword on purpose to have slain her, when *Cylo* one of his familiar friends (but indeed a chiefe man in the confederacie with *Hellanicus*) staid his hand, and by gentle words so tempered his spleen, that he departed thence without any act of murder, yet purpose of a future revenge. Upon a day as he was sporting upon the bed with his wife untill dinner was prepared and disposed upon the table, it hapned that an Eagle soaring above the Palace, let fall a great stone upon the battlements, just over the bed where the King then lay, and alighting there, made such a tearsfull and prodigious noise, that it not only amased the King within, but was wonderfull to all that beheld it without. The Augureis were sent for, to know what omen should succeed : they flatter the Tyrant, and promise nothing but what is good and prosperous. *Hellanicus* the same night in his dream imagined his son appeared to him (which son was by *Aristotemus* before murdered with his brother) who spoke to him to this effect, Of what arise, is this a time to sleep, when the whole government of the City must depend on you to morrow ? with this dream incouraged, he comforted his adherents, all attending the opportunity of revenge. *Aristotemus* mean time hearing that *Craterus* was march'd as far as *Olympius* with a great army, leavied for his safety and support, grew so bold upon the rumour of so great a power, that without his guard, accompanied with *Cylo* only, he adventured into the market place : whom *Hellanicus* meeting by chance, and almost extasied to see him so weakly attened ; with both his hands advanced, and with an audible and clear voice he made this clamour, Where be you, you good and long oppressed Countrymen ? a brave Theatre is this for so noble a contention as our liberty, being seated in the middest of our Countreis, and centre of our City. This *Cylo* invaded the next man to the King, and slew him. *Thrasibus* and *Lampides* assaulted the Tyrant, who

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who fled to the Temple of Jupiter, where they fell upon him, and killed him; then dragging his body into the market place proclaimed their liberty. The women issued out of their houses with joy and clamour, embracing their husbands, fathers, and friends, with loud and glad acclamations; thence in multitudes they made concourse to the Palace. The Tyrants wife to prevent their fury, made fast her door, and in her private chamber strangled her selfe. *Aristatemus* had two beautifull young virgins to his daughters, both marriageable, these they were about to drag into the streets with purpose to destroy them, but first to ex-cruciate them with all disgraces and contumacies. Which *Megisto* seeing, with her best oratory appealed their present fury, proposing to them how shamefull a thing it were for a noble and free state, to imitate the insolencies of a bloody and inhumane tyranny: liberty theretore was granted the young Damozels (at her intercession) to retire themselves into their chambers, and to make choice of what death best suited with their present fears. *Myro* the elder sister unloosing from her waist a silken girdle, fastned it about her own neck, and with a smiling and cheartull look, thus comforted the younger: *My sweet and dear sister, I more commiserate thy fate than lament mine own: yet imitate (I intreat thee) my constancy in death, lest any abject thing or unworthy may be objected against us, unagreeable with our blood and quality.* To whom the younger replied, *That nothing could appeare more terrible to her, then to behold her die; therefore besought her, by the affinity of sisterhood, to be the first that should make use of that girdle, and dying before her, to leave to her an example of resolution and patience.* *Myro* to her made answer, *I never denied thee any thing sweet sounte in life, neither will I oppose thee in this thy last request at thy death: and for thy sake will I endure that which is more grievous to me then mine own death, namely to see thee die.* When accomodating all things for the present execution, she no sooner saw her dead, but she gently laid her out, and with great modesty covered her. Then she besought *Megisto* on her knees, to have a care of them in their deaths, that nothing immodest or uncomely might be done to their bodies: which granted, she not only with courage, but seeming joy, underwent her fate till she expired; nor was there any spectator there present, to whom the memory of the tyrant was never so hatefull, from whose eies and hearts this object did not extract tears and pity.

In

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*In Megisto is exprest the Magnanimitie of spirit, but in these following I will illustrate Fortitude in action. The Turks busied in the siege of some Towns in Catharo, *Vlazales* and *Carocossa* (two of no mean place and eminence among them) wrought so far with the great Admirall, that he delivered into their charge, the managing of threescore Gallies, with munition and men in number competent, to make incursions into the bordering Islands, then under the State of Venice. These two Turkish Captains land their forces before *Cuizala*, a City that gives name to the Countrie, with purpose invest themselves before it: which *Antonius Contarinus* (their Governour of the City) understanding like a timorous and feafull coward, taking the advantage of the night, fled with his souldiers thence, not leaving the Town any way defensible; which the Citizens understanding, all or the most followed after. The Town thus left to the weak guard of some twenty men, and about fourscore women, the Turks give them a bold and fierce assault: when these brave viragoes chusing rather to die like souldiers, then like their husbands run like cowards; some maintaine the Ports, others defend the walls, and with that noble resolution, that what with fire, stones, scalding water, and such like muniments then readiest at hand, so opposed the assailants, that many of the Turks in that conflict were slain, and all repuls'd, retiring themselves with purpose (some rest given to the souldiers) to salute them with a fresh alarum. But fortune was so favourable to these Amazonian spirits, that a mighty tempest from the North, so toss and distrest the Turks Gallies, that they were forced to abandon the Island to dishonour, leaving to the besieged, a memory worthy to outlive all posterity.*

Of Dido, Cesara, Gumilda, and Ethelburga.

*O*f *Dido Queen of Carthage*, all Authors agree to have talne by the lword, and to have died by her own bold resolute hand; but about the cause that moved her thereto, divers differ. *Ausonius* is of opinion, That her husband *Syphax* being dead, she did it to preserve her viduall chastity, and so free her selfe from the importunities of *Hyarbus King of Getulia*: of his mind is *Marullus*, and of these *Remnius*, or as some will have it, *Priscianus* in the Geography of *Dionysius*, writing, *De situ orbis*, i. the Situation of the

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the world: Contrary to these is the Prince of Poets (he whom Scanger calls *Poeta noster*) Pub. Virgilius, who ascribes her death to an impatience of grief conceived at the unkind departure of *Aeneas*; which though it carry no great probability of truth, yet all the Latine Poets for the most part (in honour of the author) have justified his opinion: as Ovid in his third book *De falso*, his Epistles, *Metamorph.* and others works, so likewise Angelus Politianus in his *Monto*, with divers others. Just ne in his eighteenth book of *H. stor.* speaking of the first erecting of Carthage, saith, That where they began to dig with purpose to lay the first foundation, they found the head of an Ox: by which it was predicted, that the City should be furetly fertill and commodious, but withall full of labour and subject to perpetuall servitude: therfore they made choice of another pecece of earth, where in turning up the mould, they chanced upon the head of a horse, by which it was prefigured, their Colony should in time grow to be a warlike nation, fortunate and victorious. In what manner she died, I refer you to Virgil, and will speak a word or two of her sister *Annia*, the daughter of *Bellus*. She, after the death of her sister, forsaking of the City of Carthage, then invested with siege by *Hyarbus*, fled to *Battus* King of the Island *Malita*, but making no long sojourn there, she put her selfe to sea, and fell upon the coast of *Laurentum*, where being well known by *Aeneas*, she was nobly received, but not without suspition of too much familiarity betwixt them: insomuch, that jealousie possessing *Lavinia* the wife of *Aeneas*, she conceived an irreconcilable haterie against *Dido*, insomuch, that fearing her threatened displeasure, she cast her selfe headlong into the river *Narricus*, and was there drowned, for so Ovid reports in his book *De falso*. But touching the illustrious Queen *Dido*, under her statue were these verses or the like, engraven in a Greek character, interpreted into Latine by *Ausonius*, and by me in the sacred memory of so eminent a Queen thus Englished:

I am that Dido look upon me well,
And what my life was, let my visage tell:
'Tis faire and smooth, what wrinkle can you find
In this plain Table, to expresse a mind
So fard and corrupt? why then so uneven
And black a fanke should to a face be given

The building
of Carthage.

That

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That promiseth all vertue? Vng I, where
Begott'st thou those ill thoughts that brand me here
With lust and incest? Never (I protest)
Was that *Aeneas* whom thou call'st the best
Of men in Lybia: Never saw I land
One Troy in on th' Carthag' man brand.
Because Sychaeus (my first husband) dead,
To keep my sacred vows to him, I fird
Th' embracis of Hyarbus; am I made
A prostitute to nothing, to a shade?
He came in arms to f free me, and compell
Me a chaste widow, to another hill,
A second marriage: "Tis the gods advice,
"No woman can be chaste that marrieth twice.
To avod that sin I slew my self; O why
Could'st thou (O Mario) be a commett a "n,
With lust to b' rid my memory? when heaven knowes,
To save mine honour, I my life did lose,
Give faith to History, you that Readers are,
Before this fabling Poete, since that far
Transcends the bounds of truth: so Poets can
Make the high gods much more corrupt then man.

So much touching Queen *Dido*, and as far as probabilitie can to acquit her of ill incontinencie. One *Paulus* an historigrapher, in his first book, remembers us of *Cesara*, a Queen of Persia, who having some light of the Gospell, travelled as far as Constantinople in Greece, to be further instructed, only attended by a few private followers: who being satisfied in all the fundamental points of her faith, she with her small traine was christened. The Persian Sophy having notice thereof, sent Embassadors to the Emperor, to know the reason why he detained our Queen, witing him to return her safe upon such easie summons. Cesara being in presence when this embassie was delivered, desired the Emperor that she might give them their answer, which granted; Return (said she) my humble duty and vassalage to my Lord the King, and tell him withall, That unless he receive my faith, and renouncing his false rants, believe in the only true God, he can claim no interest at all in me. The messenger dispatcht, and this short answere returned to the Sophy, he levied an army of forty thousand men, and comming into Greece, the Emperor and he came unto a peacetull interview: at which, by the mediation of this roiall and religious

Gunnilda.

religious Empresse, the *S* phy with all his Princes and Soldiers there present, received the Christian Faith, and after the interchange of many Princely and magnificent gifts, returned with his wife into his own Country. Another noble history, I think not amisse to be here inserted, which is recorded by one *willulmus de reg. lib. 20.* *Gunnilda* the daughter of *Cenwus* and *Emma*, who being accused of adultery by her husband, *Harry* the Emperour, who to justify his accusation, had provided a Champion, in stature a Giant, and for his presence and potency much feared; she notwithstanding relying upon God and her own innocence, put her life upon the valour of a private young gentleman of England, whom she brought with her to the same purpose. These Champions adventuring their lives, fought a brave and resolute combat, but in the end the victorie inclined to the Empresse; her adverse Champion being vanquished, confess his treasons, and she was nobly acquit: but after, by no intreaties or intercessions made by the Emperour or others, she could be won unto his embraces, but abjuring his bed, and vowing an austere and sequestred life she retired herself into a Monastery. Three roiall presidents of three unmatchable Queens, the first for magnaniny, the second for Religion and devotion, and the last for Chastity. To the'e I will add yet another. *willulmus de R gibis*, in his first book writes, that King *Iwe* betook his Kingdome of the West-Saxons to his Cousin *Ethelardus*, and undertook a pilgrimage to Rome; the occasion of his journie was this, The Queen *Ethelburga* had often counseled her husband the King, to forsake the pride and riches of the world, and to have a respect to his souls health, especially now in the latter daies of his life; but not able to prevaile with him, she bethought her selfe of a quaint stratagem: after they had left their roiall Pallace where they had but lately feasted in ali pomp, pleasure and delicacies, and removed into another house, she caused him to whose charge the place from whence they departed was committed to take down all the hangings, make foule and filthy every room and chamber, nay, in the very place where the King had but the other day sported with his Queen, was lodged a sow and pigs, withall the loathsomele that could be devised: this done according to her command, she by a wile, inticed the King to the place thus strangely disguised. The King wondering at this sudden change,

change, stood amazed, To whom she thus spoke, I pray you my Lord, where be now these rich hangings and curtains, either for state or ornament? Where is all the glittering pomp and rich array, tending to nothing else save gluttony and luxury? Alas, how suddenly are they all vanished? Shall not (my Lord) this beauty of ours so fade, and this fraile flesh even so fall away? This with other her words to the like purpose, took such impression in the Kings brest, that he resigned his Kingdome to his Nephew, and betook himselfe to a religious and Monastick life, after his vowed pilgrimage. The Qu'en *Ethelburga* went to the Abby at Berkyn, in which place her sister had been before Abbesse, and there spent the remainder of her life in devotion and penitence.

Polycrita.

There arose great warres between the Milesians and Naxians, kindled by the adulterate practice of the wife of *Hypsicon* a Milesian, who violating her conjugall vowes, by throwing her selfe into the lustfull embraces of *Promedon* a Naxian, then her guest, and fearing the just anger of her husband, and withall the punishment due to her adulterate sin, fled with him into Naxos: from whence being againe demanded, but denied, this private wrong turned to a publick ruin: for devouring warre accompanied with many calamities, preyed upon both their Countries. But as this Beacon was first fired by a womans lewdnesse, so was it last extinguished by a womans vertue: *Diogenetus* who had the command of those Erythræans, which came in aid of the Milesians, had committed to his custody a certain strong hold, scituated against the City Naxos: who having taken from the Naxians a prize of women and free virgins, he was deeply strook in love with one *Polycrita*, whom he lcked with him not as a captive, but as his wife. It chanced that the Miletians celebrated a generall festivall day, *Polycrita* besought *Diogenetus* to make her so far indebted to his favour, as to suffer her to send her brothers part of those juncates then at the table, which willing he granted: she secretly writ upon the leaden table of the Marchpane, what she had projected, withall charging the bearer to intreat her brothers not to let any participate thereof save themselves; when they had heard the writing, which contained thus much in effect, Take hold upon the opportunity which

occasion

occasion thrusts into your hands: this night you may seise the Castle, for the enemy will lie down in wine, and sleep in a presumptuous security. They shew it to the chiefe Commanders of Naxos, who uniting themselves, give the affrighted and unweaponed Miletians, a sudden and unexpected assault, and having slaughter'd many, possesse themselves of the Castle: But by *Polyxena's* interceptive intellacies, surprized *Dionysetus* scapes with life And for this noble exploit of hers, the glad Citizens running to meet her with shouts and acclamations, every one bearing in his hand a Garland to receive her with those wreaths of honour; *Polyxena* was so far extasid, that her sudden joy ushered a sudden death, for as she stood amazed at the gate, she instantly fell down exanimatid; in which gate she was buried, and her sepulchre called *The Tomb of Envy*, because it is supposed that Fortune grew so envious of her merits, that thus she robb'd her of her life, that to the night she other of her deserved honours. And thus much speaks the history of the Naxians. Aristotle affirms. *Polyxena* was no captive, but only that *Dionysetus* having seen her, he g. ev so far enamoured of her, that to enjoy her he protered her any thing that was in his power to give. She promises to yield to his desire, if he will grant her the traidon of one boon, which when he had confirmed to her by oath, she demanded Delium to be surrendered up (for the Castle was so called.) *Dionysetus* being so much incharmed with her beauty, and moreover bound by the religion of his vow, delivered up to her and the Citizens, the Castle Delium.

Of Queens and other Ladies for divers vertues memorable.

Dominica.

Pompeia
Juliana.

VVE read of other women for divers noble actions Illustrious. *Dominica* the wife of the Emperor *Valens*, when the Goths had threatened the utter subversion of Constantinople, by her wisedome and discretion mediation with the enemy, and was the sole means of the safety both of the people and City. *Sixtus, Auriulus* reports of *Pompeia Plantina*, when her husband *Julian* the Emperor, had with intollerable extactions oppresed the people, insomuch, that their discontentes were ready to break out into rebellion;

this

this vertuous Princesse so far temporised with the Emperour, that by her means they were released from all exactiōne and tributes. *Diaconus* makes mention of *Placidia* the *Placidia*, sister and wife of *Honorius*, who (in the yeare 412. when *Ataulphus* King of the Goths, presented himselfe with an invincible army before the walls of Rome, threatening utterly to subvert the City, and after rebuild it again, and instead of Rome, to call it Gothia) so wrought with the barbarous King by persuasions and promises, that she turned his pride to pity, and his immunitie to mercy, so that he departed thence without any assault made against the City, or the least spoile done unto the Countrie. *Vallateranus* speaks of *Ingulda* the sister of *Childerick*, who being married to *Her- Inguldis*, *migillus*, son to *Lemigillus* King of the Goths, perswaded her husband (then an infidell) to be a true and constant professor of the Christian faith. The like we read of *Cleotilda* *Cleotilde*. *Q* of France, who did the like good work upon her husband *Clodoveus* the son of *Childerick*. Nor hath our own Nation been barren of good examples, since *Helena* the mother *Helena*. of *Constantine*, may in that kind claim equality, if not precedency before any. As Rome afforded a *Volumnia*, mo her to *Martinus Coriolanus*, so England yeilded as eminent a Lady in all points, the mother to *Brennus* and *Belinus*. The first, when her son had worthily deserved of his Country, even to the attaining of all military honours, and as an addition to the rest, for his brave service against the City of *Coriolanus*, had the denomination of *Coriolanus* bestowed upon him by the publick suffrage of the Senate; yet notwithstanding for all his merits and unmatchable exploits, by which he purchased to himselfe the honour to be called *Pater Patriæ*, yet after, by the ingratefull multitude (who were ever emulous of any mans deserved greatness) he was not only degraded from all his titles of dignity, but had the doom of everlasting banishment denounced against him; in revenge of which ingratitude, having raised an army, and invaded the Towns of the Roman Empire, ready to invest himselfe before the quaking and affrighted City, when they had first sent to him (to make their attonement) their Priests, who by reason of their sacred offices, were held in much reverence, next their Augurers and South-sayers, then the *Aeditia*, which were the Keepers of their Temples, and last, their Prophets; but none of these prevailing, as their last refuge, the Roman matrons presented themselves before *Volumnia*,

Volumnia, the mother of *Martius*, humbly intreating her to make intercession betwixt her sons rage and the immae-
nt calamity. This reverend Lady mov'd with their tears and
acclamations, accompanied with *Virgilia* the wife of *Corio-
lanus*, and many other Noble matrons and damosels, ha-
ving before promised to plead in their behalts, as far as a
miserable mother could claim interest in an injured son;
repaired to his Tent, and casting themselves down at his
feet, humbly besought him of compassion: the tear exprest
in their faces, and the sorrow in their habits, cast upon the
enemy a sudden reverence and silence, when *Volumnia* with
such feeling accents and moving Oratory mixed with tears,
besought the peace of the City, that they made a reverent
impression in the heart of *Coriolanus*: who supporting his mo-
ther, and advancing his wite from the earth, brake out into
this extasie, *Vicissis, you have overcome me.* Thus by these
excellent women, all combustions of war were appeased,
a threatened misery prevented, and a generall and late peace
settled in the commonweale. Of no lesse remark was the wife
of *Mulmutius Dunwallo*, the son to *Cloten*, Duke of Corn-
wall, who as *Fabian* remembers of him, having in great
peace and tranquillity governed the Kingdom for the space
of forty years, and was after buried in a place by him be-
fore erected, called the * Temple of peace; leaving the land
equally divided betwixt his two sons, *Belinus* and *Brennus*:
to *Belinus* the elder, was allotted England, Wales and Corn-
wall; unto *Brennus*, all the North parts beyond Humber:
who being a young man and desirous of honour, not con-
tent with the Principality appointed him, commen-
ced against *Belinus* a seafull war. But as the two brothers were
ready to joine battell, the mother presented her selfe be-
twixt the armies, exposing her bodie to their opposite wea-
pons, shewing the breasts that gave them suck, and with
noble admonitions and motherly perswasions, so mollified
the hearts of the incensed Princes, that all civill and sediti-
ous war laid aside, they entered a friendly and brotherly
league; which was so established in the reverend vertues
of the mother, that it was never after violated in all their
life times after. With what condign honours is Queen *Mar-
tias* memory worthy to be celebrated? who being the wife
to *Guimbelines* King of Britain (the son of *Gurgunscius*) was
in those daies of that excellent learning and knowledge,
that she deviled many profitable and wholsome lawes to the
benefit

* This some
think to be
Pauls Chu.
others Black-
well hall.

Marcia.

benefit of the Common-wealth, which were much esteemed
amongst the Britains, and carefully obserued, being call'd
after her name, The Mercean laws, many ages insuing. But
being loath to instance too many to one purpose, lest I
should rather seem tedious then delightfull to the Reader,
I will add only one English Lady in another kind memo-
rable, and worthy for her goodnesse an everlasting char-
acter. There was a Noble man of England created Earle of
Coventrie, this man was so austere to the Citizens, that he
had injuriously wrested from them all their ancient fran-
chises and privileges, insomuch, that by his oppressions,
and inufferable exactions, the City was much decaied, the
people disabled in their power, and weakned in their tor-
tures: These petitioned to the Countesse, a Noble and *A Lady of
Coventry*, well dispoled Lady, to mediate for them to the Earle, That
their customes and former liberties might be restored. The
Lady undertakes their suit, and with much importunity sol-
licited her Lord in their behalte; but he being of a
haughty and insolent disposition still persisted immovable;
but the commiserating their estate, as daily moved with
their complaints, without cessation still sollicited for them,
and with such urgencie, that he had neither peace at board,
nor quiet in bed; he at length as much wearied with her
importunity, as she tired with their petitions, she wrested
from him this churlish and indefinite answer, *Cease Lady,*
further to perswade me, for I protest, and that with an unalterd
resolution, that there is but one only means by which their fran-
chises are to be recovered, which if thou wilt undertake (as I
presume thou wilt not) I will surrender them up intirely, if not,
I will continue them in the same estate that I now hold them.
The Lady gently demanding what imposition he would en-
join her, he thus replied, *Thou shalte strip thy selfe stark naked,*
and mounted on horseback, at mid-day ride in that manner
through the City, from one gate to another, and by this exploit on-
ly, their desire and thy suit is to be granted. The modest Lady
after some little pause, promised her Lord, that for their
generall good she would doe it. This being sealed by an
oath from him, and a vow from her, she acquainted the Ci-
tizens with her purpose, and appointed a day in which she
commanded them to lock all their doors, and shut in their
windowes, and not to leave any small cranny open towards
the street, nor suffer any living thing to be abroad: This
being faithfully and punctually performed by them, she as
effe-

*Of the
name Cuck-
old.*

effectually accomplished her promise, and rid in that manner with no more touch of immodestie, then when she shitteth her shooke in her private chamber. Some may say, Yet what might the people apprehend in their conceits, to think upon a naked Lady so mounted? I answer, They could not more immodestly conceive of her, then a man that sees any beautifull woman well habited, may doe in his libidinous imaginations, by comprehending every naked lineament before the put on her apparel. Of this Noble Lady, there is in the City both monument and memory unto this day.

In speaking of so many chaste, worthy and eminent Ladies, I wonder how the name o' Cuckold came to be so frequent amongst us; might it be neld no ridiculous digression, I would tell you an old tale to that purpose, which though I dare not warrant it for truth, I am willing to make it yours, as freely as it was made mine. I speak not of the woman, that when her husband came home to her in hast, and brought newes there was a new edict come out, that all Cuckolds should be cast into the river; presently asked him, why he did not learn to swim: nor of her, that when her good man came to her in like manner with acclamatiōn, and said, Wot you what wife, such a woman (naming one of his neighbours) is found to be false, and he branded for a notorious cuckold: answered, Lord, husband, you are such another man. But my discourse is at this present of a disputation in hell, what this thing Cuckold should be, or what kind of creature; since all sorts of people of what estate or degree soever, examined by Lucifer, or any of the three infernall judges denied themselves to be the same. It was therefore agreed amongst them, to send up some one of the most ingenious devils amongst them, by surveying the Earth, to discover this strange unknown creature: and if it were possible to bring him thither alive, to make them spectators of an object they so much desired to see. With this commission away goes the devill, shewes himselfe upon the earth, and taking the shape of a Gallant, thrusts himselfe into the society of all kind of people: he comes to the Country man, asks it he be a Cuckold, who answers, he knowes not what it means. The Citizen denies himselfe to be the man. The soldier with oaths outface h the name. The lawyer will arrest any man upon an action of slander, that shall call him by that name. The Courtier (indeed) confesseth himselfe to be a Cuckold maker, but to be a Cuckold he

he can endure by no means. In somuch, that the poor devill, altogether disappointed of his purpose, was ready to retire againe into his black house of darknesse: as he was meditating with himselfe to the same purpose, he hapned into an Ordinary, where a Citizen being at game amongst many Gentlemen, the dice so favoured him, that he got a great hand, blew up two or three gallants, and so gave over play; which one above the rest taking not well, importuned him still to hold game, which the other absolutely denying, the Gallant told him, A Cuckold he found him, and so would leave him, and with that language he bad him farewell. This the devill hearing, grew joitull in himselfe, thus intimating; I have found him at length whom I so long have sought this is my prize, and shall be my purchase. He presently provides himselfe of a large bag able to contain so great a burden, and desiring the of Citizen more familiar acquaintance (to cut off circumstance) drew him out of the Town to take a turn or two in the fields. Together they walk, and comming to a remote place, the devil discovering himselfe, appears unto him in a rough black haired shape, and tells him to what purpose he was come, and to what place he was enjoined to beare him: therefore wished him patiently and quietly to creep into his bag. The man at these words amazed, began to struggle with the devill, who laid violent hands upon him. It hapned, that neer to this wrestling place, a poor labouring man was digging of gravell, there lay by the edge of the pit a lusty mastiffe (that had been a Bear-dog) to keep the poor mans hat and jerkin, whilst he was at work below: this dog seeing the man and the devill contend, took (it seems) the fiend, by reason of his rough skin, to be a beast of the game; upskeps he to take the devill by the throat, who presently lets go his hold to secure himselfe from the dog, and away he flies. The Citizen by this means secured from the present danger, and willing to be carefull to his preserver, comes to the labourer, and bargains for the mastiffe; the price is made, and both parties agreed. It is to be presupposed, that the devill in this feare, had let (or lost) this bag behind him, and fled out of sight: which the Citizen apprehending, and being emboldned with so valiant a second, thinks to put a new trick upon his adversary; for he imagines that (ten to one) he will come back again for his bag, therefore he intreats the poor man to help him to put the dog

dog into the sack, and tie the mouth of it fast with the strings. All is done, and they retire themselves apart, when just as they imagined, out comes the devill peaking from the place where he lay hid to see if the coast was clear, and casting his eies timerously about him, as fearing the like assault, he came softly treading to the place where he left his sack, and gently feeling, finds somewhat to stir therein upon which he presently imagines that it was the supposed Cuckold, who for fear had crept into the same; and being wondrous jocund with this conceit, snatcheth him up upon his back, and with his glad purchase sinks himselfe down among the internals. His return was rumour'd in hell, and a Synod called, in which Lucifer seated himselfe in his wonted state with all his Princes, Judges and Officers about him, all in great expectation of the object so much desired: the messenger is summon'd, who appears before them with his bag at his back, or rather upon his neck; he is commanded to discover his strange creature so often spoken of, but till then in that place not seen; the sacks mouth is opened, out flies the mastiffe amongst them, who seeing so many ugly creatures together, thought (it seems) he had beene amongst the Bears in Paris garden: but spying Lucifer to be the greatest and ill-favoured amongst them, first leaps up into his face, and after flies at whomsoeuer stood next him. The devils are dispers'd, every one runs and makes what shift he can for himselfe, the Sessions is dissolved, the Bench and Bale dock cleared, and all in generall so affrighted, that ever since that accident, the very name hath beene so terrible amongst them, as they had rather enteine into their dark and sad dominions ten thousand of their wives, then any one man who bears the least character of a Cuckold. But having done with this spotting, I proceed to what is more serious.

Of Women remarkable for their love to their Husbands.

It is reported of the wives of Wynbergen, a free place in Germany, that the Town being taken in an assault by the Emperor, and by reason the Citizens in so valiantly defending their lives and honours, had beene the overthrow

of

of the greatest part of his army; the Emperour grew so implacable, that he purposed (though mercy to the women) yet upon the men a bloody revenge. Composition being granted, and articles drawn for the surrender of the Town, it was lawfull for the matrons and virgins (by the Emperours edict) to carry out, of their own necessaries, a burden of what they best liked. The Emperour (not dreading but that they would load themselves with their jewels and coin, rich garments and such like) might perceive them issuing from the Ports, with every wife her husband upon her back, and every virgin and damosel her father or brother: to expresse as much love in preserving their lives then, as the men had before, valour in defending their liberties. This noble example of conjugal love and piety took such impression in the heart of Cæsar, that in recompence of their noble charity, he not only suffered them to depart peaceably with their first burdens, but granted every one a second, to make choice of what best pleased them amongst all the treasure and wealth of the City. Michael Lord Mornaigne in his Essays, speaks only of three women for the like vertue memorable; the first perceiving her husband to labour of a disease incurable, and every day more and more to languish, perswaded him resolutely to kill himselfe, and with one blow to be rid of a lingring torment; but finding him to be somewhat faint-hearted, she thus put courage into him by her own noble example: I (quoth she) whose sorrow for thee in thy sicknesse, hath in some sort paralleld thy torment, am willing by one death both to give date unto that which hath (for thy love) afflicted me, and thy violent and unmedicinable torture. So after many perswasive motives to encourage his fainting resolution, she intended to die with him in her arms, and to that purpose, lest her hold by accident or affright should unloose, she with a cord bound fast their bodies together, and taking him in her loving embraces, from an high window which overlooked part of the sea, cast themselves both headlong into the water. As pious affection shewed that renowned matron, Arria (vulgally called *Arria mater*, because she had a daughter of the name) she seeing her husband Petrus condemned, and willing that he should expire by his own hand, rather then the stroke of a common hangman, perswaded him to a Roman resolution; but finding him somewhat daunted with the present sight of death, she snatched up a sword with which she

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Lib. 3. Of Illustrious Women.

she transpierc'd her selfe, and then plucking it from her bosome, presented it unto her husband only with these few and last words, *Patre non dolet, Hold Patre* it hath done me no harm, and so fell down and died : of whom *Martial* in his first book of *Epigrams* hath left this memory,

*Casta suo gladium cum tradaret Aria Poeto,
Quem dedit visceribus traxerat illa suis,
Si qua fides vulnus quod feci, non dolet inquit,
Sed quod tu facies, hoc mihi Patre dolet.*

when *Aria* did to *Poetus* give that steel,
which she before from her own breast had tane :
Trust me (quoth she) no smart at all I feel,
My only wound's to think upon thy pain.

*Pompeia
Paulina.*

The third was *Pompeia Paulina*, the wife of *Seneca*, who when by the tyrannous command of *Nero*, she saw the sentence of death denounced against her husband (though she was then young and in the best of her years, and he aged and stooping) notwithstanding, so pure was her affectionate zeale towards him, that as soon as she perceived him to bleed, caused her own vein to be opened, so to accompany him in death ; few such presidents this our age affordeth. Yet I have lately seen a discourse intituled, *A true Narration of Rathean Herpin*, who about the time that *Spinola* with the Bavarians first entered the *Pallatinat*, finding her husband *Christopher Theron*, Appoplext in all his limbs and members, with an invincible constancy, at severall journeys bore him upon her back the space of 1300 English miles to a Bath for his recovery. These and the like presidents of nuptiall piety make me wonder, why so many Satyriots assume to themselves such an unbridled liberty to inveigh without all limitation against their Sex. I hapned not long since to steale upon one of these censorious fellowes, and found him writing after this manner :

*I wonder our fore-fathers durst their lives
Hazard in daies past with such choice of wives,
And (as we read) to venture on so many.
Meinicks he bath know that bath not any.
Sure either women were more perfect then,
Or greater patience doth possesse us men.
Or it belongs to them since Eve's first curse.
That (as the world) their Sex growes worse and worse.
But who can teach me, why the fairer, still
They are more false? good Oedipus thy skill,*

Or

Lib. 3. Of Illustrious Women.

*Or Sphinx thine to resolve me, lay some ground
For my instruction : good, the like is found
'Mongst birds and serpents ; did you never see
A milk white Swan (in colour like to thee
That was my mistresse once) as white, as faire,
Her downie breasts to touch, as soft, as rare ;
Yet these deep waters that in torment meet,
Can never wash the blacknesse from her feet.
Who ever saw a Dragon richly clad
In golden scales, but that within be bad
His gorge stuff full of venome ? I behold
The woman, and meinicks a cup of gold
Stands brim'd before me ; whence should I but sips
I should my fate, and death, cast from thy lip.
But henceforth I'll beware thee, since I know,
That under the more spreading Misclentow,
The greater Mandrake thrives, whose shrike presages
Or ruine, or disaster. who ingages
Himselfe to beauty, he shall find dependants
Contempt, Disdaine, and Scorn ; with their attendants,
Inconsistency, and Fashood : in their train,
Wait losynesse and intemperance. But in vain
Before the blind we glorious objects bring ;
Lend armour to the lame, or counsell sing
To them will find no ears, be't then approu'd,
"None ever fair that hath sincerely lov'd.
If beautifull, she's prond : if rich, then scorn
She thinks becomes her best. But ware the horn
Thou man if she be crost once : bright or black,
It'll shap'd or ugly, doth she fortunes lack,
Or be she great in means, haunts she the Court,
City or Countries ; They all love the sport.*

Further he was proceeding when I staid his pen, and so stopped the torrent of his poetical rapture, and so laid before him so many noble histories of glorious and illustrious women, some already in this tractate, and others hereafter to be remembred ; that he forsook his late apostacy, confess his error, and apprehended a new beliefe, professing himselfe surely to be a constant champion of their honors and vertues. The like impression I wish they may make in the hearts of all such, whose Poems have been too lavishly bold, and still persist in the like peevish obstinacy. Now if any man tax me, Why I have not equally suited

Q

my

my books in length? to excuse my selfe, I will tell them a short tale, and so conclude, this being the third in number. A gentleman of a suspected wit, amongst many other crotchetts that came o't into his brain, having a new suit to be made, sent to his Tailor to give him directions about the fashion, charging him above all things not to forget to make one sleeve longer then another, because he would have a garb peculiar to himselfe: the Taylor loath to offend so good a customer, brings home his doublet made just according to his direction. The Fantastick Gentleman the first thing he doth, measures the sleeves, and finding their inequality, in great choler calls to his Tailor, and to him thus saith, What a blockhead art thou? did not I charge thee to make the one sleeve longer then the other? and see if (like a botcherly fellow as thou art) thou hast not quite mistook, and made the one sleeve shorter then the other. Gentle Reader, this is easie to apply.

*Explicit lib. tertius,
Inscriptus Thalia.*



THE FOVRTH BOOK *inscribed MELPOMENE.*

Of Women incestuous, of Adulteresses, and such as have come by strange deaths.



Ever did my hand more compulsively dire & my pen, nor my pen with lesse willingnesse blot paper, then at this present, being forced in this tractate, to lay open the frailties of this Sex, before so much commended. But this is my encouragement to proceed, because I can produce nothing out of History, to the disgrace of the bad and vicious, which adds not to the honour of the good and vertuous. Were none soule, what benefit were it to be faire? and if none deformed, what grace could it be to be well featured? There were no honour to be ascribed to modestie, but that we see the dishonour of immodesty depending; nor to the temperate, but that we daily find the inconveniences inherent to riot and excess. Besides, were all alike faire, what praise were it to be beautifull? or if all alike chast, what admiration could be attributed to so rare a Virtue? As we see in the trying of metals there is the gold and the drossie; in the progresse of time, there is day and night, comprehending light and darknesse; in the creation of man, there is the immortall soule and the corruptible flesh.

*Of Incestuous Women.**Lib. 4.*

flesh. And as it hath pleased the divine Providence, to provide a heaven and a hell, the one to crown the virtuous, the other to condemn the wicked: so there is a necessity of number to people both, nor are the torments of the one more fearefully apprehended, then in contemplating the joies and felicities of the other. Amongst artificers, vessels are made some for honour, and some for dishonour; in all estates there are the noble and the base; amongst Princes, the good King and the Tyrant; amongst subjects, the true liegeman, and the traitor; in schools, the learned and the ignorant; amongst Magistrates, the wise and the foolish; if one be bountifull, another is avaritious and griping; if one pious and religious, others atheisticall and prophanes; neither is the vilenesse of the one any aspersion or blemish to the other, but rather as a foile to let it off with more lustre and beauty. Those therefore that are before presented, are to imitate; the rest that in this next book succeed, to beware and shun. For who so foolish, that seeing shelves and sands on the one side, and safe harbour on the other, will forsake the part of security, willingly to swallow himself up in the quick-sands; therefore I wish you all to strive, that the beauty of your mind may still exceed that of your bodies; because the first apprehends a noble divinity, the last is subject to all trauail; and as the higher powers have bestowed on you the fairnesse above man, to e quall that excellency of judgement and wisedome, in which man claims justly a priority before you, so it is both behoefull and becoming your Sex, that your outward perfections should altogether aim at the inward pulchritude of the mind; since the first is accidentall and casuall, the last stable and permanent. Beside, if beauty be once branded with the name of impudence or inconstancy, it makes that which in it selfe is both laudable and desired, rejected and altogether despised. For vertue once violated, brings infamy and dishonour, not only to the person offending, but contaminates the whole progeny; nay more, looks back even to the injured allies of the ancestors, be they never so noble; for the mind, as the body, in the act of adultery being both corrupted, makes the action intamious and dishonourable, disferring the peison of the sin even amongst those from whom she derives her birth; as it with her earthly being, they had given her therewith her corruptions, and the first occasion of this her infamy. It extends likewise to the posterity

Lib. 4. Of Incestuous Women.

rity which shall arise from so corrupt a seed, generated from unlawfull and adulterate copulation. How chary then ought a faire woman to be, to strengthen her bodily beauty with that of the mind? Of what small continuance it is, and how nature hath disposed of your age, you should consider: the beauty of your Cradle you cannot apprehend, nor of your Childhood, and therefore in it you can take neither pride nor delight, or if you could, it is not yet perfect. When you grow ripe for marriage, and that it begins to attract you tutors and servants, it growes to bud, and is then commonly in the blōstome, when you have made choice of a husband: as you begin to be the fruiful mother of children, so one by one the leaves fade and fall away. Alas, how swiftly doth Age with wrinkles steal upon you, and then where is that admiration it before attracted? neither is that small season free from the blastings of disease, and canke: worms of sicknesse, able to make the fairest amongst you to look aged in her youth. Then may the choicer of you with beautifull Lisis, who when she saw the Lilies in her brow faded, and the Roses in her cheeks wither'd, the Diamonds in her eies lost their lustre, and the Rabies in her lips their colour (as being now grown in yeares) in these words, give up your looking glases back to Venus.

*Nunc mihi nullus in hoc usus, quia cernere tales
Qualis sum, nolo, qualis eram, nequco.*

Now there's none of thee at all,
Because I have no will
To see what I am now; and what
I was, I cannot tell.

If then this rare ornament be of such small permanence, even in the best; How much then is it to be underprized, when it is contaminated and spotted with lust and unlawfull prostitution? since it is a maxime, That things common are so far from begetting appetite and affection, that they rather engender the seeds of contempt and hatred: for how should any thing festered and corrupt, please the eye? or that which is rotten and unsound, give content unto the palate? But to return to my first Apology: needfull it is, that to the Tragick Muse Melpomene, I should luit Tragi-call history, wherein if any women be personated for Inconstancy, Intemperance, Adultery, Incest, or any such vile and abominable action; she hath in that disgraced her selfe, nor her sex, as stretching no further then the delinquent. It any

Of Incestuous Women.

Lib. 4.

man object and say they are bad presidents, to him I answer, they are examples of horror to be eschewed, not invited, which in their own natures beget a loathing, not liking; and for placing them next to and so near to the women ill-lustrious, I will excuse my selfe in this short Epigram.

A skilfull Painter having limm'd a face
Surpassing faire, of admirable feature,
Sets by the same, to give it the more grace,
The portrait of some foule deformed creature.
No doubt, as much art in the last is shewn,
As in the first, albeit that pleases not.
How ever to the workman 'tis w^t like 't is
They both to him are of like care and cost.
'Tis so with me, I have set before you many
B^eauties, of them all to take full view,
Pleasing to th^e eye (not of their countay,
Whom a more w^t King workman w^t draw)
Should these appear rough hew'd or of bad favour,
And whose effect cannot so well content you,
Perhaps the next of more delight may favour,
And grinding other colours I'll present you
A smoother piece, and limme (if I be able)
A fairer face in a more curious table.

Of women incestuous, and first of Q. Semiramis.

IT is questioned by some authors, concerning this potent and mighty Queen, whether she be more renowned for her brave and magnanimous exploits, or notorious for her ignoble and infamous actions? some willing, that for her vertues sake, her vices should be utterly buried in oblivion; others in regard of what was bad in her, that nothing good or commendable might of her to posterity be remembred. I purpose to give you a taste of both. Some say she was called *Semiramis*, of the birds, named * *Semiramides*, by which it is said she was fostered in her infancy; but that bearing no shew of truth, others derive her denomination from *Samir*, which in the Hebrew and the Syrian dialect importes as much as Adamant; because her noble and brave achievements, attracted the hearts of that barbarous rude

* The name
of birds
common in
that coun-
try.

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rude Nation, to her admiration and love, as the Adamant drawes iron. *Plutarch in libro Amator.* saith, she was a damsel of Syria, and concubine to the King of that Country, with whose love *Ninus* being after besotted, took her to his wife; of whom she had that predominance, that though before he had conquered all the Eastern parts, subjugated his neighbour Kings, and subdued Zoroastres Monarch of the Bactrians (he that was the first inventor of the Art magick, that devised the principles of Astrology, and found out the true motions of the stars) notwithstanding she so far prevailed with him, that for one day she might sit in the roiall throne, and for that space have the regall jurisdiction in her full power, with intire command over the whole Empire. In the morning of her soveraignty, she imposed upon the subjects such modest and mild injunctions, that ere noon she had insinuated into their bosomes so far, that she found them so pliable and conformable to her desires, that she presumed there was nothing so difficult and impossible, which for her sake they would not boldly and resolutely undertake. Upon this presumption, she stretched her usurpation so far, that she commanded them to lay hands upon the King her husband before night, and committing him to prison, caused him within few daies to be put to death. She had by *Ninus* one son, called *Ninus junior*, who should have succeeded his father, that for fifty two years space, had swayed the Babylonian Empire: but whether in her own ambition desirous of the principality, or finding her son too effeminate to be Lord over so great a people, and uncertaine withall, whether so many men, and of so many sundry Nations, would submit themselves to the soveraignty of a woman, all these suppositions being doubtfull, cert^e in it is, that instead of the mother of *Ninus*, she assumed the person of *Ninus* her son, changing her womans shape into the habit of a mans; for they were of one stature, proportioned in lineaments alike, semblant in voice, and in all accomplishments difficultly to be distinguished, insomuch, that never mother and child could have more true resemblance: having therefore lull'd her son in all effeminacy, and attired him in her Queen-like vesture, the better to shadow her owne proportion, she suited her selfe in long garments, and commanded all her subjects to do the like; which habit hath been amongst the Assyrians, Bactrians, and Babylonians in use even to this day. Upon her head she wore a Turban or blyters,

Myter, such as none but Kings used to adorn their heads with : so that in the beginning, she was known for no other than the Prince, in whose name she accomplisht many notable and noble achievements, at whose amplitude, Envy and Emulation stood amazed, confessing her in all her attempts supereminent ; neither did her heroick actions any way derogate from the honour of the Empire, but rather add to the splendour thereof, admiration, in regard a woman had not only excelled all of her sex in valour, but might claim a just priority over men. She built the mighty City Babylon, and the stately wals, reckoned amongst the seven wonders. She not only conquered all Aithiopia, and made that Kingdome to her state tributary, but invaded Indi, being the first that durst attempt it ; and saving her, no a sone but Alexander, who was the second and the last.

Herod. l. i.
These wals the Queen Nicocritis who after some years succeeded her, made much more stately, exceeding her in all her prudenes.

Thus far Justin one of the history of *Trogus Pompeius*. *Berolius affirms as much, these be his words: Nemo unquam hinc semine comparandus est vororum, tanta in iure vita scribuntur cum ad vituperationem, tum maxime ad laudem.* No man was ever to be compared with this woman, such great things have been written of her, partly to her disgrace, but chiefly to her praise. He proceeds further : She was the tenth that reigned in Assyria (or so it is approved) *Nimrod* was the first, being father to *Belus*, and grand-father to *Ninus*, which *Ninus* was the first that made war upon his neighbours, and usurped their dominions, in whom began to cleare the Golden world; whom his widow Queen succeeded, counterfeiting the shape of man. She was after slain by her sonne *Ninus* the second of that name, who as *Eusebius* writes, after her death swaid the Scepter thirty and eight years. One memorable thing is recorded of her by *Diadorus Siculus*, l. b. 3. as also by *Pitius*. This Queen being making her selfe ready in her Palace roiall, when the one part of her hair was bound up, and the other halfe hung loose upon her shoulders, suddenly newes was brought her, That the Citizens of Babylon were revolted, and all or most of them in mutiny and uprore. She presently posted into the City, and what with her presence and persuasion, allon'd the discord, and before she had leasure to put her disordered curls in form, reconciled the hearts of that innumerable people to her obedience : for which her statue was erected in the City, being pourtraied half ready, halfe unready, in memory of that noble and magnanimous adventure. Something of the best that was

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in her, though not all, you have heard, the worſt is to come. *Juba apud Pl.* relates that she imitated the fashions of men, neglecting the habit of her own Sex, and in her latter years grew to that debauch'd effeminacy and sordid lust, that she did not only admit but allure and compell into her goat in embraces, many of her ſoldiers, without respect of their degrees or places, so they were well featured, able and lusty of performance, whom when they had wasted their bodies upon her, she caused to be most cruelly murthered. She was slain by her own ſonne, because she most incestuously fought his bed : but, which of all the rest is most prodigious and abominable, she is reported to have company with a horse, on whom she unnaturally doted. But these things whether related for truth, or recorded of malice, I am altogether ignorant, and therefore leave it to censure. *Herodotus, Plutarch, and others*, write, that she caused these words to be inscribed upon her Tomb. *Quicunque Rex pecunias indiget aperio monumento, quod voluerit acceperat*, that is, what King so ever hath need of coin, search this monument, and he shal find what he desires. This when King *Darius* had read, thinking some magazine or treasure had been the ſum included, he caused the Tomb ſtone to be removed ; where he found upon the other ſide thereof, these words engraven, *Nisi Rex avarus effos & pecunie insatiabilis mortuorum monumenta non violassis, i. Hadſt thou not been an avaricious King, and infatiate of coin, thou wouldſt not have ransacked the grave of the dead.* Thus, as *Franciscus Patritius Pontifex* saith, the excellent Lady in her death counted the grapple avarice of the living. That the monuments of the dead are no way to be violated or defaced. *Sertorius* hath taught us, who having subdued the City *Tigernia*, ſituate in the Country of Maurusia, in which a noble ſepulchre was, which the inhabitants ſaid belonged to *Anteus* (which was the gyant ſlain by Hercules:) when the greatness of the grave exceeded all belief, *Sertorius* caused it to be ruined, and there digged up a body (as *Plutarch* witnesseth) of ſeventy cubits in length, which beholding and wondering at, he caused it to be repaired with greater beauty then before, left by diminishing that, he might have ruined a great part of his own honour. Some *Tagenna* a think it was the body of *Tagenna* the wife of *Anteus*, whom *woman of Hercules* prostituted after the death of her husband : of her ſeventy cubits he begot *Siphax* who after erected that City, and in memory bits high, of his mother, called it by her name. *Paphae.*

Pasiphae.

THIS Lady, though I cannot fitly introduce her within the number of the incestuous, yet for that horrid act which the Poets have reported of her, I shal not impertinently place her next to *Semiramis*. *Apollodorus Grammaticus* in his book, *de Deorum origine* (as *Benedictus Aginus Spoletinus* interprets him) thus sets down her history: *Minos* King of Creet, espoused *Pasiphae*, daughter of the Sun and *Perseus*, or (as *Asclepiades* calls her) *Creta*, the daughter of *Aterius*, she had by him four sons, *Cretanus*, *Deucalion*, *Glaucus* and *Androgeus*, and as many daughters, *Hecate*, *Xenodice*, *Ariadne*, and *Phædra*. This *Minos* peaceably to enjoy his Kingdome, had promised to offer such a bull to *Neptune*; but having obtained his desires, he sent that Bull before markt out, back to the herd, and caused another of lesse value to be sacrificed: at which *Neptune* enraged, knew not with what greater punishment to afflict him for the breach of his faith, then to make his wife most preposterously and against nature, to dote on that beast which he had so carefully preserved. She therefore confederated with *Dedalus*, a great Artsmaster (one that for murder had fled from Athens, and with his son *Icarus* there secured himselfe) he devised by his mischievous skill, a wooden Cow, hollowed within with such artificiall conveyance, that the Queen enclosed, had satisfaction of her desires, to the glutting of her libidinous appetite. Of this congression she conceived and brought forth a son called *Asterion*, or (as the most will have it) *Minotaur*, shaped with a bulls head and a mans body. About this monstrous issue, *Minos* consulted with the Oracle; which advised him to shut him in a Labyrinth, and there see him safely brought up and kept. This Labyrinth (the first that ever was) was built by *Dedalus*, being a house so intricate with windings and turnings, this way and that way, now to ward, then backward, that it was scarce possible for any that entred therein, to find the direct way back; thus far *Apollodorus*: But *Palephatus* in his fabulous Narrations, reduceth all these commented circumstances within the compasse of meer impossibility; and thus delivers the truth concerning *Pasiphae*. *Minos* being afflicted with a disease in his secret parts, with which he had been long grieved, was at length by *Crides*, who belonged to *Pandion*, cured. In the interior

interim of this his defect and weaknesse, the Queen cast an adulterate eie upon a fair young man called *Taurus*, whom (*Servius* saith) was the scribe or secretary to the King; she prostituting her selfe to his embraces, when the full time was expired she produced her issue: which *Minos* seeing, and taking a true suppuration of the time, comparing the birth with his discontinuance from her bed (by reason of his disease) apprehended the adultery; notwithstanding he was unwilling to kill the bastard, because it had a resemblance to the rest of his children, though an impression of the fathers face, by which the adulterer might easily be known. *Minos* therefore to conceal his own discontents, and as much as in him lay, to hide his wifes shame, whom he endearedly affected, caused the infant to be carried into a remote mountain, and there by the Kings herds-men to be fostered. But growing towards manhood, he likewise grew intractable and disobedient to those to whose charge he was committed. The King therefore confin'd him into a deep cave digg'd in a rock of purple, not to curb his fierce and cruell disposition, but rather encourage it; for whosoever at any time he feared, or whatsoever he was that had offended him, he sent him to this *Minotaur*, on some impertinent or other, by whom he was cruelly butchered. The cave was called *Labyrinthus*, and therefore described with so many intricate blind Meanders, in regard of the difficulty of his return with life, who was seen to enter there. Therefore when *Theseus* came to *Minos*, he sent him to be devoured by this *Minotaur*: of which *Ariadne* having notice, being enamoured of *Theseus*, she sent him a sword by which he slew the monstrous Homicide; and that was the clew so often remembred by the Poets, which guided *Theseus* out of the Labyrinth.

Canace, Canusia, Valeria Tusciana.

Macareus and *Canace* were brother and sister, the sonne and daughter to *Æolus* King of the winds (for so the Poets feigned him, because the clouds and mists arising from the leuen *Æolian Islands*, of which he was King, alwaies pretended great gusts and tempests) he is reported to be the son of *Jupiter* and *Alceste*, daughter to *Hippotes* the Tyrian, of whom he had the denomination of *Hippotides*. This *Macareus* and *Canace*, having most lewdly and incestuously

Canusia.

Valer. Tusc.

ously loved one another, covering their bedding and boloming under the unsuspected pretext of consanguinity and neernesce in blood: It could no longer be conceal'd by reason *Canace* at length brought forth a son, which as she would secretly have conveyed out of the Court by the hands of her trusty Nurse, who had been before acquainted with all their wicked proceedings; the infant by crying betraied it selfe to the grandfather, who searching the Nurse, examining the matter, finding the incest, and miserably distract'd with the horridnesse of the fact: instantly in the heat of his uncess'd anger, caused the innocent infant to be cut in pieces, and limb by limb cast to the dogs, and before his face devoured. This *Macareus* hearing, took sanctuary in the Temple of *Apollo*; but *Canace* by reason of her greennesse and weak estate, not able to make escape, and shun the violence of her fathers threaten'd fury: he sent her a sword, and withall commanded her to punish her selfe according to the nature of the fact. Which she receiving, wrot a passionate letter to her brother, in which she first besought him to have a care of his safety, and next to cause the bones of the slaughter'd infant to be gathered together, and put into an urn with hers: this having done, with the sword sent her by her father, she transpierc'd her self, and so expired. The like weread of *Cannusia*, daughter of *Papirius Volucris*, who being found with child by *Papirius Romanus* her own naturall brother, when the heinoulnesse of the fact came to the knowledge of the father, he sent to either of them a sharp sword; with which they as resolute-ly slew themselves, as they had before rashly offended. The like successe of her incestuous affection had *Valeria Tusculana*, who as *Plutarch* relates, by the counsell of one of her handmaids comming privately in the night into the arms of her father, and the deed after made known to *Valerius*, he in detestation of the act slew her with his own hand.

Julia, the Empresse.

THese abominable sins that have been punish't in infernour persons, have in great ones been countenanced. *Sextus Aurielius*, and *Aelius Spartianus*, both testifie, That *Antonius Caracalla* Emperour, doting upon his stepmother *Julia*, was often heard to say in her presence, I would if it were lawfull; at length apprehending his purpose, to thicke

these his words, she made this reply: what you list to dee (O Emperour) you may make lawfull, Princes have power to make Lawes, but are not tied to keep axy: by which words imboldned, he took her to his bed, whose son *Geta* but a while before he had caused to be slain. *Herodotus* remembers us of one *Opa* a the stepmother to *Scitbes* King of the Scythians, *Opa*. who likewise took her to his bed, and made her his Queen. So *Berenices* the sister of *Ptolomeus Evergetes* was made part-*Berenices*, ner both of his bed and Kingdome. *Arisnoe* the sister of *Pto- Arisnoe.* *lomeus Philadelphus* became his concubine. The like did *Herod Antipas* unto *Herodias* the wife of his brother *Philip*. *Herodias*. We read also of one *Leucon*, who slew his brother *Oxilochus* King of Pontus for the love of his wife, whom he after married. *Faustina* the sister of *Marcus Antonius* Emperour, be-*Faustina*, came her brothers paramour; on whom he begat *Lucilla*, *Lucilla*. whom he after gave in marriage to his brother *L. Antonius*. *Theodoricus* King of the Frenchmen, married the daughter of his own brother, whom he before had slain. And *Ponianus* remembers us of one *Johannes Ariminensis*, who espoused his own sister *Philip* the brother of *Alphonsus* the tenth King of Spaine, forcibly married *Christian*, daughter to the King *christiana*. of Dacia, his own brothers wife, all Christianity and Reli-*Stratonice*. gion set apart. *Valeterianus* remembers us of one *Stratonice*, who being devilishly doted on by *Antiochus Soter* King of Sy-*Casperia*. *xria*, his own father at his importunity gave her up into his sons incestuous embraces. *Virgil* in his tenth book speaks of *Casperia*, stepmother to *Anchemolus* the son of *Rhatus*, King *Casperia*. of the Marshubians, who was by him adulterated. These pro-*Stratonice*. digious acts have been encouraged by Kings, drawing their presidents from *Jupiter*, who vitiated *Ceres*, and married his sister *Juno*; when in my opinion, the industry of the Po-*Stratonice*. ets in illustrating the escapes of *Jupiter* and the other gods, was aimed at no other end, then to manifest unto all men, That such deities were not worthy adoration, that were ca-*lumnized* with so many whoredomes, adulteries and in-*cests*.

The sisters of Cambyles.

THese might seem too full enough before related, but I will give you a short taste of some more abominable: I have shewed the examples of Lust, but these following are besides Lust, polluted with unheard of Tyranny. *Herodotus* in his

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his third book speaking at large of the life and acts of *Cambyses* the great Persian King, and son of *Cyrus*, relates, that having shewed his puissance abroad in Egypt, Greece, and other places, to the terror of the greatest of the world; he caused his innocent brother *Smerdis*, to be secretly made away by the hand of his most trusted *Praxaspes*. The next inhumanity which he purposed to exemplifie unto the world, was the death of his sister, who followed him in his Camp to Egypt, and back again: being not only his sister by parents, but his wife also. The manner how she came to be his Queen, was as followeth; Before his time it was not lawfull, but punishable amongst the Persians, to marry into that proximity of blood: but *Cambyses* surprized with the love of his sister, and having resolved by what means soever, to make her his wife, yet to colour his purpose, he sent for those honourable persons who were stiled the Kings Judges, being selected men for their wisedomes, and of great place and quality, as those that enjoy their offices *Durante via*, unlesse some capitall crime be proved against them; beside, they are the expounders of the Lawes, and to their causes all matters of doubt and controversie are referred. These being convened, The King demanded of them, Whether they had any one law amongst so many, which license'd a man (that had a will so to do) to contract matrimony with his sister? to whom the Judges thus ingeniously answered: we have indeed no Law which gives licence for a brother to marry with a sister, but we have found a Law (*O Souvraigne*) which warrants the King of Persia to do whatsoever liketh him best. Thus they without abrogation of the Persian Lawes, soothed the Kings humor, and preserv'd their own honours and lives, who had they crost him in the least of his designs, had all undoubtedly perished: This he made the ground for the marriage of the first, and not long after he adventured upon the second. The younger of these two who attended him into Egypt, he slew, whose death, as that of her brother *Smerdis*, is doubtfully reported. The Græcians write, that two whelps, the one of a Lion, the other of a Dog, were brought before *Cambyses* to fight and try masteries, at which sight the young Lady was present: but the Lion having victory over the Dog, another of the lions litter broke his chain, and taking his brothers part, they two had superiority over the Lyon. *Cambyses* at this sight taking great delight, she then sitting next him, upon the sudden fell

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fell a weeping: this the King observing, demanded the occasion of her teares, she answered, it was at that object to see one brother so willing to help the other, and therefore she wept to remember her brothers death, and knew no man then living that was ready to revenge it; and for this cause (say the Greeks) she was doom'd to death by *Cambyses*. The Egyptians report it another way; That she sitting with her brother at table, out of a sallet dish took a lettice, and pluckt off leafe by leafe, and shewing it to her husband, asked him, Whether a whole lettice or one so despoiled, shewed the better? who answered, a whole one: then (said she) behold how this lettice now unleaved looketh, even so hast thou disfigured and made naked the house of King *Cyrus*. With which words he was so incensed, that he kicked and spurned her (then being great with child) with that violence, that she miscarried in her child birth, and died ere she was delivered: and these were the murderous effects of his detestable incest.

Of Livia Horestilla, Lollia Paulina, Cesonaria, &c.

It is reported of the Emperour *Caligula*, that he had not lonely illegall and incestuous converse with his three naturall sisters, but that he after caused them before his face to be prostituted by his ministers and servants, thereby to bring them within the compasse of the *Æmilian Law*, and convict them of adultery. He vitiated *Livia Horestilla*, the wife of *C. Pisonius*, and *Lollia Paulina*, whom he caused to be divorced from her husband *C. Memnus*, both whose beds within lesse then two years he repudiated, withall interdic^{ting} the company and society of man for ever: *Cesonaria* he loved more affectionately, insomuch, that to his familiar friends (as boasting of her beauty) he would often shew her naked. To add unto his insufferable luxuries, he deflowered one of the vestall virgins. Neither was the Emperor *Commodus* much behind him in devilish and brutish effeminate cies, for he likewise strumpeted his own sisters, and would same day wittingly and willingly see his mistresses and concubines a- that *Caligibus* bused before his face, by such of his favourites as he most vitiated the graced: he kept not at any time lessle then to the number *Vestall virg. dianus junior* (who was competitor with his father in the *Capitolin. Empire*) kept two and twenty concubines, by each of which he

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he had three or four children at the least, therefore by some called the *Priamus* of his age, but by others in derision, the *Priapus*. The Emperor *Proculus* took in battell a hundred Sarusian virgins, and boasted of himself that he had got them all with child in leſle then fifteen daies: this *Vopisius* reports, and *Sabellius*. But a gret wonder is that which *Johannes Picus Mirandula* relates of *Hercules*, as that he lay with fifty daughters of *Lycomedes* in one night, and got them all with child with forty nine boies, only failing in the last, for that proved a girtle.

Jocasta.

Apollodorus Atheniensis in his third book, *De deorum origine*, records this history. After the death of *Amphiōrē* King of Thebes, *Laius* succeeded, who took to wife the daughter of *Menoeceus*, called *Jocasta*, or (as others write) *Epicasta*. This *Laius* being warned by the Oracle, that if of her he begat a son, he shoud prove a *Particide*, and be the death of his father; notwithstanding, forgetting himselfe in the distemperaturie of wine, he lay with her; the same night she conceived, and in processe brought forth a male issue, whom the King caused to be cast out into the mountaine *Cytheron*, thinking by that means to prevent the predicted destiny. *Polybus* the herdsman to the King of Corinth, finding this infant, bore it home to his wife *Peribea*, who nurſed and brought it up as her own, and causing the swelling of the feet (with which the child was then troubled) to be cured, they grounded his name from that disease, and called him *Oedipus*. This infant as he had increased in years, so he did in all the perfections of nature, as well in the accomplishments of the mind as the body; insomuch, that as well in capacity and volubility of speech, as in all active and generous exercites, he was excellent above all of his age, his vertues being generally envied by such as could not equall them, they thought to disgrace him in something, and gave him the contemptible name of counterfeit and bastard: this made him curiously inquisitive of his supposed mother, and she notable in that point to resolve him, he made a journey to Delphos, to consult with the Oracle, about the true knowledge of his birth and parents, which forewarned him from returning into his own Country, because he was destined not only to be the deaths man-

of

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of his father, but to add misery unto mischiefe, he was like his wife born to be incestuous with his mother. Which to prevent: and still supposing himselfe to be the son of *Polybus* and *Peribea*, he forbore to return to Corinth, and hiring a Chariot, took the way towards Phocis. It hapned that in a strait and narrow paſſage meeting with his father *Laius*, and *Polyphontes* his Charioter, they contended for the way, but neither willing to give place, from words they fell to blowes: in which contention, *Polyphontes* kill'd one of the horses that drew the Chariot of *Oedipus*: at which enraged, he drew his sword, and first slew *Polyphontes*, and next *Laius*, who seconded his servant, and thence took his ready way towards Thebes. *Damasistratus* King of the Platæenses, finding the body of *Laius*, caused it to be honourably interred. In this interim, *Creon* the son of *Menœceus* in this vacancy, whilst there was yet no King, invades Thebes, and after much slaughter, possesseth himſelfe of the Kingdome. *Juno*, to vex him the more, ſent thither the monſter *Sphinx*, born of *Eubidna* and *Tiphia*; ſhe had the face of a woman, the wings of a fowle, and the breast, feet and taile of a Lion: ſhe having learned certaing problems and ſenigmas of the muses, diſpoſed her ſelte in the mountaine *Phycæus*, The riddle that ſhe proposed to the Thebans, was this, what The riddle creature is that which hath one diſtinguifhable voice, that firſt of *Sphinx* walks upon four, next two, and laſtly upon three feet, and the more legs it bath, is the leſſe able to walk? The ſtrict condiſions of this monſter, were theſe, that ſo often as he demanded the ſolution of this question, till it was punctually reſolved, he had power to chufe out any of the people where he best liked, whom he preſently devoured: but they had this comfort from the Oracle, That this Enigma ſhould be no ſooner opened, and reconciled with truth, but they ſhould be freed from this misery, and the monſter himſelfe ſhould be deſtroyed. The laſt that was devoured, was *Amor* ion to King *Creon*, who fearing leſt the like ſad fate might extend it ſelte to the reſt of his iſſue, cauſed proclamation to be made, That whouer could expound this riddle, ſhould marry *Jocasta* the wife of the dead King *Laius*, and be peaceably invested in the Kingdome: this no ſooner came to the eare of *Oedipus*, but he undertook it, and reſolved it thus: This creature (ſaith he) is man, who of all other hath only a diſtinct voice, he is born four footed, as in his infancy crawling upon his feet and hands, who growing stronger

stronger, erects himselfe, and walkes upon two only, but growing decrepit and old, he is fittly laid to move upon three, as using the help of his staffe. This solution was no sooner published, but Sphinx cast her selfe headlong from the top of that high Promontory, and so perished; and *Oedipus* by marrying the Queen, was with a generall suffrage instated in the Kingdome. He begot of her two sons and two daughters, *Eteocles* and *Polynices*, *Ismene* and *Antigone* (though some write that *Oedipus* had these children by *Ruwigenia*, the daughter of *Hyperbantes*.) These former circumstances after some years, no sooner came to light, but *Jocasta* in delpair strangled her selfe; *Oedipus* having torn out his eies, was by the people expelled Thebes, cursing at his departure his children for suffering him to undergo that injury; his daughter *Antigone* lead him as far as to *Colonus*, a place in Attica, where there is a grove celebrated to the *Eumenides*, and there remained, till he was removed thence by *Theseus*, and soon after died. And these are the best fruits that can grow from so abominable a root. Of the miserable end of his incestuous issue, he that would be further satisfied, let him read *Sophocles*, *Apolodorus* and others. O: him *Tyresias* thus prophesied:

Neque hic lætabitur

Calibus evanescere suis: nam factus, &c.

No comfort in his fortunes he shall find,
He now sees clearly, must at length be blind,
And beg, that's now a rich man, who shall stray
Through forrein countries for his doubtful way
Still grasping with his staffe. The brother, he,
And father of his children (both) shall be:
His mother son, and husband: sick strike dead
His father, and adulterate next his bed.

critheis.

Plutarch
de Homero.

SH E was wife to one *Phænius* a schoolmaster, and mother to *Homer*, Prince of the Greek Poets. *Ephorus* of Cuma, in a book intituled the Cumæan Negotiation, leaves her story thus related: *Atelles*, *Mænes*, and *Iulus*, three brothers, were born in Cumæ; *Iulus* being much indebted, was forced to remove thence into *Ascre*, a village of Boeotia, and there of his wife *Pleimeda*, he begot *Hesiodus*. *Atelles* in his own Country dying a natural death, committed the pupil-

lage

lage of his daughter *critheis*, to his brother *Mænes*: but comming to ripe growth, the being by him viatized, and proving with child, both fearing the punishment due to such an offence, she was conferred upon *Phænius*, to whom she was soon after married: and walking one day out of the City to bath her selfe in the river Miletus, she was by the flood side delivered of young *Homer*, and of the name thereof called him *Milefigines*. But after losing his sight, he was called *Homer*, for such of the Cumæans and Ionians are called *Omouroi*. Aristotle writes contrary to *Ephorus*, that what time *Neleus* the son of *Codrus* was President in Ionia of the Colony there then newly planted, a beautifull Virgin of this Nation was forced and deflowered by one of the Genius's which used to dance with the Muses, who after remov'd to the place called *Ægina*, and meeting with certain foragers and robbers that made sundry incursions into the Country, she was by them surprized and brought to *Sayrna*, who presented her to *Meonides* a companion to the King of the Lydians; he at the first sight inamoured of her beauty, took her to wife, who after sporting her selfe by the banks of *Miletus* brought forth *Homer*, and instantly expired. And since we had occasion to speak of his mother, let it not seem altogether impertinent, to proceed a little of the son: who by reason of his being hurried in his childhood from one place to another, and ignorant both of his Country and parents, went to the Oracle to be resolved concerning them both, as also, his future fortunes; who returned him this doubtfull answ're,

Felix & misir ad fortumes quia natus utramque,
Perquiris patrem, matris tibi non patris extat, &c.

Happy and wretched, but must be thy fate,
That of thy Country dost desire to heare;

Known is thy mothers clime, thy fathers not
An Island in the sea, to Crete not neer,

Nor yet far off, in which thou shalt expire,
When boies a riddle shal to thee propose,

whose dark Ænigma thou canst not acquire.

A double Fate thy life hath, thou shalt lose
Thine eies; yet shall thy lofty Muse ascend,

And in thy death, thou life have without end.

In his later daies he was present at Thebes at their great feast called *Saturnalia*, and from thence conning to Ius, and sitting on a stone by the water port, there lanched some

fishermen

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fishermen, whom Homer asked what they had taken, but they having got nothing that day, but for want of other work only lousing themselves, thus merily answered him:

Non capita afferimus : fuerant quæ capita relitti.
We bring with us those that we could not find,
But all that we could catch we left behind.

Meaning, that all such vermine as they could catch they cast away, but what they could not take they brought along. Which riddle when Homer could not unfold, it is said that for very griefe he ended his life. This unmatchable Poet whom no man regarded in his life, yet when his works were better considered of after his death, he had that honour, that seven famous Cities contended about the place of his birth, every one of them appropriating it unto themselves: Pindarus the Poet makes question whether he were of Chius or Smyrna; Simonides affirms him to be of Chius; Antimachus and Nicander of Colophon; Aristotle the Philosopher to be of Ius; Ephorus the Historiographer that he was of Cuma. Some have been of opinion that he was born in Salamine, a City of Cipri; others, amongst the Argives; Aristarchus and Dymisius Thrax, derive him from Athens, &c. But I may have occasion to speak of him in a larger work, intituled, *The Lives of all the Poets, Modern and Forreign*, to which work (it is come once again into my hands) I shall refer you, concluding him with this short Epitaph:

An Epitaph upon Homer the Prince of Poets.

In Colopon some think thee (Homer) borne,
Some in faire Smyrna, some in Ius Isle,
Some with thy birth rich Chius would adorn,
Others say, Grecia first on thee did smile.
The Argives lay claim to thee, and aver
Thou art their Country man, Aemus saies no.*
Strong Salamine saith thou tookest life from her.
But Athens, thou to her thy Muse dost owe,
(As where first breathing.) speak, how then shall I
Determine of thy Country by my skill,
When Oracles would never? I will try,
And Homer (will thou give me leave) I will
The spacious Earth then for thy Country chuse,
No mortall for thy mother, but a Muse.

Doris the sister of Nereus the Sea-god, was by him stupracted of whom he begot the Nymphs called Nereides; Ovid in his

* Aemus a
bil in Thess-
say where
same say
Homer was
born.

Lib. 4. Of Incestuous Women.

his sixt book *Metamorph.* telleth us of Philemela daughter to Pandion King of Athens, who was forced by Tereus King of Thrace, the son of Mars, and the Nymph Bisilonides, though he had before married her own dear and naturall sister Progne: the lamentable effects of which incest, is by the same Author elegantly and at large described: as likewise Beblis the daughter of Miletus and Cyane, who after she had sought the embraces of her brother Caenetus, slew her selfe. Mirra daughter to Cyniras King of the Cyprians, lay with her father, and by him had the beautifull child Adonis. Europa the mother, and Peleopeia the daughter, were both corrupted by Tyabetes. Hypermestra injoied the company of her brother, for whom she had long languished. Menephoron most barborously frequented the bed of his mother; against whom Ovid in his *Metamorph.* and Quintianus in his *Cleopol.* bitterly inveigh. Domitius Calderinus puts us in mind of the Concubine of Amintor, who was injoied by his son Phoenix. Rhodope the daughter of Hemon, was married to her father, which the gods willing to punish, they were (as the Poets feign) changed into the mountains, which still bear their names. Caleus reports of one Polycaste, the mother of Perdix a huntsman, who was by him incestuously loved, and after injoied. Lucan in his eight book affirms, that Cleopatra was polluted by her own brother, with whom she communicated her selfe as to a husband. Niclimene was comprest by her father Nicetus, King of Ethiopia. Martial in his twelte book, writing to Fabulla, accuseth one Themis of incest with his sister. Plin. lib 28. cap 2. speaks of two of the Vestals, Thubia and Copronda, both convicted of incest; the one buried alive, the other strangled. Publius Claudius was accused by M. Cicero, of incest with his three sisters. Sextus Azrelius writes, that Agrippina the daughter of Germanicus had two children by her brother Claudius Caesar. Cornelius Tacitus saith, that she often communicated her body with her own son Nero, in his cups and heat of wine: he after commanded her womb to be ripped up, that he might see the place where he had lain so long before his birth; and most deservedly was it inflicted upon the brutish mother, though unnaturally imposed by the inhumane son. Ansilena is worthily reproved by Catullus for yielding up her body to the wanton imbraces of her uncle, by whom she had children. Gidica the wife of Pomponius Laurentius, doted on her son Cominus even to incest, but by him refused, she strangled her selfe. The like did Pheara,

being despised by her son *Hippolitus*. *Dositheus apud Plutarch*, speaks of *Nugeria* the wife of *Hebius*, who contemned by her son in Law *Firmus*, prosecuted him with such violent and inveterate hate, that she first sollicited her own sons to his murder; but they abhorring the vilenesse of the fact, she wacche him sleeping, and so slew him. *John Malatesta* apprehending his wife in the arms of his brother *Paulus Malatesta*, transpierce'd them both with his sword in the incestuous action. *Cleopatra* daughter to *Dardanus* King of the Scythians, and wife to *Phineus*, was forced by her two sons in law: for which fact their father caused their eies to be plucked out. *Plutarch* reports of *Atoffia*, that she was doted on by *Artaxerxes*, insomuch, as that after he had long kept her as his strumpet, against the Laws of Persia and of Greece, to both which he violently opposed himself he made her his Queen. *Curtius* writes of one *Sisimithres* a Persian soldier, that had two children by his mother. *Diogenian* also speaking of *Secundus* the Philosopher, saith, that he (unawares to them both) committed incest with his mother, which after being made known to them, she astoniied with the horror of the fact, immediately slew her selfe, and he, what with the sorrow for her death, and brutishnesse of the deed, vowed never after to speak word, which he constantly performed to the last minute of his life. *Molinus* in his common places reports from the mouth of *D. Martin Luther*, that this accident hapned in *Elphurst* in Germany: There was (saith he) a maid of an honest family, that was servant to a rich widow, who had a son that had many times infortuned the girle to lewdnesse, insomuch, that she had no other way to avoid his continuall suggestions, but by acquainting the mother with the dissolute courses of the son. The widow considering with her selfe, which was the best course to chide his libidinous purpose, and divert him from that lewd course, plotted with the maid to give him a seeming consent, and so appoint him a place and time in the night, of meeting, at which he should have the truition of what he so long had sued for: she her selfe intending to supply the place of her servant, to school her son, and so prevent any inconvenience that might furtely happen. The maid did according to her appointment, the son with great joy keeps his houre, so did the mother, who came thither on purpose to reform her son; but he being hot and too forward in the action, and she overcome, either by the inticements of the devill,

*A Strange
Incest.*

devill, the weaknesse of her Sex, or both, gave her selfe up to incestuous prostitution, the young man knowing no otherwise but that he had enioied the maid. Of this wicked and abominable congection, a woman child was begot, of whom the mother (to save her reputation) was secretly delivered, and put it out privately to nurse, but at the age of seven years, took it home. When the child grew to years, the most unfortunate sonne fell in love with his sister, and daughter, and made her his unhappy wife: what shall I think of this detestable sinne, which even beasts themselves abhor? of which I will give you present instance. *Aristotle L.9.C.47.* in his history *Animal*, who was a diligent searcher into all *Incest* abominable in naturall things, affirms, that a Camel being blidded by his keeper, was brought to horse his dam, but in the action, beasts. the cloth falling from his eies, and he perceiving what he had done, presently seised upon his keeper and slew him, in detestation of the act he had committed, and to revenge himselfe upon him that had betrayed him to the deed. The like the same author reports of a horse belonging to a King of Scythia, who could by no means be brought to cover his dam, but being in the same fashion beguiled, and the cloath falling away, and perceiving what he had done, never left bounding, flinging and galloping, till comming unto an high rock, he from thence cast himselfe headlong into the sea. If this sinne be so hatetfull in brute beasts and unreasonale creatures, how much more ought it to be avoided in men and women, and which is more, Christians.

Cyborea, the mother of Judas Iscariot.

THIS that I now speak of is remembred by *Ranulphus*, *Monke of Chester*, *Jerome*, and others. There was a man in Jerusalem, by name *Ruben*, of the Tribe of *Isachar*, his wife was called *Cyborea*: The first night of their marriage, the woman dreamed that she was conceived of a sonne, who should be a traytor to the Prince of his own people: she told it to her husband, at which they were both sad and pensive. The child being born, and they not willing to have it slain, and yet loath to have it prove such a monster to his own nation, they in a small boat cast it to sea to try a desparate fortune: This vessel was driven upon an Island called *Iscariot*, where the Queen of that place had then no child.

This babe being found, the purposed to make it her own, and put it to be nobly nurst and educated, calling his name *Judas*, and *Isciaro* of the Island where he was taken up. But not long after, she was conceived of a son, who proving a noble and hopefull Gentleman, *Iudas* (whose favour in Court began to wane, and his hope of inheritance, which but late flourisht now quite to wither) he plotted against his life, and privately slew him; but fearing lest the murder in time might be discovered, and he compell'd to suffer according to the nature of the fact, he fled thence to Jerusalem, where he got into the service of *Pylatus Pilatus*, and found means to be protected by him, being then in the City, Deputy Governour of the Romans. *Iudas* (because their dispositions were much of one condition) grew into his especiall familiarity and favour. The Palace of *Pilat* having a faire bay window, whose prospet was into *Rubens* Or- chard, he had a great appetite to eat of some of thos'e ripe Apples, which shewed so yellow and faire against the Sun. This *Iudas* understanding, promised him to fetch him some of that fruit, and mounting over the Orchard wall, he was met by his father, who reouking him for the injury, *Iudas* with a stone beat out his brains, and unseen of any, conveyed himselfe back. *Rubens* death was smothered, and the murderer not known. *Cyborea* being a rich widow, *Pilate* made a match betwixt her and his servante *Iudas*, who being married to his mother, was now possitt of his own fathers inheritance. Not long this incestuous couple had lived together, but *Cyborea* being upon a time wondrous sad and melancholy, and *Iudas* demanding the cause, she began to relate to him her many misfortunes; First, of her dream, then of her son in what manner he was put to sea, then how she lost her husband being slain, and the murderer not found; and lastly, how by the authority of *Pilat* she was now compell'd to match against her will, who had protested to her selfe a lasting widowhood. By these circumstances, *Iudas* most assuredly knew that he had slain his father, and had married his mother; which acknowledging to her, she per swaded him to repeat him of these great evils, and to become a Disciple of Jesus, who was then an eminent prophet amoungst the Jewes. It shall not be amisse to speak a word or two of *Pilat*. It is said that a King whose name was *Tyrus*, begat him on a Melicis daughter, *Lys*, whose father was called *Arys*, who from his mother and grand-father, was called

called *Pylatus*, at four years of age he was brought to his father, who by his lawfull wife had a Prince just of the same age. These were brought up together in all noble exercises, in which the Prince having still the best, *Pilat* awaited his opportunity and slew him: loath was the King to punish him with death, lest he should leave himselfe altogether istalle, therefore he sent him an hostage to Rome, for the palment of certain tribute which was yearly to be tendered into the Roman treasury. Living there as hostage, he associated himselfe with the son to the King of France, who lay pledge in Rome about the like occasion, and in a private quartell was also slain by *Pilat*. The Romans finding him of an austere brow and bloody disposition, made him governour of the Island called Pontus: the people were irregular and barbarous, whom by his severity he reduced to all civill obedience, for which good service he was removed to Jerusalem, bearing the name of *Pontius* from that Island; there he gave sentence against the Saviour of the world. *Tiberius Cæsar* being then Emperor, was sick of a grievous malady, who hearing that in Jerusalem was a Prophet, who with a word healed all infirmitie whatsoever, he sent one *Volutianus* to *Herod*, to send him this man; but Christ was before condemned and crucified. There *Volutianus* acquainted himselfe with one *Veronica* a noble Lady of *Veronica*, the Jewes, who went with him to Rome, and carried with her the linnen cloth, which still bore the imprese and likeness of Christs visage, upon which the Emperor no sooner looked, but he was immediatly healed. The Emperor then understanding the death of this innocent and just man, caused *Pilat* to be brought to Rome, who being called before *Cæsar* (the history saith) he had at that time upon him the robe of our Saviour, which was called *Tunica insutilis*, a garment without seam, which whilst it was about him, nothing could be objected against him to his least damage or disgrace; this was three times proved, and he still came off unaccused; but when by the advise of this *Veronica* and other Christians, the garment was took off, he was then accused for causing guilty men to be slain, for erecting statues of strange nations in the Temple, against the ordinances of the Jewes; that with mony wisted and exhortet from the holy treasures, he had made a water-conduit to his own house, that he kept the Vestments and sacred robes of the Priests in his own house, and would not deliver them for the

the service of the Temple, without mercenary hire : of these and other things being convicted, he was sent to prison, where borrowing a knife to pare an apple he slew himself; his body after was fastned to a great stone, and cast into the river Tiber.

Of Adulteresses.

Cap. 17.

From the Incestuous, I proceed to the Adulteresses: *Aulus Gellius* in his first book *de Mortibus Atticis* cites these words out of *Varro's Menippea*, The errors (saith he) and vices of the wife are either to be corrected, or endured; he that chastiseth her makes her the more conformable, he that suffers her, makes himselfe the better by it: thus interpreting *Varro's meaning*, That husbands ought to reprove the vices of their wives, but if they be perverse and intractable, his patience though it prevale not with them, yet much benefits himself; yet are not their insolencies any way to be much encouraged, because it is a duty exacted from all men, to have a respect to the honour of their houses and families: Besides, such as will not be reformed by counsell, are by the lawes to be punished. *Cæsar* sued a divorce from his wife, because she was but suspected of adultery, though no manifest guilt could be proved against her. *Lysias* the famous Oratour, declaimed agaist his wife in a publick oration, because he was jealous of her spoule-breach. But much is that inhumane rashness to be avoided, by which men have undertook to be their own justifiers, and have mingled the pollution of their beds, with the blood of the delinquents. *Cato Censorius* reckons such in the number of common executioners, and counts them little better than bloody hangmen; For (saith he) impious and abominable it is for any man to pollute his hands in such unnatural murder, he may with as much justice violate the ordinances of the Common weal, or with as great integrity prophece the sacreds of the gods. Sufficient it is that we have lawes to punish, and judges to examine and sentence all such transgessors. *Nero* the most barbarous of Princes, after that by kicking and spurning he had slain his wife *Poppea* in his anger, though he was altogether composed of mischiefe, yet when he recollected himselfe, and truly considered

sidered the vilenesse of the fact he had not only with great sorrow bewailed her death, to make what amends he could to the dead body before outraged, but he would not suffer her course to be burned in the Roman fires, but caused a tunecall pile of all sweet and odoriferous woods (gathered from the furthest parts of the world) to be erected, sending up her smoke as incense offered unto the gods, and after cauted her ashes in a golden urn to be conserved in the famous sepulchre of the *Julian* family: Neither is this discourse aimed to perswade men to too much remissesse in wincking at, and sleeping out the adulteries of their wives. A most thonettall thing it was in *Antonius*, the best of the *Faustina Cæsars*, to extoll his wife *Faustina* for the best of women, and the wife of most temperate of wives, when it was most palpably known *Claudius* to all men, how in *Cajeta* she commonly prostituted her selfe to Plaiers and Mischitels. *L. Sylla*, that was surnamed Happy was in this most unfortunate, because his easie nature was perswaded that his wife *Metella* was the chasteſt of matrons, when her known loosenes and notorious incontinence, was ballated up and down the City. Disgracfull it was in *Philip King of Macedon*, who having conquered divers nations, and subdued many Kingdones, yet could not govern one wife at home; who though he had manifest probability of her loosenesse and riot, yet suffered with all patience her insolencies, and being violently thrust out of her bedchamber by her, and her maids, dissembled the injury to his friends, excusing the wrong, and seeming to laugh at the injury. In like manner *Clodius the Emperour* excused his wife *Messalina*, being taken in adultery: this liberty grew to boldnesse, and that boldnesse to such an height of impudency, that from that time forward she took pride to commit those luxuries in publike, which at first she not without blushes adventured on in private. It is related of her, that before the faces of her handmaids and servants, she dissolutely (I might say brutishly) cast her selfe into the embraces of one *Sylius*; not content with secret inchaſtity, unlesse she had a multitude to witnesse her abominable congreſſion: of whom the most excellent of the Satyrist thus speaks,

*Quid privata domus, quid fecerit Hippa curas
Respicere rivales divorvum, Clodius audi
Quæ tulerit*

Dost thou thou take care what's done at home,
Or Hippa dost thou feare?
Behold the rivals of the gods,
What Claudius he doth hear:

The sacred institution of marriage, was not only for procreation, but that man should make choice of a woman, and a woman to make election of a husband, as companions and comforters one of another, as well in adversity as prosperity. Aristotle confers the cares and busineses that lie abroad, upon the husband, but the domestick actions within doors, he assigns to the wife; for he holds it as inconvenient and uncomely for the wife to busie her selfe about any publick affaires, as for the man to play the cotquean at home.

Lib. 4:

The punishment of adultery.

Marriage (as *Franciscus Patricius* saith) becomes the civil man, to which though he be not compelled by necessity, yet it makes the passage of life more pleasing and delightfull, not ordained for the satisfying of lust, but the propagation of issue. *Aelius Verus* one of the Roman Emperors, a man given to all voluptuousnesse, when his wife complained unto him of his extravagancies, as never satisfied with change of mistresses and concubines, he thus answered her, *Suffer me O wife, to exercise my delights upon other women, for the word wife, is a name of dignity and honour, not of wantonnesse and pleasure.* The punishment of a woman taken in adultery (as *Plutarch* in his *Quæst. Græc.* relates) was amongst the Cœans after this manner: She was brought into the market place, and set upon a stone in the publick view of all the people; when she had certain hours sat there as a spectacle of scorn, she was mounted upon an Ass, and led through all the streets of the City, and then brought back again and placed upon the same stone, ever after reputed notorious and infamous, and had the name of *Ombatis*, i.e. riding upon an Ass, and the stone on which she was seated, held as polluted & abominable. *Aelianus* in his twelfe book, thus sets down the punishment of an adulterer amongst the Cœans: He was first brought before the judgement seat, and being convicted, he was crowned with wool to denote his effeminacy, lined with an extraordinary mulct, held infamous amongst the people, and made incapable of office or dignity in the common-weal. Amongst the Parthians, no sin was more severely punished then adultery. *Carondas* made a decree, That no Citizen or matron should be taxed in

in the comedy, unlesse it were for Adultery or vain curiosit. *Plutarch* remembers two young men of *Syracusa*, that *De reip. Ge-*
were familiar friends, the one having occasion to travell revi, præ-
abroad about his necessary occasions, left his wife in charge ceptis.
of his bosom companion whom he most trusted, who broke
his faith, and viciated the woman in his friends absence; he
returning and finding the injury done him, concealed his
revenge for a season, till he found an opportunity to strum-
pet the others wife, which was the cause of a bloody and
intestine war, almost to the ruin of the whole City. The
like combustion was kindled betwixt *Pardalus* and *Tyrrhenus*,
upon semblant occasion. *Livy* in the tenth book of his De-
cades relates, that *Q. Fabius Gurges* son to the Consul, a-
merced the matrons of Rome for their adulteries, and ex-
tracted from them so much coin at one time, as builded the
famous Temple of *Venus* neer to the great Circus. So much
of the same in generall, now I come to a more particular
survey of the persons.

Of many great ladies branded with Adultery amongst the Ro-
mans: and first of Posthumia.

THIS Posthumia was the wife of *Servius Sulpitius*, as *Lollia* the wife of *Aulus Gabinius*, *Tertullia* of *Marcus Crassus*, *Mutia* the wife of *C. Pompilius*, *Servilia* the mother of *Marcus Brutus*, *Iulia* the daughter of *Servilia*, and the third wife of *Marcus Crassus*, *Furies Maura*, the Queen of King *Bogades*, *Cleopatra* of Egypt, and after beloved of *Marcus Antonius*, and of the Triumvirate: all these Queens and noble Ma-
trons, is *Julius Caesar* said to have adulterated. *Livia* the wife of *Augustus Caesar*, was by him first strumpeted, and being
great with child, to recompence her wrong, he hastned the
marriage. This was objected to him in an oration by *Anto-
nius*. *Tertullia*, *D. usilla*, *Salvia*, *Scribonia*, *Tilisconia*: with
all these noble matrons he is said to have commerce. Like-
wise with a great Senators wife, whose name is not remem-
bered, *Augustus* being at a publike banquet in his own pa-
lice, withdrew himselfe from the table in the publick view,
and before the cloth was taken up, brought her back again,
and seated her in her own place with her haire rufled, her
cheeks blushing, and her eies troubled. *Messalina* the wife of
Claudius Tiberius, first privately, then publickly prostituted
her selfe to many, insomuch, that custome grew to that ha-
bit

An impu-
dent whore-
dome.*Messalina.*

bit, that such as she affected, and either for modesties sake or for fear, durst not enter into her imbraces, by some stratagem or other, she caused to be murdred (as *Claudian* saith) her insatiate desires yet stretched further, making choice of the most noble virgins and matrons of Rome, whom the either perswaded or compelled to be companions with her in her adulteries. She frequented common brothel houses, trying the abilities of many choice and able young men by turns, from whence (it is said of her) she returned wearied, but not satisfied: if any man refuted her imbraces, her revenge stretched not only to him, but unto all his family. And to crown her libidinous actions, it is proved of her, that in the act of lust, she contended with a mercenary and common strumpet, which in that kind should have the priority, and that the Empress in the 25 action became victor. Of her, *Pliny*, *Iuvenal*, and *Sextus Aurelius*, speaks more at large; a strange patience it was in an Emperor to suffer *A Country* this. I rather commend that penurious fellow, who having fellow, and married a young wife, and keeping her short both in liberty his mistress, and diet, she cast her eies upon a plain Country fellow, one of her servants, and in short time grew with child; the old churle mistrusting his own weakness, being as much indebted to his belly, as to his servants for their wages (for his parsimony made him ing, g-d to both) and now fearing a further charge would come upon him, he got a warrant to bring them both before a Justice. They being convened, and he having made his case known, the Gentlewoman being asked upon divers interrogatives, modestly excused her selfe, but not so cleanly, but that the complaint sounded in some sort just, and the case apparant. The Country fellow was next call'd in question, to whom the justice with an austere countenance, thus spake, *Syria*, *syriha*, resolve me truly (saith he) and it shal be the better for thee, Hast thou got this woman with child, yea or no? to whom the plain fellow thus blantly answered, Yes Sir, I think I have; how (quoth the justice) thou impudent and bawdy knave, shew me what reason thou hadst to get thy mistresse with child, to whom the fellow replied, I have served my master (a very hard man) so many years, and I never got any thing else in his service. How this busynesse was compounded I know not certainly, only of this I am assured, that our English women are more courteous of their bodies, then bloody of their minds. Such was not Roman *Fabia*, who as *Plutarch* in his

Parallels

Parallels relates, was the wife of *Fabius Fabricanus*, and gave her selfe up to a young Gentleman of Rome called *Petro-nius Valentianus*, by whose counsell she after slew her husband, that they might more freely enjoy their luxuries. *Salust* and *Valerius Maximus* both report of *Aurelia Orisilla*, who suffered her selfe to be corrupted by *Catalin* (against whom *Cicero* made many eloquent Orations) who the freerlier to enjoy her bed, caused her son to be poisoned. Comparable to *Fabia*, saving in murder, was *Thimen* the wife of King of *Agis*, who forsaking the lawful bed of her husband, suffered her selfe to be viuited by *Alcibiades* of Athens. *Martial* in his Epigrams writes of one *Nevina*, who going Nevina, chaste to the Bath, returned thence an adulteresse: of her thus speaking:

*Incidit in Flammam, veneremque secula relicto
Corjuge: Penelope venit, abitque Helena.*

Which is thus Englished.

*She fell in fire, and followed lust,
Her husband quite rejected,
She thither came Penelope chaste,
Went Hellen thence detected.*

Paula, *Thelesina*, *Proculina*, *Lectoria*, *Gellia*, all these are by some authors branded for the like inchaisties.

An Egyptian Lady.

I have heard of a young Citizen, who having married a young citizen's wife. (a pretty wanton lassie, and as young folke love to be dallying one with another) set her upon his knee, and sporting with her, and pointing one of his fingers at her face, now my little rogue (saith he) I could put out one of thine eies: to whom with her two longest fingers stretched forth right, and aiming at him in the like fashion, she thus answered: If with one finger thou put out one of mine eies, with these two I will put out both yours. This was but wantonnesse betwixt them, and appeared better in their action, then in my expression: and though I speak of a blind King, he lost not his eies that way. *Herodotus* relates, that after the death of *Selosiris* King of Egypt, his son *Pherones* succeeded in the Kingdome, who not long after his attaining to the principality, was deprived of his sight: The reason whereof, some yeeld to be this, Thinking to passe the river Nilus, either by inundations, or the force of the winds, the waters

were

were driven so far back, that they were stowed eighteen cubits above their wonted compass, at which the King enraged, shot an arrow into the river, as if he would have wounded the channell. Whether the gods took this in contempt, or the Genius of the river was enraged, is uncertain; but most sure it is, that not long after he lost all the use of sight, and in that darknesse remained for the space of ten years. After which time (in great melancholly) expired, he received this comfort from the Oracle, which was then in the City Butis, That if he washt his eies in the urine of a woman who had been married a full twelvemonth, and in that time had in no waies falsified in her own desires, nor derogated from the honour of her husband, he should then surely receive his sight. At which newes being much rejoiced, and presuming both of certain and sudden cure, he first sent for his wife and Qu. and made prooef of her pure distillation, but all in vain; he sent next for all the great Ladies of the Court, and one after one, washt his eies in their water, but still they smarted the more, yet he saw no whit the better; but at length when he was almost in despair, he hapned upon one pure and chast Lady, by whose vertue his sight was restored, and he plainly cured: who after he had better considered with himselfe, caused his wife withal those Ladies (saving she only by whose temperance and chastity he had reobtained the benefit of the Sun) to be assembled into one City, pretending there to feast them honourably for joy of his late recovery. Who were no sooner assembled at the place called Rubra Gleba, apparelled in all their best jewels and chiefest ornaments, but commanding the City gates to be shut upon them, caused the City to be set on fire, and sacrificed all these adulteresses as in one funerall pile, reserving only that Lady of whose loyalty the Oracle had given sufficient testimony, whom he made the partaker of his bed and Kingdome. I wish there were not so many in these times, whose waters if they were truly cast by the doctors, would not rather by their pollution put out the eies quite, then with their clearnesse and purity, minister to them any help at all.

Laodice.

JUline in his 37. book of History, speaks of this Laodice, the wife and sister to Mithridates King of Pontus: After whose

A strange cure.

whose many victories, as having overthrown the Scythians and put them to flight, those who had before defeated Zopyron, a great Captain of Alexanders army, which consisted of thirty thousand of his best soldiery, the same that overcame Cyrus in battell with an army of two hundred thousand, with those that had affronted and beaten King Philip in many oppositions, being fortunately and with great happiness still attended, by which he more and more flourisht in power, and increased in majestic. In this height of fortune, as never having known any disaster, having bestowed some time in managing the affairs of Pontus, and next such places as he occupied in Macedonia; he privately then retired himselfe into Asia, where he took view of the situati, on of those defenced Cities, and this without the jealousy or suspition of any. From thence he removed himselfe into Bythinia, proposing in his own imaginations, as if he were already Lord of all. After this long retirement he came into his own Kingdome, where by reason of his absence, it was rumour'd and given out for truth, that he was dead. At his arrivall he first gave a loving and friendly visitation to his wife and sister, Laodice, who had not long before in that vacancy, brought him a young son. But in this great joy and solemnity made for his welcome, he was in great danger of poison: for Laodice supposing (it seems) Mithridates to be dead as it before had been reported (and therefore safe enough) had prostituted her selfe to divers of her servants and subjects: and now fearing the discovery of her adultery (the thought to shadow a mighty fault with a greater mischiefe, and therefore provided this poisoned draught for his welcome: But the King having intelligence thereof by one of her handmaids, who deceived her in her trust, expiated the treason with the blood of all the conspirators. I read of another Laodice, the wife of Ariaribres, the King of Cappadocia, who having six hopefull sons by her husband, poisoned five of them, after she had before given him his last infectious draught; the youngest was miraculously preserved from the like fate, who after her decease (for the people punished her cruelty with death) succeeded in the Kingdome. It is disputed in the Greek Commentaries, by what reason or remedy, affection once so devilishly settled in the breast or heart of a woman, may be altered or removed; or by what confection adulterous appetite, once lodged and kindled in the bosom, may be extinguished. The Magicians

gicians have delivered it to be a thing possible ; so likewise *Cadmus Milesius*, who amongst other monuments of history, writ certain tractates concerning the abolishing of love (for so it is remembred by *Suidas* in his collections.) And therefore I would invite all women of corrupted breasts, to the reading of this briefe discourse following. A remarkable example was that of *Faustina*, a noble and illustrious Lady, who though she were the daughter of *Antonius Pius* the Emperor, and wife to *Marcus Philosopher*, notwithstanding her fathers majesty, and her husbands honour, was so besotted upon a Gladiator or common fencer, that her affection was almost grown to frensie; for which strange disease, as strange a remedy was devised. The Emperor perceiving this distraction, still to grow more and more upon his daughter, consulted with the Chaldeans and Mathematicians in so desperate a case, what was best to be done ; after long consideration it was concluded amongst them, that there was but only one way left open to her recovery, and that was, to cause the fencer to be slaine ; which done, to give her a full cup of his luke-warm blood, which having drunk off, to go instantly to bed to her husband. This was accordingly done, and she cured of her contagious disease. That night was (as they say) begot *Antoninus Commodus*, who after succeeded him in the Empire, who in his government did so affl^t the Common-weal, and trouble the Theater with fensing and prizes, and many other bloody butcheries, that he much better deserved the name of Gladiator, then Emperor. This that I have related, *Julius Capitolinus* writes to *Cesar Dioclesianus*. Were all our dissolute matrons to be cured by the like Phisick, there would (no question) be amongst men lesse offenders, and among women fewer patients that complained of sick stomachs.

Phædima.

A notable impostor.

Cambyses having before unnaturally slain his brother *Smerdis*, by the hands of his best trusted friend *Praxaspes*: but after the death of the King (for the horridnesse of the fact) the Regicide not daring to avouch the deed to the people, lest it might prejudice his own safety ; one *Smerdis* a Magician (whose ears *Cambyses* had before cauled to be cut off) took this advantage to aspire to the Kingdome : and being somewhat like in favour to the murdered Prince,

(who

Faustina
wife to
Marcus
Philosopher.

The birth of
Commo-
dus.

who was by the Souldiers generally believed to live) it purchased him so many abettors (such as were deluded with his impostures) that he was generally saluted and crowned Emperor. This was done whilst the greatest part of the Nobility were absent, and none since admitted into the Palace, much lesse into the presence, lest the Magician might be unvizarded, and the deceit made palpable. The greater fears and doubts still invironing the Princes, because *Praxaspes* not daring to justifie the murder, kept it still lockt in his own breast. The Magician in this interim, was not only possest of all the Kings Pallaces and treasures, but he enjoyed all his wives and concubines ; amongst which was a beautifull Lady called *Phædima*, the daughter of *Otanes*, *Phædima* a man of great power amongst the Persians. This Lady first (of all the rest) most indeated to *Cambyses*, and now since to the counterfeit *Smerdis*, *Otanes* apprehends to be the first instrument, by which to discover the truth : He therefore by a secret messenger sends to his daughter, to know by whom she nightly lay, whether with *Smerdis* the sonne of *Cyrus*, or with some other ; to whom she answered, that it was altogether unknown to her who was her bedfellow, because she yet had neither seen *Smerdis* the son of *Cyrus*, nor that man (whatsoever he was) into whose embraces she was commanded. He then sent her word, that if she her selfe could not come to the sight of him, to demand of *Aroffa* the daughter of *Cyrus*, and brother to *Smerdis* ; who doubtlesse could decipher him in every true lineament. To which the daughter returns him, That she was separated both from the society and sight of *Aroffa*, for this man whosoever he is, as soon as ever he had possest himselfe of the Empire, commanded all the women into severall lodgings, neither could they have any discourse or entercourse at all together. This answer made *Otanes* the more and more suspitious, and desirous with any danger to find out the truth, he adventured a third message to *Phædima* to this purpose : It behooves you (O daughter) being descended from noble ancestors, to undergo any hazard, especially at the request of your father, when it aims at the generall good of the Common-weal or Kingdome ; if that impostor be not *Smerdis* the brother of *Cambyses* (as I much feare) it becomes him neithier to prostitute and defile your body, nor to mock and abuse the whole estate of Persia unpunished : therefore I charge you as you tender my love, your owne

*Of Adulteresses.**Lib. 4.*

honour, and the Empires weale, that the next night when you are called unto his bed, you watch the time when he is soundliest asleep, and then with your fingers gently feel both the sides of his head ; if thou perceivest him to have both his ears, presume then thou lodgest by the side of *Smerdis* the son of *Cyrus*, but if on the contrary thou findest his ears wanting, then thou liest in the bosome of *Smerdis*, that base Magician. To this she replied by letter, Though I truly apprehend the danger, should I be taken seeking of such things as he perhaps knowes wanting (which can be no less then death) yet for your love and the common good, I will undergo the peril : and with this briefe answer gave satisfaction to her father. But greater content he received from her, when having discovered and laid open whatsoeuer her father suspected, she sent him a faithfull relation of every circumstance. These things discovered by *Phedima*, *Otanes* makes a conjuration amongst the Princes, all vowing the supplantation of this usurper : who in the interim, the more to confirm the people in their error, he sent to *Praxaspes*, promising him honours and treasures, but to pronounce him once more before the people to be the true and legitimate heire. This charge *Praxaspes* undertakes, the multitude from all parts of the City were by the Magi assembled, and he mounted unto the top of an high Turret the better to be heard, silence being made, and attention prepared, *Praxaspes* begins his oration, in which he remembers all the noble acts of *Cyrus*, with the dignity of his blood and progeny : and passing over *Cambyses* to come to speak of his brother *Smerdis* (contrary to the expectation of the Magician) with teares began to commemorate the death of the Prince, murdered and made away by his unfortunate hand. Then told them whom in his stead they had voiced into the sacred Empire; namely, a groom, and one of low and base descent, one that for cozenages and forgeries had lost his ears, a Magician, a Conjuror, one that had long deluded them with his devilish sorceries, a slave not worthy at all to live, much leſſe to reign and govern so noble a people : and as a further confirmation, that dying men speak true, these words were no sooner ended, but he cast himself off from the top of the Turret, and flew himself. After this, the Pallace was assaulted by the Princesse, the imposter slaine, and all his adherents put to massacre : Of the ſequel of the history, the ſucceſſion of *Darius*, &c. you may
...ceit diſ-
covered.

*Lib. 4.**Of Adulteresses.*

may further read in *Herodotus*. But concerning *Phedima*, only for whose ſake I have introduced the rest, I know not whether I have indirectly brought her into this catalogue, because ſhe was ſo a noble a means of ſo notable a discovery : yet conſidering ſhe was one of the wives of *Cambyses*, and he being dead, ſo ſuddenly changing her affection to another ; and after being injured by him (of what condition ſoever) to betray him ; all these circumstances conſidered, I give her free liberty to be ranked amongſt the rest.

Begum, Queen of Persia.

Adilberai, a brave and valiant Prince of Tartaria, taken prisoner by *Emirhamze Mirize* eldest ſon to the King of Persia, in a battell betwixt the Persians and Tartarians, was ſent to the King into Casbia; where his captivity in regard of his birth and valour was ſo eafe, that he rather ſeemed a deniſon then a forreiner, a Prince of the blood then a Captive : he not long ſojourned there, but he inſinuated himſelf into the love of the Queen Begum, wife to the then King of Persia, who ſpent their time together in ſuch publicke dalliance (not able to contain themſelves within the bounds of any lawfull moideſty) that their familiarity grew almost into a by-word, as far as his just taxation, the Queens dishonour and the Kings ſcorn ; inſomuch, that both Court and City made them not only their argument of diſcourse, but theam of table talk. Yet in all this banding of their reputation, and the Kings infamy, nothing ever came within the compaſſe of his ear, knowledge or ſuſpicion : inſomuch, that ſeeing him to be ſo well a featured Gentleman, knowing the Tartar to be ſo brave a ſouldier, and approviing him to be ſo compleat a Courtier, and withall acknowledgiug from what high linage, he was descended (as boasting himſelf to be the brother of the great Tartar *chan*) : The King of Persia therefore determined to marry him to his daughter, hoping by that means to unite ſuch a league, and confirm ſuch an amity betwixt the Tartarian *Precopenses* and himſelfe, that they might not only denie all aid and assistance to *Amurath* the third of that name, and then the ſixt Emperor of the Turks ; but also, if need were, or ſhould any future discontent arife, oppoſe him in hostility. But this politick purpose of the Kings,

Kings, arriving almost at the wished period, seemed so distractfull to the Sultans of Casbia, that they first attempted by arguments and reasons to divert the King from this intended match: but finding themselves no waies likely to prevale, to make the King see with what errors he was maskt, and with what sorceries deluded, They diligently awaited when in the absence of the King, the Tattat and the Queen Begum kept their accustomed appointment; of which the Sultans having notice, they entered that part of the Palace, brake ope the doors, and rushed into the Queens bed-chamber, where finding Abdicheberai in suspition conference with the Queen, they slew him with their Sabres, and after cutting off his privy parts, most barbarously thrust them into his mouth, and after (as some report) slew the Queen. Though this history shew great remissness in the King, most sure I am, it was too presumptive an insolence in the subject.

The wife of Otho the 3. To this Persian Queen, I will join the wife of Otho the third Emperour of that name. This lustfull Lady (as Polyhistor makes mention) was of somewhat a contrary disposition with the former: For neglecting the pride and gallantry of the Court, she cast her eyes upon an homely husband; better supplied, it seems, with the lineaments of nature, than the ornaments of art, but with an honesty of mind exceeding both: for when this libidinous Lady could by no tempting allurements abroad, nor fitting opportunity sorted private, insinuate with him, either to violate his allegiance to his Prince, or corrupt his own virtue; her former affection turned unto such rage and malice, that she caused him to be accused of a capitall crime, convicted and executed. But the plain honest man knowing her spleen, and his own innocency, he called his wife to him at the instant, when his head was to be cut off: and besought her as she ever tendered his former love (which towards her he had kept inviolate) to meditate upon some course or other by which his guiltless and unmerited death might be made manifest to the world: which the with much sorrow and many tears having promised, he gently submitted to his fate, and his body was delivered to the charge of his widow. Within few daies after, the Emperour kept a day solemn, in which his eulorie was, being mounted upon his roiall throne, to examine the causes of the fatherlesse and widowed, and to leach where n they were oppressed, and by

Lib. 4.

by whom, and in person to do them justice. Among the rest came this injured widow, and brings her husbands head in her hand, humbly kneeling before the Emperors Throne, demanding of him, What that inhumane wretch deserved, who had caused an innocent man to be put to death? to whom the Emperour replied, Produce that man before the judgement seat, and as I am roiall he shall assuredly lose his head. To whom she answered, Thou art that man (O Emperor) for by thy power and authority this murder was committed, and for an infallible testimony, that this poor husband of mine perisht in his innocence, command red hot irons to be brought into this place, over which if I pass bare footed and without any damage, presume he was then as much injured in his death, as I am now made miserable in his losse. The irons being brought, and her own innocence, together with her husbands being made both apparant, the Emperour before all his nobility, submitted himselfe to her sentence. But at the intercession of the Bishop, the woman limited him certaine daies in which he might find out the murder, he first demanded ten daies, after eight, then seven, and last six, in which time by inquiry and curious examinations, he found his wife to be the sole delinquent; for which she was brought to the bar, sentenced, and after burned. This done, Otho to recompence the woman for the losse of her husband, gave her four Castles and Towns in the Bishoprick of Beynensis, which still beare name according to the lunit of those daies: First the Tenth, second the Eight, third the Seventh, fourth the Sixt.

Olimpias.

O Thas of Persia, having defeated Neffenabus, King of Egypt, and expelled him from his Kingdome; he, the better to lecture himselfe from the Sophies tyranny, shaved his head and disguising himselfe, with all such jewels as he could conveniently carry about him, conveied himselfe into Macedonia: the authors of this history, are, Vincentius and Trevisa. There (as they say) he lived as a Chaldean or Cabalist, where by his Necromancie and Art Magick, he wrought himselfe so deeply into the brest of Olympias, that taking the opportunity whilst Philip was abroad in his forain expeditions, he lay with her in the shape of Jupiter Hannon, and begat Alexander the Great. After the Queens

The birth of Alexander

conception, many fowles used to fly about *Philip* when he was busied in his wars ; amongst others, there was a Hen that as he sate in his Tent, flew up into his lap, and there laid an egg, which done, the cackling flew away ; The King rising up hastily, cast it upon the ground and brake it, when suddenly a young Dragon was seen to leap out of the shell, and creeping round about it, and making offer to enter therinc againe, died ere it had quite compassed it. The King at this prodigie being startled, called all his Astrologers together, demanding of one *Antiphon* the noblest Artist amongst them, What the omen might be of that wonder ? who answered him, That his wife *Olympias* was great with a son, whose conquests should fill the world with astonishment, aiming to compass the whole universe but should die before he could reduce it into one entire Monarchy ; the Dragon being the embleme of a roiall conquerour, and the round ovall circum erence, the symbol of the world. With this answer *Philip* was satisfied. When the time came of *Olympias* her travell, there were earth-quakes, lightnings, and thunders, as if the last dilloition had been then present, when were seen two Eagles perched upon the top of the Palace, presaging the two great Empires of Europe and Asia. Young *Alexander* being grown towards manhood, it hapned that walking abroad with *Nectenabus*, in the presence of his father *Philip*, the young Prince requested the Astrologian to instruct him in his art. To whom *Nectenabus* answered, that with all willingnesse he would ; and coming neer a deep pit, *Alexander* thrust the Magician headlong into that descent, by which sudden fall he was wounded to death ; yet *Nectenabus* calling to the Prince, demanded for what cause he had done him such outrage ? Who answered, I did it by reason of thy art, for ignoble it were in a Prince to study thole vain sciences, by which men will undertake to predict other mens fates, when they have not the skill to prevent their own. To whom *Nectenabus* answered, Yes, *Alexander*, I calculated mine own destiny, by which I knew I should be slain by mine own naturall son. To whom the Prince in derision thus spake ; Bas Negromancer, how canst thou be my father, seeing that to the mighty King *Philip* here present, I owe all filiall duty and obedience ? to whom *Nectenabus* rehearsed all the circumstances (before related) from the beginning, and as he concluded his speech so ended his life. How the husband upon

upon this information behaved himselfe towards his wife, or the son to his mother, I am not certain, this I presume, it was a kind of needfull policy in both, the one to conceal his *Cacoldry*, the other his *Bastardy* : so much of *Olympias*, concerning the birth of her son *Alexander*. I will proceed a little further to speak of her remarkable death, being as majestically glorious as the proesse of her life was in many passages thereof, worthily infamous. *Justine* in his history relates thus, *Olympias* the wife of *Philip*, and mother of *Alexander* the Great, coming from Epirus unto Macedonia, was followed by *Aeacidus* King of the Molossians, but finding her selfe to be prohibited that Country, * whether ^{Lib. 14.} By Eu-
minated by the memory of her husband, encouraged with dice and
the greatnessse of her son, or moved with the nature of the King Ari-
affront and injury, as she received it, I am not certain, but it was.
she assembled unto her all the forces of Macedonia, by
whose power and her command, they were both slaine. About
seven years after *Alexander* was possesed of the Kingdome :
neither did *Olympias* reign long after, for when the murde
r of many Princes had been by her committed, rather
after an effeminate then regall manner, it converted the fa-
vour of the multitude, into an irreconcileable hatred, which
feareing, and having withall intelligence of the approach of
Cassander (now altogether distrusting the fidelity of her
own Countrymen) she with her sons wife *Roxana*, and her
Nephew young *Hercules*, retired into a City called P. *Thi-*
um, or *Pictua* ; in this almost forsaken society, were *Deida-*
mia daughter to King *Aeacidus*, *Theffalonice* her own daugh-
ter in law, famous in her fathe King *Philip*'s memory with
diver ^{diver} other Princely matrons, a small train attending upon
them farther to shew an ^{and} state, then either use or profit.
These things being in order related to *Cassander*, he with
all speed possible hastens towards the City *Pictua*, and in-
vests himselfe before it, compassing the place with an in-
vincible siege. *Olympias* being now oppressed both with
sword and famine, besides all the inconveniences depend-
ing upon a long and tedious war, treated upon conditions,
in which her safe conduct, with her trains, being compre-
hended, she was willing to submit her selfe into the hands
of the conquerour : at whose mercy, whilst her wavering
fortunes yet stood, *Cassander* convents the whole multitude,
and in a publick oration, desires to be counsell'd by them
how to dispose of the Queen ; having before suborned the
parents

parents of such whose children she had caused to be murdered, who in sed and funeral habits, should accuse the cruelty and inhumanity of *Olympias*. Their tears made such a passionate impression in the breasts of the Macedonians, that with loud exclamations they doomed her to present slaughter, most unnaturally forgetting that both by *Philip* her husband, and *Alexander* her son, their lives and fortunes were not only safe amongst their neighbour nations, but they were also possessed of a forein Empire, and cities from Provinces, till their times scarce heard of, but altogether unknown. Now the Queen perceiving armed men make towards her, and approach her to the same purple, both with resolution and obstinacy, she, attired in a princely and majestic habit, and leaning in state upon the shoulders of two of her most beautifull handmaids, gave them a willing and undanted meeting : which the soldiery seeing, and calling to mind her former state, beholding her present majesty, and not forgetting her roiall offspring, illustrated with the names of so many successive Kings, they stood still amazed, without offering her any further violence; till others sent thither by the command of Cassander, thoroughly pierced her with their weapons, which she contirued with such constancy, that she neither offered to crye out, nor flye, avoid their wounds, or expresse any paine by any eliminante clamour, but after the manner of the wold and valiant men, submitted her selfe to death, in her last expiation, expressing the invincible spirit at her last *Alexander*, in which she likewise shewed a singular manerly, for with her disheveled hair she shadowed her face, betwixt strugling between life and death, it might appear unseemly, and with her garments covered her legs and feet, left any thing about her might be found uncomely. *Alexandria*, *Cassandra* wifes *The Galonice* the the daughter of King *Aridens*, causing the son of *Alexander* with his mother *Roxane*, to be kept prisoners in a Tower called *Aegipopolianz*.

Romilda.

At the time that the Huns came into Italy, and expelled the Longobards, they laid siege to the City *Anspilara*, and in a house built having slain the Duke *Gyulphus*, his wife (as we telles Romilda) making the Town defensible,

defensible, bravely and resolutely mainteined it against the enemy. But as *Cacana* King of the *Anes* approached neer unto the wals, encouraging his soldiery to hang up their scaling ladders and enter; *Romilda* at the same time looking from a *Cittadel*, cast her eie upon the King, who as he seemed unto her, with wondrous dexterity behaved himself, and with an extraordinary grace became his arms. This liking grew into an ardency in love, for she that at first but allowed of his presence, now was affected to his person; insomuch, that in the most fierce assaults, though within the danger of their crossbowes and slings, she thought her selfe secure, so she had the King her object. This fire was already kindled in her breast, which nothing could qualifie, insomuch, that impatient of all delay, she sent unto her publicke enemy private messengers, That if it pleased the King (being as she understood a bachelor) to accept her as his bride, she would without further opposition, surrender up the Town peaceably into his hands; these conditions were first debated, next concluded, and lastly confirmed by oath on both sides. The Town is yeelded up, and *Cacana* according to his promise takes *Romilda* to wife, but first he makes spoile of the Town, kills many, and leads the rest captive. The first night he bedded with his new reconciled bride, but in the morning abandoned her utterly, commanding twelve Huns, and those of the basest of his soldiery, one after another to prostitute her by turns: that done, he caused a sharp stake to be placed in the middle of the field, and pitched her naked body upon the top thereof, which entring through the same made a miserable end of her life, at which sight the Tyrant laughing said, *Such a husband best becomes so mercilesse an harlot*. This was the miserable end (as *Polychronicon* saith) of *Romilda*. But better it hapned to her two beautifull and chaste daughters, who fearing the outrage of the lustfull and intemperate soldiery, took purrified flesh of chickens and colts, and hid it raw betwixt their breasts: the soldiery approaching them, took them to be diseased, as not able to come neer them by reason of the smell; by which means they preserved their honours for the present, and they for their vertues sake were after bestowed upon Gentlemen of noble quality. The same Author puts me in mind of another Adulteresse, who to her guilt of inchastity, added the bloody sin of murder. Our modern Chroniclers remember us of one *Ethelburga*, daughter to King *Offa*, and Ethelburga's wife *ga.*

A miserable death.

A rare example of chastity.

wife to ~~Brithricus~~ King of the West-Saxons, who aiming at nothing so much as her own libidinous delights, that she might the more freely and securely injoy them, by many sundry treasons conspired the death of her husband; but having made many attempts, and not prevailing in any, the devill (to whom she was a constant votariesse) so far prevailed with her, that she never gave over her damnable purpose, til she had not only dispatcht him of life by poison, but was the death also of a noble young Gentleman, the chiefe favorite of the King, and one whom in all his designs he most trusted. These mischiefs done, and fearing to be questioned about them, because she had incur'd a generall suspition, she packt up her choicest jewels, and with a trusty squire of hers, one that had been an agent in all her former brothelries, fled into France, where by her counterfeit tears and womanish dissimulations, she so far insinuated into the Kings breast, that the wrinkles of all suggestions were cleared, and she freely admitted into the Kings Court, and by degrees into his especiall favour: so rich were her jewels, so gorgeous her attire, so tempting her beauty being now in her prime, and withall so cunning and deceitfull her behaviour; that all these agreeing together, not only baited the hearts of the Courtiers, but attracting the eies of the great Majestie it selte, insomuch, that the King sporting with her in a great Bay window, the Prince his sonne then standing by him, he merrily demanded of her, If she were instantly to make election of a husband, whether she would chuse him or his son? to whom she rashly answered, That of the two she would make choice of his son. The King at this somewhat moved, and observing in her a lightnesse of behaviour, which his blind affection would not suffer him before to look into, thus replied, Hadst thou made election of me, I had possest thee of my son, but in chusing him, thou shalt injoy neither. So turning from her, commanded her to be stripped out of her jewels and gay ornaments, and presently to be drivien and sent to a Monastery: where she had not long been cloistered, but to her own infamy, and the disgrace of the religious house, she was deprehended in the dissolute imbraces of a wanton and lewd fellow, for which she was turned out of the cloister, and after died in great poverty and misery. In memory of whom there was a law established amongst the West Saxons, which disabled all the Kings wives after her, either to be dignified with the name of

of Queen, or upon any occasion to sit with him on his regall throne: yet this woman though she died poorly, yet died (as it is said) penitently, therefore methinks I bear her leave this or the like memory behind her.

En Epitaph upon ~~Ethelburga~~ Queen of the West Saxons.

I was, I am not; smil'd, that since did weep;
Labour'd, that rest; I wak'd, that now must sleep;
I plai'd, I play not; sung, that now am still;
Saw, that am blind; I would, that have no will.
I fed that, which feeds worms; I blood, I sell;
I bad God save you, that now bid farewell.
I felte, I fel not; followed, was pursu'd;
I warr'd, have peace; I conquer'd am subdu'd.
I mou'd, want motion; I was stiffe, that bow
Below the earth; then someting, nothing now.
I catch'd, am caught; I travell'd, here I lie;
Liv'd to the world, that to the world now die.

This melancholy is not amisse to season with a little mirth. In some other Country it was, for I presume ours affords none such, but a common huswife there was, who making no conscience of spouse-breach, or to vitiate her lawfull sheets, had enterained into her society a swaggering companion, such a one as we commonly call a Roaring boy. This lad of metall, who sildome went with fewer weapons about him then were able to set up a trade-falne cutler, had (to maintain his mistresses expenses and his own riotis) committed a robbery, and likewise done a murder, and being apprehended for the fact, judged, condemned, and (according to the law in that case provided) hanged in chains: the gibbet was set neer to the common hie-way, and some miles distant from the City, where this sweet Gentlewoman with her husband then inhabited, who because in regard of the common fame that went upon them, she durst neither give her Love visitation in prison, be at his arraignment, or publike execution, her purpose was (as affection that breeds madnesse, may easily beget boldnesse) unknown to her husband or any other neighbour, to walk in the melancholy evening, and to take her last leave of him at the gallowes. Im: ginethe night came on, and she on her journie. It hapned at the saime time, a traveller being a footman, whose journy was intended towards the Town, as purposing to lodge there that night; but being alone, and dark-

A merry accident.

while overtaking him, he grew doubtfull of the way, and fearfull of robbing, therefore he retired himselfe out of the road, and lay close under the gibbet, still listening if any passenger went by to direct him in the way, or secure him by his company: as he was in this deep meditation, the woman arrives at the place, and not able to contain her passion, breaks out into this extasie, *And must I needs then go home again without thee?* at which words the traveller starting up in hast, *No by no means (quoth he) I shall be glad of your company;* and with what speed he can makes towards her; away runs the woman, thinking her sweet heart had leapt down from the gibbet and followed her, after speeds the man as loath to be destitute of company, still crying, *Stay for me, stay for me:* but the faster he called, the faster she ran, fear added to both their hast, down they tumbled often, but as quickly they were up again, still she fled, still he pursued But contrary was the issue of their fears, for she never looked back till she came to her own house, where finding the doors open, and her husband set at supper, for hast tumbled him and his stool down one way, and the table and meat another: he rising with much adoe, askt what the pox she ailed, and it she brought the devill in with her at her taile? long it was ere she could make him any answer, or come to her right fences: how she excused it I knew not, the traveller when he found himselfe neer the City, and saw light, slackned his pace, and went quietly to his Inne, whether they ever met after to reconcile their mistake, or no, I know not, neither is it much pertinent to enquire.

A Modern History of an Adulteresse.

elian l.7.

THE King of Scythia observing a man to go still naked (whereas the coldnesse of the clime enforceith them to enquire after sables, furs, and the warmest garments can be found) in a violent and continued snow, meeting him, demanded of him whether he were not cold? Of whom the fellow asked another question, Whether his forehead were cold or not: neither can I be cold (O King replied he) where custome hath made me all forehead. This may aptly allude to many as well in these our daies, as the former, in whom sin hath begot such a habit, that where it once posseseth it selfe, it compels all the other powers and affections

affections of the body and mind to become ministers and vassals; for sin wherefover it doth usurp, doth tyrannize, and as we see the dier when he would stain white cloath, and put it into another hew, doth it with a small mixture, being nothing comparable either in weight or quantity to the stusse he would have changed; so be the mind never so chaste, or the body of never so white and unblemished a purity: yet if the devill once come to put in his ingredients, with great facility and easinesse he will change the whole pece into his own colour and complexion, and of this we have both daily and lamentable experience: and therefore custome is called a second nature; for alas, how easily we see boldnesse grow to impudence, and latiety into surfer. This puts me in mind of seven short questions asked of the seven wise men of Greece, and by them as briefly answered:

- What's the best thing in man? the mind that's pure.*
- What's worst? A man within himselfe unsure.*
- Who's rich? He that wrought covetis. What's he poor?*
- The covetous man that starves amids his store.*
- Woman's chiefe beauty what? Chaste life is such:*
- Who's chaste? She only whom no feme dares touch.*
- Who's wise? The man that can but acts no ill.*
- The fool? That cannot, but intends it still.*

They that can contain themselves within these few prescripti-
tions, may undoubtedly store up a good name to themselves, men
and honor to their posterity: But what the neglect of these civion
may grow unto, I will in some sort illustrate unto you in a
modern History, lately hapning, and in mine own know-
ledge. An ancient Gentleman, as well grown in reputation
as years, and in those parts where he lived, having pur-
chased to himself a generall respect for both, married a beau-
tiful young Gentlewoman of good parts and parentage:
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France, Italy, Spaine, and had been at the Sepulchre; mak-
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couse properly and without affectation either of the
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mans father was a yester trifled and familiar neighbour to
this

Bias Pria-
næus.

Pittacus

Miltamus.

Cleobulus.

Lindinus.

Periander.

Corintius

Solon Att.

Thales M-

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Bias Pri-
nax.

Pittacus

Miltænus.

Cebulius.

Lindius.

Periander.

Corinthus.

Salomon Att.

Selinus.

Cimon.

Lacedemone.

Thales.

Mardonius.

Athenes.

Euripides.

Aeschylus.

Sophocles.

Phrynichus.

Eurypontus.

Aristophanes.

Cratinus.

Eupolis.

Phidippus.

Hippoxenon.

Euphronius.

Eupolis.

this old man before spoken of, who had observed his modesty and courteous behaviour even from his infancy, and therfore was the more affected to his discourse and company; his affection grew so far that he purposed to make him a pece of his heire. Whilst they continued in this familiarity (and the young man still frequented the house) there grew great acquaintance betwixt him and the Gentlewoman: No marvell, for they had been both play-fellowes and school-fellowes, and by reason of their parity in years, used though an honest, yet a kind of suspected familiarity; intomuch that it grew to a calumny, still passing from one man to another, it arrived at length to the ears of the young mans father, who sortid opportunity to talk with his son, demanding of him how that fire was kindled, from whence this smoke grew; who notwithstanding many protestations of his own innocence, in which he derogated nothing from truth, was charged by his father (to avoid all rumour and aspersion) to forbear the occasion and absent himself from the house, and this he imposed him upon his blessing. To this the young man with great modesty assentid; as unwilling to contradict his fathers counsell, as to increase that injurious suspition concerning the Gentlewoman's honor, which was undeservedly called in question. It is to be understood, that many friendly and modest courtesies had past betwixt this young couple, insomuch, that having all liberty granted both of society and discourse, he prest her upon a time so far to know if it should please God to call away her husband (being very old and by the course of nature not likely to live long) how she purposed to dispose of her selfe. To whom she protested, that though she wifht her aged husband all along life and happiness, yet if it pleased the higher powers to lay the crose of widowhood upon her, she would, if he so pleased, conter upon him her youth, her fortunes, and whatsoever she was endowed with, before any man living, if it pleased him to accept of them, and this she bound with an oath: This the Gentleman (betwixt honouring and loving her) could not chuse but take wondrous kindly at her hands, and vowed to her the like. The conditions on both sides were accepted, only as she had bound her selfe by one oath, she imposed upon him another, namely, that till that time of her widowhood, he should neither associate himselfe privately, converse nor contract matrimony with any woman whatsoever. These things

things thus accorded betwixt them, yet the fathers conjurations so far prevailed with the sons obedience, that notwithstanding many urgent and important messages from the good old man the husband (who wondered what distaste might breed his sudden discontinuance, as suspecting nothing from either) he still excused his absence and forbore the house. It hapned that some months after riding to a market Town not far off, equally distant betwixt his own fathers house and the old gentlemans, to give a meeting to some Gentlemen of the Country, by chance he hapned upon a chambermaid that belonged to his betro hed mistresse, whom he well knew; he saluted her, and she him, and after some complement past betwixt them, he asking how every body did at home, and she on the other side wondring at his strangeness, telling him how long he had been expected, and how much desidec of all the house, these things over he entreated her to drink a cup of wine, which the maid willingly accepted. They being alone, and falling into discourse of many old passages well known to them both, the young man began to speake how much he respektec her mistresse, and how dearely tended her honour: She on the other side began a contrary discourse, as that for his own part she knew him to be a noble Gentleman, and wel paide, one whom her old master affected above al men; proceeding, that she was not altogether ignorant what familiarities had past betwixt him and her mistresse, who only bore him faire outwardly: and in shew, when another enjoiid both her heart and body inwardly and in act, and that upon her own knowledge; and to confirm her accusation, nominated the man (who was his nearest and most familiar friend.) At this report the Gentleman was stirtled, but before consideringe with himselfe, told her he thankt her for her love, but could by no means beleive her relation; si it by reason he knew her Ladies breeding, and was confirmed in her known modesty and vertue, as having himself made tryall of both to the uttermost, having time, place and opportunity, all things that might beget temptation. Lastly, for his friend, in all their continuall and daily conversation, he never perceived either familiar discourse, wanton behaviour, or so much as the least glance or eie to passe suspicuously betwixt them. To which she answered, it was so much the more cunningly carried; for her own part she had but done the office of a friend, and so left him, but in a thou-

thousand strange cogitations : yet love persuading above jealousy, he began to iterate and call to mind, with what an outward integrity she had still borne her selfe towards him, and with a purity by no womans art to be dissembled. Next he berthought himselfe, that perhaps the maid might be fallen in love with him, and by this calumny might seek to divert him from the affection of her mistresse ; or else she had taken some displeasure against her, and by this means thought to revenge her selfe. In the midst of these apprehensions, or rather distractions, came another letter from the husband, complaining of his absence, wondering at the cause, and urgently desiring his company, though never so private, where he would reconcile himselfe touching any unkindnesses that might be conceived, and withall resolve him what he should trust to conceiving some part of his lands. The Gentleman still rememb'ring his fathers charge, yet thought a little to dispense with it, and wrot back word (knowing every part of the house by reason of his long frequenting it) That if he pleased to leave his garden door open at such a time of the night, he would accept of such provision as he found, and be merry with him for an houre or two, and give good reason for his unwilling discontinuance : but thus provided, that neither wife, friend, nor servant (saving that one whom he trusted with his message) might be acquainted with his coming in or going out. This was concluded, the time of night appointed, and every thing accordingly provided : They met, the old man gave him kind and treely entertainment, seeming overjoyed with his company, and demanding the reason of his so great straungenesse ; He answered, that notwithstanding his own innocence, and his wifes approved Temperance, yet bad tongues had been busie to their repreach, instigating them by their own corrupt interests, and therfore to avoid all imputation whatsoever, his study was, by taking away the cause to prevent the effect : his reason was approved, and the old man satisfied concerning both their integrities. Then calls the old man to his bed, and the young Gentleman is left to his rest, purposing to be gone early in the morning, before any of the household should be awake or stirring. Being now alone and not able to sleep in regard of a thousand distractred fancies that were pondering in his mind and braine he arose from his bed, and walking up and down the chamber, after some meditation, as of her beautie, her vowes,

vowes, her protestation, her oaths, all pleading together in behalfe of her innocency so far prevailed with him, That considering he was now in the same house, and that by reason of the old mans age, they very often lay asunder, that he was acquainted with every staire-case, and knew the ready way to her chamber ; Love conquering all suspition, he purposed once more to visit the place where he had (but ever honestly) late with her at all hours, and where their intended marriage was by interchange of oaths at first confirmed. With this purpose stealing softly up the stairs, and lifting at the door before he would presume to knock, he might heare a soft whispering, which sometimes growing louder, he might plainly distinguish two voices (hers, and that Gentlemans his supposed friend, whom the maid had had before nominated) where he might evidently understand more then protestations passe betwixt them, namely, the mechall sorne it felte. At this being beyond thought extisid, scarce knowing how to contain himselfe for the present, he remembred him of his sword in his chamber, whither he went instantly with intent to return, and breaking open the door, to transpierce them both in the adulterate act : but better judgement guiding him, considering what murder was, and the baserels to become a personal executioner, withall rememb'ring her beauty, their often meetings, kisses and embraces, his heart became too tender to destroy that godly frame, in which nature had shewed her best of art, though the devill his worst of envy. Therefore he instantly made himselfe ready, left the place, and without the knowledge of any man, or discovering to any what had past, returned to his fathers : where pondering at full with himselfe, the nature of his abuse (being beyond example) the strictnesse of his oath, being not only debarred from marriage, but as it were banished from the society of women; that the only reserved him as a stale or shadow, whilst another carried away the substance ; that she kept her selfe to be his wife, and anothers whore ; and that from all these no safe evasion could be devised to come off towards her like a Gentleman, or towards God like a Christian, all these injuries jointly considered, drove him into a sudden melancholy, that melancholy into a doublefull sicknesse, and that sicknesse into a dangerous distraction, insomuch, that his life was much feared, and he with great difficulty recovered ; but by the help of good Physitians being cured, and the

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the counsell of his best friends comforted, he at length gathered strength, and prepared himselfe for a second travell, with purpose never more to revisite his Country, where such an unnaturall monster was bred. But before his departure, the old man hearing what he intended, sent for him to his house to take of him an unwilling leave : at the importunity of his own father he was forced to accompany him thither, where he must of necessity take another view of his betrothed mistresse, and his treacherous friend. Dinner being past with his much impatience, it was generally imputed to his loath to depart; when his fauiente was meekly grounded upon her impudencie. Parting growing on, she singles him for a farewell, weeping in his bosome, wringing him by the hand, beseeching him to have a care of his safety, but especially of his vow and promise, all which proceeded from such a count: less passion, as he almost began to question, what in his own notion he knew to be infallible. But instead of a reply he delivered her a letter, which he intreated her to vouchsafe to peruse in his absence, in which his mind was fully signified. Im give them with the rest of the company divided, every one witing the Gentleman good speed and late return : when she returyng her selfe, opens the letter, wherein was laid open every passage concerning her lust, what he himselfe personally had heard and known, the place where, the time when, the very words whispered, with every undeniable circumstance, and these expressit with such passionate efficacy, in which he laboured to make known his injuries, and her treacheries (the sole occasions of his voluntary exile;) all these (I say) were so feelingly set down, that they stok her to the heart, insomuch, that she fell into a present frenzy, and de pairingly soon after died. Which newes came to the Gentleman before he had past Gravetend, by which he understood himselfe to be quite released of all his intricate oaths and promises: whose noble disposition the old Gentleman understanding, instated him in a great part of his land, which he enjoies to this day, and in my opinion not altogether undeservedly.

The wife of Gengulphus. A homely tale I am next to tell you, were it of one of our own Countrywomen, I would conceal it, but since it concernes a French woman, out it shall to the full, the rather for the au thority of the author who affirms it. In the time that King Athelwold reigned in Mercia, and Stephanus Pa-
liss was Pope, one Gengulphus a good and devout man lived in

*Lib. 4.**Of Adulteresses.*

in Burgoign, It is said that he bought a well in France, and at his praiers it sunk there, and rose againe in Burgoign. But the greater miracle is behind (for thereby hangs a tale) This man sued a divorce, and was separated from his wife (upon whom, the story vouchsafes no name) she confederated with a Clerk (who was the adulterer) to take away his life : he being dead (as *Pateronicon testatur*) there were many miracles seen about his grave. This being told to his wife sitting at a banquer, and being in her jollity, she fell into a loud laughter, and thus said When my husband *Gengulphus* doth any such miracles, then do you all take notice that my tale shall sing. These words (as my author saith) were no sooner uttered, but instantly there was heard from under her a filthy foul noise, and so oft as she spake, so often it was heard, and that continued until her dying day.

The history of Italy remembres us of one *Isabella* the *Isabella*, wife of *Luchinus*, a Viscount, who was the strumpet of *Vgolitus Gonfaga*, Prince of Mancua, as also of *Vittoria Corumbo-Corumbona*, who flew her husband to enjoy the Duke *Brachiano*. *Friga* was the wife of *Othimus* King of the Danes; and as *Friga*, *Saxo Grammaticus* affirms, prostituted her body to one of her servants. So *Baptista Egriatus* informs us of the Empresse *Zoe*, who flew *Romanus Agirophilus*, that she might freelier *Zoe*, enjoy the company of *Michael Papblagon*, who after succeeded in the Empire. *Lewis*, Seneschall of Normandy, taking his wife in adultery, (named *Carlotta* with *Johannes Lavavrinus*, flew them both in the act. *Gregory Turonensis* nominates one *Deuteria*, a beautifull French Lady, who was adulterated by King *Theobert*; as *Agrippina* the mother of *Nero*, was corrupted by the Emperor *Domitian*. *Macrobius* speaks of one *Julia* a Greekish woman, who being suspected of adultery by the great Orator *Demosthenes*; his servant *A sopis* who was conscious of all their meetings, could neither by faire means be won, nor to ments compell'd to betray hers or his masters secrets, till *Demosthenes* himselfe made of it a voluntary confession. *Blondus*, *Martinus*, *Patinus*, *Robert Burns*, and others, write of *Maud* the Dutchesse of *Terrein*, who was after wife to a second husband. *Aodoros*, Marquesse of *Esteas*, from whom she was divorced by Pope *Hildebrand*, betwix whom and her it is said, there were *Furtive Complexus*, i.e. Imbraces by stealth: she was after called the daughter of *Saint Peter*, because in her last will and Testament, she bequeathed to the Church of Rome a great part of *Hedruria*, which is called unto this day the *Patrimony of Sainte*

Of Adulteresses.

Lib. 4.

Saint Peter Trevisa reports, that in the time when *Marcus Commodus* was Emperor, he sent into Egypt one *Philippus*, as President over a Province, then in the jurisdiction of the Romans. This *Philippus* had a beautiful young daughter called *Eugenia*, who being wholly devoted to the Christian faith, but not daring to profess it, because of her father, who protested all rigour to those of that Sect, she disguised her selfe in mans habir, & aling from her fathers house, and made such means, that she was baptized by the name of *Eugenius*, and after became a Monk. In processe the old Abbot being dead, she had to well demeaned her selfe in the Monastery, that she had the voice to be made Abb't in his stead; Being possessed of the place, a lewd and an adulterous woman called *Malentia*, by all allurements possible would have tempted *Eugenius* to lust, but not prevailing, she with loud acclamations pretending the other would have forced her against her will, caused her to be apprehended and brought before the Judge, which was the President *Philip* the father to *Eugenia*, who being an enemy to all of Religious Orders, was easily induced to give beleefe to any accusations commenc'd against them, and punish even slight faults with the extreamest severity. *Eugenius* is accused, the circumstances examined, and carry great shew of truth: The Judge is ready to proceed to sentence, when *Eugenia* falling upon her knees discloseth her selfe to her father, and humbly intreated his pardon. To whom (notwithstanding her disguise) her face is easily known, his fellow Monks stands amazed, *Malentia* the accuser confounded, but all in generall wonder-strook, till *Philippus* raising his faire daughter from the earth, embraceth her lovingly, as extasid with her recovery beyond all expectation; for whose sake he renounced all his false heathen gods, and was christened with his whole household and family. Thus the wickednesse of one woman, turned to the blessednesse and profit of many.

Elfritha.

The Annalists Monk of Chester tells this story: King *Edgar* (faith he) being in his youth much addicted to the love of faire women, had intelligence that one *Elfritha* daughter to *Ogarius*, was for faire, fauour, and accomplishments of nature, far surpassing all the Virgins of her time; insomuch,

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insomuch, that he not only greatly desired to see her, but purposed that if her beauty were any way answerable to that which fame had blazoned her to be, to make her his Queen. This secret apprehension he communicated to one Earl *Ethelwold* a Noble Gentleman, in his great favour and best acquainted with his privacies, commanding him to make a journey to the Earl of Devonshire her father, and there to take of her a free and full surveigh, and finding her answerable to the publike rumour, not only to demand her of the Earl *Ogarius*, but to bring her along with her father, royally attended like the bride of a King, to partake with him all regall honours. This journy *Ethelwold* with great willingnesse undertakes, without disclosing to any the secrets of his message: and comming to the place where the damosell with her father then sojourned, he was nobly enterteined, as a fellow peer, and an especiall favourit to the King. No sooner came the Lady in presence, but *Ethelwold* began to conceive that report had been too niggardly in her praise, for he had not in his life time seen a Lady of so incomparable a feature, to whom all the Court-beauties appeared scarce good Christall to that unmatchable Diamond. What cannot love work in the heart of man, when such a beauty is his object? it makes the son forget his father, and the tather not remember that he hath a son, but either hath made the others bed incestuous: It hath subiected Cities, and depopulated Countries, made the subiect forgoe his allegiance to his sovereign, and the sovereign most unnaturall and inhumane to his subiect, as may appear by this history. This Earl surprised with the love of this Lady, hath either quite forgot the message he was sent about, or else is not pleased to remember it. Not speaking of the King at all, but counterfeiting some occasions into that Country, and as if he had hapned upon that place by accident, or come to give him visitation in nobles courtesy; at supper finds discourse concerning the Lady, and at length prevailed so far with the old Earl, that they were contracted that night, and the next morning married. After some few daies journie there, the Kings impositions enforced him to take an unwilling farewell of his new married bride, only at parting he earnestly intreated them for divers reasons which much importred him, to keep the marriage as secret as possibly might be, and so posted back to the Court. He was no sooner arrived, but the King inquisitive gives

tive concerning the beauty of the Lady, how tall, how strait, of what haire, what complection, whether her looks were cheerfull or sad, her behaviour sober or supitious. To all which he answered in few, she was indeed a Lady, and that was her best, an Earls daughter and therefore flattered, for what in a private woman is commendable, is in such excellent; and what in the former praise worthy, in the latter rare and admirable: but for this Lady *Eufuba*, she was a course home spun peece of fletch, whose nobility and dower might make her capable of being wife to some honest Justice of peace, or Sheriff of the Shire, but not becomming the bed of any of the nobility (unless some one whose estate was decay'd;) indeed a mere Rook, and most unworthy the eye of the Princeely Eagle. With this answer the King was satisfied, and for the present dispos'd his affection elsewhere, imagining these praises might be divulg'd abroad, as wel in scorn of her person as otherwise, so for some few weeks it rested: in which interim *Ethelwold* was oft mist in the Court, and discontinued his wonted service, no man could scant tell or inform the King how he disposed himselfe, and still when he came to present his service, he would excuse his absence with some infirmity or other, which was the reason of his enforced retirement: besides, he was often observed to intreat leave to recreate himselfe in the Country, and take the benefit of the fresh aire, as commodious for his health, in all which liberty he past his limits. This bred some jealousie in the King, and the rather, because the fame of this Ladies unmatched beauty more and more increased. Therefore to be more punctually informed of the truth, he sent another private messenger, who brought him intelligence how all things stood, with the certainty of every accident how it befell. The King not knowing how to digest such an injury from a subject, smothered his grievance for a space, and at length caused the gests to be drawn, for he purposed a progreesse into the West. *Ethelwold* yet nothing suspecting, was the formost man to attend the King upon his journie: but when they came almost to Exeter, he began to mistrust the Kings purpose, the rather because he sent to the Earl *Orgarus*, that at such a time he meant to feast with him. Now must *Ethelwold* bestir himself, or instantly hazard the Kings high displeasure: he therefore posts in the night to his wife, and to his father in law, reports the truth of every circumstance from the beginning,

ning, how he was sent by the King, and to what purpose, how her beauty had so enflamed him, that he was compelled by violence of affection, to deceive the Kings trust; and lastly, to secure his own life, which for the love of her he had hazarded, he was forced to disparage her feature, dissemble her worth, and disgrace her beauty: and therefore besought her, as she tendered his safety being her husband, either not to appear before the King at all, or if she were called for and compelled, to be seen in that fashion as he had described her to his sovereign, namely, with a smodged face, counterfeit haire, uncomely habit, and in her behaviour to put on such a gash of folly as might rather breed loathing then liking in his majesty. The first of his speech she heard with patience, but when he came to deliver to her how he had disparaged her beauty, and, to the King too; nay more, would have her derogate from her own worth, and be accessory to the blasting of that beauty which nature had made so admirable, this her womanish spleen could hardly digest; yet she soothed him up with fair and promising language, and told him she would better consider of it, and so dismissed him in part satisfied. In the morning he presented himselfe early to attend the King, who was that day to be enteraineed by the Earle his father in law. All things were nobly provided, and *Edgar* roially received and set to dinner (some write that *Ethelwold* had caused a kitchin maid to put on his wifes habit, and sit at the Kings table, but I find no such matter remembred in my author) the truth is, the King about the middest of dinner called for the Earle *Orgarus*, and demanded of him whether he had a wife or no, if he had, why he might not have her company, knowing it was a general observation in England, that without the wifes entertainment, there could be no true and hearty welcome? The Earle replied, that at that time he was an unhappy widdower: he then demanded whether he had any children to continue his posterite? to which he answered, Heaven had only blest him with one daughter, a plain damosell, yet the sole hope of his future memory. The King was then importunate to see her, and commanded her to be instantly brought unto his presence; which put *Ethelwold* into a strange agony, yet still hoping she had done as he had lately enjoined her, when she (contrary to his expectation) came in apparaled like a bride, in rich and costly vesture, her golden haire fairly kembed,

kembed, and part hanging down in artificiall curls, her hea . stuck with jewels, and about her neck a chain of Diamonds, which gave a wondrous addition to that beauty, which naked of it felte without any ornament, was not to be paralleld : A contrary effect it wrought in the King and her husband. To Edgar she seemed some goddesse, at least a miracle in nature; to Ethelwold (in regard of his fear) a fury, or what worse he could compare her to. O frail woman, in this one vanity to appear beautifull in the eies of a King, thou hast committed two heinous sins, Adultery and Murder, for accordingly it so fell out, Edgar was as much surprised with her love, as incensed with hate against her Lord, both which for the present he dissembled, neither smiling on the one, nor frowning on the other. In the afternoon the King would needs haue the stag in the forest of Werwelly, since called Hoot-wood : In the chase, by the appointment of Edgar, Earl Ethelwold was strook through the body with an arrow, and so slain, the King after made Elfritha his bride and Queen. The Earl had a base son then present at the death of his father, of whom the King asked how he liked that manner hunting, to whom he answered, Roial Sir, what seemeth good to you, shall be no way offensive ; from that time forward he was ever gracious with the King. And Elfritha hauing to make attencement with heaven for the murder of her husband, or rather (as Ranulphus saith) for causing Edward (so ethen the was step mother) to be slain, that her own Son Egredius might reign, builded an Abby for Nunneres at Worwell, where she was after buried.

Gunnora.

IN the time that Agapitus was Pope Lewis King of France, the son of Charles, caused william Longa Spata the Duke of Normandy to be treacherously slain ; this william was son to Rollo. The Lords of Normandy with this murder much incensed, watched their advantage, and surprised the King in Rothomage, where they committed him to safe custody till he had promised and sworn to yeeld up Normandy to Richard son and immediate heire to william the late murdered Duke, and moreover, in what place soever the King and the young Duke should have meeting to confer, that Richard should car his sword, but King Lewis neither to have

have sword nor knife about him. This Richard being young, was called Richard the Old ; he had besides another attribute given him, which was, Richard without Feare, because he was never known to be dismayed at any thing; but a third above these was, that he pretended to be wondrous religious. He was Duke two and fifty years, and took a Lady to his bed from Denmark, whose name was Gunnora, by whom he had five sons and two daughters, the eldest of which was married to Etheldredus King of England, her name was Emma, and she was called the flower of Normandy. Concerning this bold, yet religious Duke, it is reported by Maria-nus, lib. 2. Henricus, Ranulphus, and others, that besides many other testimonies of his sanctity, this one made him most eminent, A Monk of Andoenus in Rothomage a Town in Normandy, going one night to meet with his Sweet heart, his way lay over a bridge, and under that bridge was a deep foord or river, it so hapned, that mistaking his footing, he fell into the water, and there was drowned. He was no sooner dead, but there came to carry away his soul, an Angel and a Fiend, these two contended about it, the one would have it, so would the other, great was the controversie betwixt them ; at length they concluded to put the case to Duke Richard, and both to stand to his arbitrament : much pleading there was on both sides, at length the Duke gave sentence, That the soul shold be restor'd again to the body, and be placed again upon that bridge from whence he had fallen, and if then he would offer to go from thence to his Sweet heart, the Devill shold take him ; but if otherwise, he (because he was a Church-man) shold be still in the Angels protection. This was done, and the Monk left his way to the woman, and fled to the Church, as to a sanctuary, whither the Duke went the next day, and found the Monks cloths still wet, and told the Abbot every circumstance as it fell out ; therefore the Monk was shriven, did penance, was absolved and reconciled. This I have read, which I perswade no man to beleue. This Duke lived with the faire Gunnora long time dishonestly, and without mariage, had by her those children aforesaid, but at length by the perswasion of the nobility, and intercession of the Clergy, he took her to wife. The first night after the marriage, when the Duke came to her bed, she turned her back towards him, which she had never done till that time : at which he marvelling, demanded of her the reason why she did

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did so. To whom she answered, before I was your strumpet, and therefore as a servant was tied to do your pleasure in all things, but now I am your wife, and made part of your selfe, therefore henceforth I claime with you an equall soveraigny, and will dowhat me list, bearing my selfe now like a Princesse, not like a prostitute. This I am easily induced to beleive, for how soon do honours change manners. *Juvenall* in his sixth Satyr speaking of marriage, thus saith,

Semper habet lites æternaque iurgia lectus, &c.

*The marriage bed is seldom without strife,
And mutuall chidings : he that takes a wife,
Bargains for mighty trouble, and small rest ;
Sleep growes a stranger ther, whist in her brest
She lodgeth Passion, Selfe-will, Anger, Feare,
And from her eies drops many a feign'd teare, &c.*

Somewhat to this purpose spake *Terentius* in his Adelphis.

Duxi uxorem, quam ibi non miseriam vidi, &c.

I made choice of a wife, with judgement sound,
What miserie have I not therein found ?
Children are born, they prove my second care ;
They should be comforts, that my sorrows are,
For her and them, I study to provide,
And to that purpose, all my time's apply'd :
To keep her pleas'd, and raise their poor estate,
And what's my need for all, but scorn and hate ?

And so much for *Gunuora*. It seems the Emperor *Valens* *tinianus* was neither well read in *Juvenal* nor *Terence*. He, when his wife commended unto him the beauty of the Lady *Justina*, took her to his bed, and for her sake made a law, That it should be lawful for any man to marry two wives. It is read of *Herod the Great*, that he had nine wives, and was divorced from them all, only for the love of *Mariamnes* niece to *Hyrcanus*, for whose sake he caused himselfe to be circumcised, and turned to the faith of the Jewes : he begot on her *Alexander* and *Aristobulus* ; on *Dosides*, *Antipater* ; on *Metheta*, *Archelaus* ; on *Cleopatra*, *Philip*, and *Herodes Antipas* he that was afterward called *Tetrarch*, one of the four Princes :) *Aristobulus* that was *Herodes* son, begotten on *Beronica* the daughter of his own Aunt called *Saloma*; he begot the Great *Agrippa*, *Aristobulus* and *Herod* that was stroos by the Angell : also on the aforesaid *Beronica* he begot two daughters,

Justina.

Mariamnes.

Dosides.

Metheta.

Cleopatra.

Beronica.

Saloma.

Herodias.

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daughters, *Mariamnes* and *Herodias* who was after *Philip*'s wife, that was Uncle to *Aristobulus* : nevertheless whilst *Philip* was yet alive, *Herodias* became wife to his brother *Herod*. At length there fell debate betwixt her, *Mariamnes*, and *Saloma*, *Herod*'s sister. *Herod* by the instigation of *Saloma*, slew *Hyrcanus* the Priest, and after, *Jonathas* the brother of *Mariamnes*, who against the law he had caused to be consecrated Priest at the age of seventeen years. After that he caused *Mariamnes* to be put to death, with the husband of his sister *Saloma*, pretending that *Hyrcanus* and *Jonathas* had adulterated his sister. After these murders, *Herod* grew mad for the love of *Mariamnes*, who was held to be the fairest Lady then living, and innocently put to death. He then took again his wife *Dosides*, and her son *Antipater* to favour, sending *Alexander* and *Aristobulus* the sons of *Mariamnes* to Rome to be instructed in the best literature, whom after he caused to be slain. And these were the fruits of Adulterous and Incestuous marriages.

Of women that have come by strange deaths.

THERE are many kinds of deaths, I will include them all within two heads, Violent, and Voluntary : the Violent is, when either it comes accidentally, or when we would live and cannot ; the Voluntary is, when we may live and will not, and in this we may include the blessedest of all deaths, Martyrdom. I will begin with the first, and because gold is a metall that all degrees, calling, trades, mysteries, and professions, of either Sex, especially require after : I will therefore first exemplifie them that have died golden deaths.

Of the Mistresse of Brennus. Of Tarpeia, and Acco a Roman Matron.

OF *Midas* the rich King, and of his golden wish, I presume you are not ignorant, and therefore in vain it were to insist upon his history, my busynesse is at this time with women. *Brennus* an Englishman, and the younger brother to *Belinus*, both sons of *Domivallio*, was by reason of composition with his brother, with whom he had been competitor

The reward
of covetous-
ness.

Tarpeia.

Acco.

tor in the Kingdome, disposed into France, and leading an army of the Gals, invaded forrein Countries, as Germany, Italy, sacking Rome, and piercing Greece : Insomuch, that his glory was stretched so far, that the French Chroniclers would take him quite from us, and called him *Rex Galorum*, witnesseth *Plutarch* in his seventeenth Parallel. This *Brennus* spoiling and wasting Alis, came to besiege Ephesus, where falling in love with a wanton of that City, he grew so inward with her, that upon promise of reward she vowed to deliver the City into his hands : the conditions were, that he being possessed of the Town, should deliver into her safe custody, as many jewels, rings, and as much treasure as should countervale so great a benefit; to which he assented. The Town delivered, and he being victor, she attended

from the first to the last, to cast what gold or silver or jewels they had got in the spoil of the City, into her lap; which amounted to such an infinite masse, that with the weight thereof she was suffocated, and prest to death. This *Clitophon* delivers in his first book *Rerum Gallicar.* to answer which, *Ariofides Atelensis in Italiciis*, speaks of *Tarpeia*, a Noble Virgin, or at least nobly descended, and one of the Keepers of the Capitol : she in the war betwixt the Sabines and the Romans, covenanted with King *Tatius*, then the publick enemy, to give him safe access into the mountain Tarpeia, to he would for a reward but possesse her of all the gold and jewels which his soldiery the Sabins had then about them. This she performing, they were likewise willing to keep their promise, but withall loathing the covetousnesse of the woman, threw so much of the spoile and treasure upon her, that they buried her in their riches, and she expired amidst a huge Magazin.

But remarkable above these is the old woman *Acco* or *Acca*, who having done an extraordinary courtesie for the City of Rome, they knew not better how to requite her then knowing her avaritious disposition, to give her free liberty to go into the common treasury, and take thence as much gold as she could carry. The wretched woman overjoyed with this donative, entered the place to make her pack or burden, which was either so little she would not beare, or so great she could not carry, and swetting and stivving beneath the burden, so expired. The like though something a more violent deirth, did the Emperor *Galba*, who in his life time being insati-

ate

ate of gold, as being covetous above all the Emperors before him, they poured molten gold down his throat, to confirm in him that old Adage, *Qualis vita, finis ita.* The like was read of the rich Roman *Craffus*.

Of such as have died in child-birth.

THough of these be infinites, and daily seen amongst us, yet it is not altogether amisse to speak something though never so little, which may have reference to antiquity. *Valeterenus* remembers us of *Tullio*, a the daughter of *Marcus Cicero*, who being first placed with *Dolobella*, and after with *Piso Craffipides*, died in Child-bed. The like *Suetonius* puts us in mind of *Junia Claudilla*, who was daughter to the most noble *Marcus Sillanus*, and wife to the Emperor *Csars Caligula*, who died after the same manner. *Higinius* in his two hundred threescore and fourth Fable, tells this tale : In the old time saith he, there were no midwives at all, and for that cause many women in their modesty, rather suffered themselves to perish for want of help, then that any man should be seen or known to come about them. Above all, the Athenians were most curious that no servant or woman should learn the art of Chirurgery. There was a damosell of that City, that was very industrious in the search of such mysteries, whose name was *Agnodice*, wanting means to attaine unto that necessary skill, she caused her head to be shorn, and putting on the habit of a young man, got her selfe into the service of one *Hurophilus* a Physitian, and by her industry and study, having attained to the depth of his skill, and the height of her own desires, upon a time hearing where a Noble Lady was in child-birth, in the middest of her painfull throwes, she offered her selfe to her help, whom the modest Lady (mistaking her Sex) would by no perswasion suffer her to come neer her, till she was forced to strip her selfe before the women, and to give evident signe of her woman-hood. After which she had access to many, proving so fortunate, that she grew verily famous. Insomuch, that being envied by the Colledge of the Physicians, she was complained on to the *Areopagite*, or the nobility of the Senate : such in whose power it was to censure and determine of all causes and controversies. *Agnodice* thus convented, they pleaded against her youth and boldnesse, accusing her rather a corrupter of their chastities, then

then any way a curer of their infirmities; blaming the matrons as counterfeiting weakness, purposely to have the company and familiarity of a loose and intemperate young man. They prest their accusations so far, that the Judges were ready to proceed to sentence against her; when she opening her brest before the Senate, gave manifest testimony that she was no other than a woman: at this the Physitians being the more incenſ'd, made the fact the more heinous, in regard that being a woman, she durst enter into the search of that knowledge, of which their Sex by the law was not capable. The cause being ready again to go against her, the nobleſt matrons of the City assembled themselves before the Senate, and plainly told them, they were rather enemies then husbands, who went about to punish her, that of all their Sex had bin the most studious for their generall health and safety. Their importancy ſo far prevailed, after the circumſtances were truly conſidered, that the firſt decree was quite abrogated, and free liberty granted to women to employ themſelves in thole neceſſary offices, without the preſence of men. So that Athens was the firſt City of Greece, that freely admitted of Midwives by the means of this damnable Agnodice.

Of women that ſuffered martyrdome.

Corona.

And of theſe in briete. *Corona* was a religious woman who ſuffered martyrdome under the Tyranny of *Antonius* the Emperor. Her death was after this manner, ſhe was tied by the arms and legs betwixt two trees, whose ſ��e branches were forced and bowed down for the purpoſe, the bowes being ſlackned and let loose, her body was tolled into the aire, and ſo cruelly diſſevered limb from limb. *Anatholia* a virgin, by the ſevere command of *Fauſtinianus* the President, was tranſpier'd with a ſword. *Felicula* (as *Plutarch* witnesseth) when by no perfwafion or threats, promifes or torments, ſhe could be forced to renounce the Christian Faith, by the command of *Flaccus Comes*, ſhe was comanded to be thiſtled up in a jakes, and there ſtilled to death. *Murita* had likewiſe the honour of a Martyr, who being banished by *Elphedorus* a certayne Arrian, oppreſt with cold and hunger, moſt miserably died. *Hyrene* the virgin, because ſhe would not abjure her faith and religion, was by *S. simmias* ſhot through with an arrow. The like death ſuffered the

the martyr *Christiana* under Julian the Apostata. *Paulina* a Roman Virgin, and daughter to the Prefect *Artemius*, was with her mother *Candida* ſtoned to death by the command of the Tyrant *Dioclesian*. *Agatho virgo Cataniensis* was ſtrangled in Prison, by the command of the Consul *Quintianus*. *Theodora*, a virgin of Antioch, was beheaded by the tyranny of *Dioclesian*. *Julia* Countee of *Eulalia*, ſuffered the ſame death under the President *Diaconus*. *Margarita*, a maid and a martyr, had her head cut off by *Olibrius*. *Zoe* the wife of *Nicoſtratus*, was nailed unto a croſſe, and ſo ended her life, partly with the torture of the gibbet, and partly with the ſmoke (that the executioner made at the foot of the gallowes) ſuffocated. *Julia Carthagensis*, becauſe ſhe would not bow to idols, and adore the talic heathen gods, but was a conſtant protēſtor of the Christian Faith, was martyred after the ſelte ſame manner. *Emerita* the hifter of *Lucius King* of England (who had the honour to be called the firſt Christian King of this Country) ſhe ſuffered for the Faith by fire. *Alexandria* was the wife of *Dicianus* the President, who being converted to the Faith by bleſſed Saint George, was therefore by the bloody murderer her husbands own hands ſtrangled. *Maximianus* the ſon of *Dioclesian*, with his own hands likewile flew his natural hifter *Artemia*, becauſe that forſaking all Idolatry, ſhe proved a converg to the true Chriftian Faith. *Flavia Domicilla*, a noble Lady of Rome, was banished into the Isle *Ponza* in the fifteenth yeare of the raign of *Dimitian*, for no other reaſon but that ſhe conſtantly profeffed her ſelfe to be a Christian. These two following ſuffered perſecution under *Antonius Verus* in France: *Blondina* who is ſaid to weary her tormentors, paiently enduring moſe then they could malitiouſly inflict, inſomuch that before ſhe fainted, they confeſſed themſelves overcome, ſhe ready still to ſuffer and beare, when they had not blowes to give, for as oft as the ſpake thele words, *I am a Christian, neither haue I committed any evill*, ſhe ſeemed to the ſpectators of her martyrdome, to be ſo retreſhed, and conforſted from above, that ſhe ſelt no paine or anguilla in the middeſt of her torture, and in that patience the con-tinued without alteration even to the laſt gafp. *Bilis*, one that before through her womaniſh weaſeſſe had fainted for fear of torments, coming to ſee her with others exequed, was ſo ſtrengthened to behold their conſtancy, that as it were awakened out of her former dreame, and comparing the

those temporall punishments (which lasted but a moment) with the eternall pains of hell fire, gave up her selte freely for the Gospels sake. *Dionyphus* in an Epistle to *Fabius* Bishop of Antioch, reckons up those that suffered martyrdome under *Decius* the Emperor. *Quinta* a faithfull woman, was by the Infidels brought into a Temple of their Idols, unto which because she denied divine adoration, they bound her hand and foot, and most inhumanely dragged her along the streets upon the sharp stones; but when that could not prevale with her, they beat her head and sides, and bruised them against Mil-stones, that done, she was pitiously scourged, and lastly, bloodily executed. The same Executioners laid hands on *Apollonia*, a Virgin, but something grounded in years, and because she spake boldly in the defence of her Faith, first with barbarous cruelty they beat out her teeth, then without the City they prepared a huge pile, threatening to burn her instantly unlesse she would renounce her Christianity, but the leeming to pause a little, as it she meant better to consider of the matter, (when they least suspected) leapt suddenly into the fire, and was there consumed to ashes. *Ammemarion*, a holy Virgin, after the suffering of many torments under the same Tyrant, gave up her life an acceptable sacrifice for the Gospell. *Mercaria*, a vertuous woman, and one *Dionysia* a fruitfull and child-bearing martyr, after they were questioned abour their faith, and in all arguments boldly opposed the Judges, were first rackt and tortured till they were past all sense of feeling, that done, they caused them to be executed. *Theodosia* was a virgin of Tyrus; about the age of eighteen years, she comming to visit certaine prisoners at Cesarea who were called to the bar, and because they stood stedfastly in the defence of the Gospell, prepared themselves to hear the most welcome sentence of death pronounced against them: which *Theodosia* seeing, gently comforted them, and perswaded them to continue in their constancy, withall, humbly desired them to remember her devoutly in their praiers, which she knew would be acceptable to him, for whose love they so freely offered up their lives. The Officers this hearing, dragged her before the President, who at first despising her youth, began to talk with her as to a child, but finding her answers modest and weighty, began further to argue with her; but seeing himselfe unable to hold argument as being convinced

Theodosia.

vinced in all things, he grew into such a malitious rage, that he first caused her to be scourged before his face, even till the flesh gave way to discover the bones; but this not prevailing, he commanded her instantly to be dragged from thence, and from an high place to be cast headlong into the sea. I will conclude this discourse of Martyrs, with one of our own modern stories: Our English Chroniclers report, that *Maximus* the Emperour having held long war with one *Conon Meridock* a relolute and bold Brittan, having in many bloody conflicts sped diversly, sometimes the victory inclining to one side, and then to another, but in conclusion to the losse of both; their hostility was by mediation at length attoned, and a firm peace establisht betwixt them: that done, *Maximus* made war upon the Gals, and invading a Province then called America (but since Little Brittan) he won it by the sword, and after surrendered it to *Conon* to hold it for ever as of the Kings of Great Brittan. This *Conon Meridock* was a Welch *Howel Welshman*, and from these it may be, That all that Nation assunme men come to themselves the name of Britains. This eminent Captain be called being only furnishit with souldiers for the present warres, *Britains*, but wanting women to mainteine further issue, to him was sent *S. Ursula*, with eleven thousand virgins to be espouse to *Conon* and his Knights. But being met at sea by Pagan Pirates, because they would neither change their faith, nor prostitute themselves to their barbarous and beastly lusts, they were all by these inhumane wretches cut to pieces, and cast over boord, and therefore in mine opinion not unworthily reckord amongst the Martyrs. From these I will proceed to others.

Aristoclea.

Of all the deaths that I have read of; this of *Aristoclea* methinks exceeds example, with which, howsoever her body was tormented, her soul could not be grieved, for never woman died such a loving death. Plutarch in his Amatorious narrations hath thus delivered it: *Aliartes* is a City of Boeotia, in which was born a virgin so beautified and adorned with all the gifts and perfections of nature, as she seemed unparalleled through Greece; her name was *Aristoclea*, the sole daughter of *Theophanes*. To her there were many suitors, but three especially of the noblest families of

*Strange deaths of women.**Lib. 4.*

the City, *Strato*, *Orcomenius*, and *Callisthenes Aliartius*: Of these *Strato* being the richest, he seemed the most endeared to her in affection; for he had first seen her at *Lebedaea*, bathing her selfe in the fountaine *Hercyne*, from whence having a basket upon her arm, which she was to use in the sacrifice to *Jupiter*, he took a full view of her in her way to the Temple: yet *Callisthenes* he set himselfe with the greater hopes, because he was of more proximity, and virgin in alliance: betwixt these two *Orcomenius* stood as a man indifferent. Her father *Theophanes* upon their importunities doubtfull, and not yet having determined on which to conter his daughter, as fearing *Strato's* potency who in wealth and nobility equalled it not antecedently the best in the City, he therefore put it off to one *Trophonius* to be decided: but *Strato* most confident in his own opinion and strength, took the power of her disposing from *Trophonius*, and gave it up freely into her own will. The damell in a confluence of all her kindred and friends gathered for that purpose, and in the sight of her suitors, was publickly demanded, of which of them she made choice? who answered, of *Callisthenes*. *Strato* taking this in an irreconcilable disgrace, and in the greatness of his spirit not able to digest an injury (as he took it) of that nature, dissembling his spleen, and some two daies after meeting with *Theophanes* and *Callisthenes*, he gave them a friendly and an unexpected salutation, desiring still a continuance of their ancient love and friendship; that since what many covet one can but enjoy, he could content himselfe with his own lot, howsoever desirous that their amity might remain perfect and uncharged: these words came so seemingly from the heart, that they with great joy did not only enterteine his love and voluntary concilment, but in all courtesie gave him a solemn invitation to the wedding, which he as complemantally enterteined; and upon these terms they parted. *Strato* takes in a crew of such as he might best trust, and adds them to the number of his servants, these he ambusches in divers places, selected for his purpose, but all to be ready at a wouch-word. *Callisthenes* bringing *Aristoclea* towards the fountaine called *Cissella*, the e to performe the first sacredd belonging to marriage, according to the custome of her ancestors; *Strato* with his faction ariseth, and with his own hands setteth upon the virgin; on the other side *Callisthenes* he catcheth the fattest hold he can to keep her;

*Lib. 4.**Strange deaths of women.*

her; *Strato* and his pull one way, *Callisthenes* and his another: thus both contending in the heat of their affection, but not regarding her safety whom they did affect, she as it were set upon the rack of love, plucked almost to peeces, betwixe them both expired. Which seeing *Callisthenes*, he was suddenly lost, neither could any man ever after tell what became of him, whether he punished himselfe by some extraordinary death, or betook himselfe to voluntary exile. *Strato* openly before his own people, transpierec'd himselfe, and fell down dead before the body of *Aristoclea*. Of no such death died *Democrita* whole history next ensueth.

Alcippus the Lacedemonian, had two daughters by his *Democrita* wife *Democrita*. He having with great justice and integrity managed the weal publick, more for the common good, than any peculiar gain or profit of his own, was affronted by an opposite faction, which emulated his goodnessse; and being brought before the *Ephori*, it was deliveret to them in a scandalous and lying oration, how and by what means *Alcippus* intended to abrogate and annihilate their lawes: for which he was confind from Sparta, neither could his wife and daughters (who willingly offered themselves to attend upon his adversity) be suscited to affiate him, but they were detained by the power and command of the Magistrate. Moreover, an edict was made, That neither the wife was capable of inheritance, nor the daughter of dower out of their fathers goods, notwithstanding they had many suitors of such noble Gentlemen as loved them for their fathers vertues. It was likewise by the enemy most enviously suggested to the Senate, that the two Ladies might be debarred from matr. age; their reason was, that *Democrita* was heard often to wish, and willall to presage, that she should see children born of her daughter, who would in time revenge the wrongs of their grandfather. This being granted, and the every way circumscribed both in her selfe, her husband and issue, every way confin'd; she expected a publick solemnity, in which according to the Custome, the women of the City with the Virgins, household servants, and intent, had meeting, but the matrons and wives of the nobility, kept their night-festivall in a conclave or parlor by themselves. There she gat her selfe with a sword, and with her two daughters secretly conveied her selfe into the Temple, intending the time when all the matrons were most busie about the ceremonies and mysteries in the conclave: then

having made fast the doors and shut up the passages, and heaped together a great quantity of billets with other things combustible, provided for the purpose, but especially all that sweet wood that was ready for the sacrifice of that solemnity she set all on fire : which the men hastning to quench in multitudes, she before them all with a constancy undaunted, first slew her daughters, and after her selfe, making the ruins of this Temple their last funerall fire. The Lacedemonians having now nothing left of *Alcippus* against which to rage, they caused the bodies of *Democrita* and her daughters to be cast out of the confines of Sparta. For this ingratitude, it is said by some, that great earthquake hapned which had almost overturned the City of Lacedemon : from *Democrita* I come to *Phyllis*.

Phyllis.

Demophron the son of *Theseus* and *Phaedra*, the halfe brother to *Hippolitus*, returning from the wars of Troy towards his Country, by tempests and contrary winds being driven upon the coast of Thrace, was gently received and affectionately enterteined by *Phyllis*, daughter to *Lycus* and *Crusulumus*, then King and Queen of that Country, and not onely to the freedome of all generous hospitality, but to the liberty and accesse unto her bed. He had not long sojourned there, but he had certain tidings of the death of *Aeneas*, who, after his father *Theseus* was expuls'd Athens had usurped the principality : pleated therefore with the newes of innovation, and surprized with the ambition of succession, he pretending much domestick busynesse, with other negotiations pertaining to the publike government, after his faith pawned to *Phyllis*, that his return shou'd be within a month, he got leave for his Countrie : therefore having calld and moored his ship, making them serviceable for the sea, he set saile towards Athens ; where arrived, he grew altogether unmindfull of his promised taich, or intended return. Four months being past, and not hearing from him by word or writing, she sent him an Epistle, in which she complains of his absence, then persuadeth him to call to mind her more then common courtesies, to keep his faith engag'd to her, and their former contract to make good by marriage; the least of which if he refused to accomplish, her violated honour she would recompence with some cruel and violent death; which she accordingly did, for knowing her selfe to be despised, and utterly cast off, she in her fathers Palace hanged her selfe. From *Phyllis* I proceed to *Deianeira*.

Jupiter

Jupiter begat *Hercules* of *Alcmene*, in the shape of her husband *Amphitrio*, joining three nights in one; whom *Euristus* King of Micena (at the urgencie of his stepmother *Juno*) imployd in all hazardous and fearfull adventures, not that thereby he might gaine the greater honour, but by such means sooner perish : but his spirit was so great, and his strength so eminent, that from forth all these swallowing dangers he still plunged a vistor : amongst these difficulties was that combat against *Achelous*, a Flood in *Aetolia* (who transshaped himself into sundry tigures for the love of *Deianeira* daughter to *Oeneus* and *Althaea* King and Queen of Calidon, and sister to *Meleager*) he, whom no monitors nor earthly powers could tame, by the conquest of *Achelous* won *Deianeira* for his bride. But he whom all tyrants and terrours were subj. &c to, submitted himselfe to effeminacy, and the too much dotage upon women : for when *Euritus* King of Oechalia had denied him his daughter *Tole* (before promised him) the City taken and the King slaine, he took her freely into his embraces ; with whose love he was so blinded, that her imperious command he laid by his club and Lions skin (the trophies of his former victories) and, which was most unseemly for so great a conquerour, put on a womanish habit, and blusht not with a distaffe in his hand to spin amongst her damolets. In briefe, what slavery and servitude soever he had before suffered under the tyranny of *Omphale* Queen of Lydia, of whom he begot *Lamus*, he endured from her : which *Deianeira* hearing, in a letter the faies open to him all his former noble act and victories, that by compiring them with his present debauchednesse, it the better might encourage him to return to the list, and deter him from the last. But having received newes of *Hercules* calamity, by reason of the poisoned thre sent him by her servant *Lychas* dipt in the blood of the Centaur *Nessus*, in which she thought there had been the vertue to revoke him from all new loves, and establish him in his fist/for so *Nessus* had perswaded her, when in her transvaseage over the flood *Evensus*, he was slain by the arrow of *Hercules* dipt in the poison of *Lerna* (when these I say) heard of the death of her husband, and that (though unwilling) it hapned by her means, she died by a voluntary wound given by her own hand. Not such as that which follows. The Ionians through all their Province being punish't with a most fearfull and horrible pest, insomuch, that it almost swept the

U 4

Joannes
Wyerius,
lib. 1.
City

Cometho.

; her daughter
of Ari-
Redemus.

City and Country, and had it longer continued would, have left their places and habitations desolate, they therefore demanded of the Oracle a remedy for so great a mischiefe, which returned them this answere, That the plague should never cease till the young man *Menalippus* and the faire *Cometho* were slain, and offered in sacrifice to *Diana Tryclaria* (and the reason was, because he had strumpeted her in the Temple) And notwithstanding their deaths, unless every year at the same season, a perfectly featured youth and a virgin of exquisite beauty (to expiate their transgression) were likewise offered upon the same Altar, the plague should still continue; which was accordingly done, and *Menalippus* and the faire *Cometho* were the first dish that was served up to this bloody feast. The same Author speaks of the daughter of *Aristodemus* in this manner. The Messenians and the Lacedemonians have continued a long and tedious war, to the great depopulation of both their Nations, those of Messene sent to know of the event of the Oracle at Delphos, and to which party the victory would at length incline. Answered is returned, That they shal be conquerors, and the Lacedemonians have the worst: but upon this condition, To chuse out of the family of the Aepitidarians, a virgin pure and unblemishit, and this damsel to sacrifice to *Jupiter*. This *Aristodemus* hearing (a Prince and one of the nobilitie of the family of the Aepitidarians) willing to gratifie his Countrey, chuseth out his only daughter for immolation and sacrifice, which a noble youth of that Nation hearing, surprized both with love and pity; love in hope to enjoy her, and pity, as grieving she should be so dismembred; he thought rather to make shipwrack of her honour than her life, since the one might be by an after-truth restored, but the other by no earthly mediation recovered. And to this purpose presents himselfe before the Altar, openly attesting that she was by him with child, and therefore not only an unlawfull but abominable offering in eyes of *Jupiter*. No sooner was this charitable slander pronounced by the young man, but the father more enraged at the losse of her honour now, then before commiserating her death, being full of wrath, he usurps the office of the Priest, and with his sword hewes the poor innocent Lady to peeces. But not many nights after this bloody execution, the Idole of his daughter bleeding, and with all her wounds about her, presented it selfe to him in his troubled and distract

distracted sleep; with which being strangely moved, he conveyed himselfe to the tombe where his daughter lay buried, and there with the same sword slew himselfe.

Herodotus in Euterpe speaks of one *Pheretrina Queen of Pheretrina*, the Bactrian, a woman of a most inhuman cruelty, she was for her tyranny strook by the hand of heaven, her living bodye devor'd with worms and lice, and in that languishing misery gave up the ghost. *Propert.* in his third book, speaks of one *Dyce*, who much grieved that her husband *Dyce*. *Iulus* was surprised with the love of one *Antiope*, caused her *Antiope*. to be bound to the horns of a mad bull; but her two sons, *Zebus* and *Amphiara* coming instantly at the noise of her loud clamoration, they released her from the present danger, and in revenge of the injury offered to their mother, taunted *Dyce* to the same place, who after much affright, and many fitfull and deadly wounds, expired. *Confinge Confinge*. was the Queen of Bithinia, and wife to *Nicomedes*, whose gesture and behaviour appearing too wanton and libidinous in the eyes of her husband, he cauled to be worred by his own dogs. *Plin. lib. 7.* *Pyrene* the daughter to *Babrix*, *Pyrene*. was compell'd by *Hercules* in the mountains that divide Italy from Spaine, she was after torn in pieces by wild beasts, they were called or her *Montes Pyrenæi*. i. The Pyrenean mountains. *Antipater Tarsensis apud Vollateran.* speaks of one *Gatis*, a Queen of Syria, who was cast alive into a moat *Gatis*. amongst fishes, and by them devoured, she was likewise calld *Atergatis*. *Syambis* was the mother of *Darius King of Atergatis*. Persia, as *Quintus Curtius* in his fourth book relates, she *Syambis*. died upon a vowed abstinence, for being taken prisoner by *Alexander*, yet nobly used by him, whether tired with the continual labour of her journie, or more afflict'd with the disease of the mind it is not certaine: but falling betwixt the arms of her two daughters (after five daies abstinence from meat, drink, and light) she ex fird. *Semele* the mother of *Bacchus*, a Theban Lady, and of the royal race of *Cadmus*, peridit by thunder. *Pliny* in his second book writes of one *Martia* great with child, who was strook with thunder, but *Martia*, the infant in her womb strook dead only, she her selfe not suffering any hurt or damage: in which place he remembers one *Marcus Heronius*, a Decurion, who in a bright and cleare day, when there appeared in the skie no signe of storm or tempest, was slain by a thunderclap. *Pausanius apud Vollateran.* saith, that *Helena* after the death of *Helena* her

Polyzo.

Acco.

Jocasta.

Bisaltia.

Zoe.

Austrigilda.

Serena.

Glausinda.

Fredegunda.

Fausta.

Lysides.

Bselissa.

her husband Menelaus, being banished into Rhodes by *Megapenthus* and *Nicoskratus* the sons of *Orestes*, came for rescue to Polyzo the wife of *Pleopolemus*, who being jealous of too much familiarity betwixt her and her husband, caused her to be strangled in a bath; others write of her, that growing old, and seeing her hairs grown gray, that face grown withered, whose lustre had been the death of so many hundred thousands; she caused her glasse to be broken, and in despair strangled her selfe. The like *Celius lib. 6. cap. 15.* remembers us of one Acco, a proud woman in her youth, and grown decrepit through age, finding her brow to be furrowed, and the fresh colour in her cheeks to be quite decayed, grew with the conceit thereof into a strange frenzy: some write that she used to talk familiarly to her owne image in the myrrhor, sometimes smile upon it, then again menace it, promise to it, or flatter it, as it came into her fancy: in the end with meer apprehension that she was grown old, and her beauty faded, she fell into a languishing, and so died. Jocasta the incestuous mother to *Aegeocles* and *Polyences*, beholding her two sons perish by mutuall wounds, strook with the terror of a deed so facinorous, instantly slew her selfe. So Bisaltia a maid, despised by *Calphurnius Crassus*, into whose hands she had betrayed the life of her father, and freedome of her Country, fell upon a sword and so perished. Zoe the Emprette, with her husband Constantius *Monachus*, both about one time died of the Pestilence. *Gregorius Turonensis*, writes of one *Austrigilda* a famous Queen, who died of a disease, called *Disenteria*, which is a flux or wringing of the bowels. Of the same griefe died *Sausones*, son to Chilperick. Serena the wife of *Dioclesian*, for very griefe that so much Martyrs blood was spilt by her husbands remorseless tyranny, fell into a feaver, and so died. Glausinda daughter to the King of the Goths, and wife to Athangildus, was slain by Chilperick, the son of Clotberius, at the instigation of the strumpet Fredegunda, so saith *Volateranus*. Sextus Aurelius writes, that the Emperor Constantius, son to Constantius and Helena, caused his wife Fausta (by whose instigation he had slain his son Crispus) to die in a hot scalding bath. Herodotus speaks of Lysides otherwife called Melissa the wife of Perizander, who at the suggestion of a strumpet, caused her to be slain, which makes Sabellius amongst others to wonder, why for that deed only he should be numbred amongst the wise men of Greece. *Marcus Cecilius*

Cecilius in his seven and twentieth book upon *Pliny accuseth Calphurnius Bestia* for poisoning his wives, sleeping. *Pliny* in his fourteenth book, nominates one *Egnatius Melentinus*, who slew his wife for no other cause, but that she had drunk wine, and was acquitted of the murder by *Romulus*. *Aucto- Autoclea*: clea the daughter of *Sinon*, and wife of *Laeles* King of Ithaca, when by a false messenger she heard that her son *Ulysses* was slain at the siege of Troy, suddenly fel down and died. The mother of *Anicla* seeing her daughter forsaken by *Antista*, Pompey the Great, and *Amel* received in her stead, overcome with grieve, slew her selfe. *Perimela* a damosell, was *Perimela* viriated by *Abelous*, which her father *Hippodamus* took in such indignation, that from an high promontory he cast her headlong down into the sea. *Hippomanes* a Prince of Athens, apprehending his daughter *Lymone* in adultery, *Lymone*, shut her up in a place with a fierce and cruell horse, but left no kind of food for one or the other, insomuch, that the horse opprest with hunger, devoured her; hence came that Adage touchéd upon *Dioniceanus*. More cruel then Hippomanes *Gregorius Turonensis* remembers one *Deuteris*, fearing *Druteria*, left her young daughter now grown ripe and marriageable, who might be defloured by King *Theodebertus*, cast her headlong into the river that runs by the City *Viridunum*, where she was drowned. *Orcamus* finding his daughter *Leucathoe* to be viriated by *Apollo*, caused her to be buried alive *Lucilla* the daughter of *Marcus Antonius* and *Fausta*, as *Herodian* reports, was slaine by the hand of her brother *Commodus*, against whom she had before made a conjuration. *Lychione* the daughter of *Dedalon*, because she durst compare her selfe with *Diana*, was by the goddesse wounded to death with an arrow; at the celebration of whose exequies, when her body was to be burnt, her father likewise cast himselfe into the fire. *Hylome* the she-Centaur, seeing her husband *Cillarius* slain in the battell betwixt the Centaurs and the Lapithes, fell upon his sword, and so expired. *Anniannus*, and *Marcellus lib. 16.* have left recorded, that Mithridates King of Pontus, being overcome in a battell by Pompey, committed his daughter *Dyrapitis*, to the safe custody of the Eunuch *Menophilus*, to be kept in a strong Citadel called *Syntarium*, which when *Manutius Priscus* had straitly besieged, and the Eunuch perceived the defenders of the Castle dismaid and ready to submit themselves and give up the fort, he drew out his sword, and slew her, rather then

Sabina.

then she should be made a captive to the Roman General. *Sextus Aurelius* writes of the Empress *Sabina* the wife of *Adrian*, who having suffered from him many gross and servile injuries, gave her selfe up to a voluntary death, when she considered he had supported so inhumane a tyrant, and such a contagious pest to the Common weal. *Pontus de Fortune*, speaks of a virgin amongst the Salartines, called *Neera*, who grieving that a young man to whom she was betrothed, had forsaken her and made chiose of another, caused her veins to be opened, and bled to death. *Cleopatra* after the death of *Anthony*, lest she should be presented as a Captive, to grace the triumphs of *Augustus*, gave her arm to the biting of an Asp, of which she died; for in that manner was her picture presented in Rome, of whom *Propertius lib. 3.* thus speaks,

Brachia spectavi sacris admorsa colubris.

Neera and Charmione. *Neera* and *Charmione*, were the two handmaids of *Cleopatra*. These (as *Plutarch* and others report of them) would by no persuasion survive their Queen and mistresse, who perceiving (as they were gasping betwixt life and death) the Crown to be faine from the temples of their dead Lady, raised themselves from the earth with the small strength they had left, and placed it right again on her forehead, that she might the better become her death; which they had no sooner done, but they both instantly fell down and breathed their last; an argument of an unmatchable zeal to the Princesse their Lady. *Monima Miletia*, and *Veronica Chia*, were the wives of *Mithridates*, who understanding of his tragical fall and miserable end, gave up their lives into the hands of the Eunuch *Bocchides*. *Monima* first hanged her self, but the weight of her body breaking the cord, she grew somewhat recovered, and fell into this sad declamation, *O execrable power of a diadem, whose command even in this small sad service I cannot use;* which words were no sooner spoke, but she offered her throat to the sword of the Eunuch, who instantly dispatched her both of life and torment. *Veronica* drank off a chalice of wine temper'd with poison, which dispersing into her veins, and keeping her in a languishing torment, her death was likewise hastned by the Eunuch *Bocchides*. A strange madneſſe posſeſt the Virgins of *Milesia*; these, as *Aelianus* and others have writ, gave themſelves up to voluntary deaths, many of the moſt strangling themſelves; this grew ſo common amongſt them, that ſcarce one day

Monima.
Milesia.
Veronica.
Chia.

The Milesian Virgins. these, as *Aelianus* and others have writ, gave themselves up to voluntary deaths, many of the most strangling themselves; this grew ſo common amongſt them, that ſcarce one

day past in which ſome one or other of them were not found dead in their chambers. To remedy which miſchiefe, the Senators of the City made a decree, That what maid ſoever ſhould after that time lay violent hands upon her ſelf, the body ſo found dead, ſhould be ſtript naked, and in publick view dragg'd through the ſtreets, freely exposed to the eyes of all men: The impression of which shame more prevailing then the terror of death, none was ever after known to commit the like outrage upon themſelves. *Phædra the Phædra.* Step-mother to *Hippolitus* her ſon in law, and wife of *Theseus*, when ſhe could not corrupt a young man her ſon in law, to make incestuous the bed of his father, despairing, hung her ſelfe: yet before her death ſhe writ certain letters in which ſhe accused *Hippolitus* to his father, of incest, which after proved the ſpeedy caufe of his death. Amongſt many ſtrange deaths, theſe of two mothers are not the leaſt remarkable: moſt ſtrange it is, that ſudden joy ſhould have much power to ſuffocate the ſpirits, as the power of lightning. The rumour of the great slaughter at the Lake of *Thrasimenes* being published, one woman when beyond all hope ſhe met her ſon at the City gate, ſafely returned from the generall defeats, cast her ſelfe into his arms, where in that extaſie of joy ſhe instantly expired. Another hearing her ſon was ſlain in the battell, after much ſorrow for his death, ſitting in her own house and ſpying him unexpectedly comming towards her ſafe and in health, ſhe was ſo overcomme with ſudden joy, that not able to rife and give him meeting, ſhe died as ſhe ſate in her chaire. Moſt ſtrange it is that joy ſhould make ſpedier way to death, then ſorrow: theſe mothers ſee remembred by *Valerius Maximus, lib. 9. cap. 12.* So much I hope ſhall ſuffice for women that have died ſtrange deaths, for I had rather hear of many to live well, then that any one ſhould die ill. I only intreat pa-tience of the courteous Reader, that as I have begun this book in ſadneſſe, ſo he will give me leave to conclude it in jefte. Some no doubt (though not juſtly) will tax me for my too much intermixtion of history, and ſay there be many things inserted, not pertinent to my project in hand, which might better have been left out then put in: They in my conceit do but dally with me, and put ſuch a trick upon me, as a Gentleman did upon a Country hostler. My tale is but homely, but it hath a ſignificant Moral. This tra-veller often ſitting to a thorowfare Inne, was much annoied

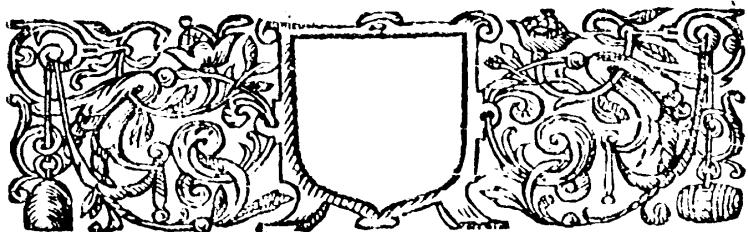
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The Hostlers by reason that betwixt his chamber and the Stable, where he commonly used to see his horse drest and meated, there lay great heaps of pullens dung in his way, which much offend'd him, and being willing either to be rid of that inconveniencie, or punish him that might remedy it, he took occasion to ask the hostler what daughill that was which was so offensive. He answered him, his master keot great store of pullen about the house, and that was all Hens dung. Hens dung saith the Gentleman, I have a peece of land at home, I would it were all there, if thou canst helpe me to any quantity of it (being true that is such) I will give thee twenty shillings a load for as much as thou canst provide, and fetch it away with my own carriage. The fellow hearing this, promised within a month to furnish him with twenty load at least at the same price. The match was made, and the Gentleman after breakfast took horse and departed. The hostler bespeaks all such foile as the Town could affoord, or the next Villages by, and made such a huge heap as annoied the whole yard (knowing the Gentleman to have been ever a man of his word) who came according to the time appointed. The hostler is glad to see him, and tel's him he hath provided him of his commodity, and withall brings him to the place where it lay like a laystall. The Gentleman seems wondrous glad of this new merchandise, and drawer out certain peeces out of his pocket, as if he meant to give him present paiment, but withall asked him, Art thou sure all this is hens dung? upon my life it is, saith the hostler, expefting still to finger the gold. But (replied the Gentleman) art thou sure there is no cocks dung amongst it? O lord yes (saith the hostler) how can it be else? why then quoth the Gentleman, I pray thee make thy best of it good friend, for if there be the least cocks dung amongst it, it will do me no pleasur, I will not give thee three farthings for it all. Thus was the hostler, notwithstanding his former cost, forced to remov all that muckhill, and make the yard clean at his own charge, with much addition of mockery and taunting. It for a little quantity of cocks dung you sayll at all the rest here included, the better judgement I hope will imput it, as to my simplicity, so to your over curiositie. Another main thing is to be feared, wherein I must of force incl. the centure of some or other, namely, Why amongst prelaine histories I have inserted Mortyrs, and to confirm their truth have brought Authors that

that have been held superstitious? I answer to all in generall, I have only specified such things as I have read, and for my own opinion I keep it reserved. But because I now come to a conclusion, I will end this book thus briefly, in regard that women die, and so do many die, and that they die at all, I will give you a womans reason why it is so, Because they can live no longer.

Explicit lib. quartus.

Inscriptus Melpomene.



THE FIFTH BOOK *inscribed* TERPSICHORE

*Intreating of Amazons: and other Women famous
either for Valour, or for Beauty.*





Question may be demanded, Why under
the Mafe Triſtane, I personate the
Bold and the Beautiſl, the War like
and the Fair, ſhe being the Mafe to
whom meſures and dances are ſolely
peculiar, as being of them the only and
firſt inventrefte? I aduife, (and I hope
not impertinently) that conſidering e-
very circumstance, I know not how to command them to a
more fit Mecane or Patron for what doth all your martial
discipline conſift; but upon this number, meſure, diſtance,
and order? and All theſe in Chorēis, Tripudia (i. dances) especially are obſerved. In dances we keeptime to the mu-
ſick; ſo in marching or dralling, our eaſes are attentive to
the voice of the Capteine or Generall. In the figures of the
one, and files of the other, number is neceſſarily obſerved, ſo
is meſure, diſtance, and order, for in theſe they have an
equall correspondence. Now conue ning fair women, whom
in all masks at the Courte, City, or elsewhere, do your gal-
lants pick our, but the Virgins or Ladies moſt beautiſl?
may, even at Wakes or Weddings in the Country, the faireſt
laſſe

lasse is continually called out to dance, be it but to the harp, taber or bag pipe. Amongst the souldiers were celebrated the Pyrrhick dance in armour, first instituted by King Pyrrhus of Epirus; so likewise the Marachine or sword dance: what measures have been devised for the exercise of faire Ladies, Customie derived from all Antiquity still makes frequent amongst us. It was used amongst the Jewes, witnesseth Herodias, and is still continued in Spain, France, and England. A second doubt is, whether the magnanimous, or the exquisitely featured, whether Fortitude, or Pulchritude, ought to have precedence and first place. It is a maxime amongst the Physitians, *Plus necat, gula quam gladius*, i. surfeits have been the destruction of more then the sword: so I am of opinion, That beauty hath been the ruine of more Citties, the depopulation of more Kingdoms; and destruction of more men, then the sword. But in this place, since the courage of the mind, and excellency of form contend for the upper hand, I take it from Feature, to bestow it on Magnanimity and spirit, since the deeds of the one live to all posterity, but the frailty of the other is subject to every small infirmity: Therefore Ovid in his book *de arte amandi* thus writes,

*Forma bonum si. ergo est, quantumq; accedit ad annos.
Fit minor, &c. Gratiacarpit ipse suo, &c.*

Farm's a frail good : as time runs on, it wastes,

And the more speeds it selfe, the more it hast.

Nor alwaiies can the purple violet smell,

Or Lillies bloom, in whitenesse that excell.

The fragrant rose whose beauty we desire,

The leaves once fallen, shewes but a naked brier.

O boun most faire, white haires come on a pace,

And w. wrinkled furrowes which shall plow thy face.

So likewise Petronius Arbiter in one of his Satyrs

Quod solum forme decus est, cecidere Ca

The only beauty of her shape (her haire)

Fell from her head, her beauty to impaire.

Summer succeeds the Spring, her Autumn chacest,

And them sad winter with his snow disgraceth.

Deceitfull Nature, all threse youthfull jades

' thou gav'st us first, thou art the first destroys.'

Now the traits and effects of this frail beauty, etc.

where a faire face metteth with a corrupted mind
is shewen to be vaine.

it knew you by history. *Abab* by the periwinkle
v.

Jesabel.
Dalila.

Athalia.
Helena.

Hippodam.

Ischomach.

Aspasia.
Chryséis.

Lavinia.

Arsinoe.

Anaxarite.

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faire wife *Jesabel* was the death of many of the Prophets of the Lord. *Dalila* was the contusion of *Sampson* the strong. Strange women brought *Solomon* the Wise to idolatry, and to forget God. *Athalia*, a King of Israel, at the instigation of *Athalia*, committed many horrible outrages. *Helena's* beauty was the occasion of that infinite slaughter betwixt the Greeks and Trojans. *Pelops* succeeding in the Kingdome of *Phrygia* made warre upon *Oenomaus* the father of *Hippodamia*, because being surprised with her beauty, she was denied him in marriage. Another *Hippodamia*, the wife of *Pirithous*, was the occasion of that great *Centauromachy*, or battell betwixt the Centaurs and the Lapithes; for which *Pirithous* calls her *Ischomache* of the Greek word *Isco*, which signifieth *Habeo*, and *Muthe* *Pugno*; his words are these,

*Qualis eis Ischomache Lapithe gonus Heroines,
Centauris medio grata rapta meo.*

Such as *Ischomache* that was,
Of the Lapithes,
She whom the Centaurs would have rapt
Am est their cup of woe.

Pericles for his love to *Alpsia* made war against the Samians. For *Chryseis* the daughter of *Chryses* Priest to *Apollo*, carried by *Agamemnon* a plague was sent amongst the Greekish host, which ceased not till she was returned back to her father; for so writes *Tertullius*. *Lavinia's* beauty, the daughter of King *Latinus* and the Queen *Amata*, was cause of the combustion betwixt *Turcas* and *Aeneas*; so saith *Petrus lib. 4 de S. illis*. *Lysimachus* the son of *Agathocles* poisoned his own son *Agathocles*, by whose fortunate hand he had received the honour and benefit of many glorious victories, at the instigation of his wife *Arsinoe*, the sister of *Ptolemaeus* *Velzeorus*. *Iphis* a youth of exquisite feature, strangled himself, because he was despised by the fair, but cruell *Anaxarite*. *Achelaus* King of Macedon, was slain by a young man called *Cratus*, because having first promised him his faire daughter he after betrothed her upon another. The Poet *Archias* called *Iambographus*, because *Lycambes* denied him his daughter in marriage, writes against him such bitter *Iambicks*, that he despaired and hanged himself; therefore *Ovid* thus writes:

*Post modo si pinges, in te mibi liber Iambus
Timeta Lycambaeo sanguine icta dabit.*

If

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*If thou pursu'ſt me ill, my book
Just vengeance ſhall implore,
And in Iambick weapons yeild
Dipt in Lycambes gore.*

Justine in his twenty seventh book relates, That *Selucus Callinicus* King of Syria, for exiling *Berenice* his step-mother, sister to *Ptolemaeus*, was by the same *Ptolemaeus* invaded and prosecuted by armes. *Diaphilus* after the death of *Paris*, having married *Hellen*, to which unfortunate match her beauty had invited him, was by her treachery not only murdered, but his body hacked and mangled, being almost made one universall wound. *Tertullius* reports of one *Evander* the nephew of *Perrus* King of the Arcadians, at the persuasion of his mother *Nicostrate* ſhl w his own father, *Orestes* the ſon of *Agamemnon* flew *Pyrhus* the ſon of *Achilles*, being ſurprized with the beauty of *Hermione* daughter to *Meneleus*; and *Helena* *Elektras* King of the *Tiebaas*, was slain by King *Creon*, being betrayed by his own *Polydices*. *Cleopatra* was the caufe of that bloody war betwixt *Ptolemaeus* *Philopator*, and her own father *Alexander*, King of Syria. *Idas* and *Lynceus* the ſons of *Aphraates* and *Arbarne* fought a great battell neer to Sparta, about the two faire daughters of *Leu*. *sippus*, *Phebe* and *Ilaura* against *Castor* and *Pollux*, both which *Plebes* were flaine in that battell and perisht not by shipwrack, as *Ilaura*, ſome wife, in the purſuit of *Paris* by ſea, for the rape of their ſister *Hellen*. *Licy lib 36.* writes of *Antiochus*, who warring againſt *Rome*, was ſo taken with the beauty of a Chaldean ſlave, that neglecting all warlike discipline, to ſpend his time in dalliance with his wanton, he became a ſham and a ſavourable prey to the enemy. *OBavia Octavia*, the ſister of *Augustus*, being repudiated by *Anthony*, was the occaſion of a civil and intestine war. The Poet *Lucretius* growing mad for the love of a faire damſell, drank poison, and ſo died. *Tullus* incited *Turquinius Superbus* to kill *Tullia*, her own father *Servius Tullius*. *Martia*, the ſtrumpet, caused *Martia*, *Antonius Commodus* the Emperor, whose Concubine ſhe was, to be ſlain by a ſoldier, with whom ſhe had many times intiſfull congeſſion. *Titus Corvænacius* being tent on *Europa* to *Tenua* Queen of the Illyrians, because he ſpake to her freely and boldly, the caufed him to be put to death, againſt the Illyrians or Kingdomes and Nations, *Livius* and *Florus*. *Villateranus* writes of one *Rhodorus* King of the Goths, who because he ſupradit the daughter of *Julianus* who

X 2

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Fridegund.

Margarita.

who was Prefect in the Province of Tingitana, the mother of the ravish virgin brought in the Moors, and railed a war, which before it was ended, was the death of eleven hundred thousand men. *Chilpericus* the son of *Clotharius* was slain by the instigation of his wife *Fridegunda* in his return from hunting. *Luchinus* a Count of Italy warred upon *Vespianus Gonzaga*, because he had adulterated his fair wife *Isabella*. *Pollacran Otratus* King of Bohemia, accused of sloath and cowardise by his wife *Margarita*, for entering league with *Rodulphus Caesar*, railed war betwixt them, in which her husband was defeated. *Gandulphus* the martyr, for but counselling his wife to a more chaste and temperate life, was murdered betwixt her and the adulterer. Of wars and many other mischiefs, of which faire women have been the originall, *Ovid elegantly delivers in 2 Elegies*, thus concluding:

*Vidi ego pro nivea pugnantes conjugētauros
Spectatrix amores, ipsa fī, vīca dābat.*

*For a white Heifer I saw seen both fight,
Both gathering rage and courage for their fight.*

At the building of Rom, *Rimulus* to people the City and get wives for his soldiery, caused them to ravish the Sabin women and dauphins: for which, war grew betwixt the two Nations. Of which Proper, lib. 2.

*Cur exēptū pīcum Græcum? Tu cīminus author
Nutribus dīno Ro. vīle lackē lūpē, &c.
what need I from the Greek example ask?
Thou Rimulus by us if she-wōfe mis'd
To rape the Sabines madly thy soldiery task.*

Rape, Rome still loose, because thou taught'st it first.
Since ever the form at best is leon tades, and the beauty hath been the cause of so much bloodshed, Why should women be so proud of that which raged at the highest, is no better then in excellent evill, or a wretched wonder; that had beginning, therefore subject to end; created from earth, and therefore consequently transitory; but on the contrary, since the vertues of the mind, nely acquire after fame and glory, conquer oblivion and survive envy, and Phoenix-like recover fresh youth from forgotten ashes: To such I yeeld the first place, and so begin with the Amazons.

of

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Of the Amazons.

A ND first of their Country. Cappadocia is a land that breedeth goodly and brave horses, it hath on the East side Armenia, on the West Asia the less, on the North Amazonia, on the South Mount Taurus, by which lieth Sicilia and Isauria, as far as the Cilicke Sea that stretcheth towards the Island of Cyprus. The less Asia (called *Asia minor*) joineth to Cappadocia, and is closed in with the great sea, for it hath on the North the mouth and sea that is called Euxinus, on the West Propontides, on the South the Egyptian sea. This less Asia containeth many Provinces and Lands, on the North side Bythinia butting upon the sea against Thracia, and is called Phrygia the greater. The chiefe City of Bythinia is Nicomedia. Galathia takes name of the G. Is that assited the King of Bythinia in his wars, and therefore bid that Province given them to inhabit. It was first called Galatia, as being people mixt of the Gals and Grecians, but now they be called Galathians, and these are they whom Saint Paul writ his Epistles, *Ad Galatas*. The third part of *Asia minor* is called Phrygia, and took name of Phrygia daughter to Europa, the daughter of Æenor: that Phrygia was likewise called Dardania of *Dardanus* the son of *Jupiter*; It hath on the East side Lydia, and on the West the sea Hellesponius, so called of Helle the sister of Phrixus, who was there drowned. Lydia is on the East side of East Phrygia, there sometimes reigned the rich King *Cæsus*. There were two brethren Kings of that Country, the one call'd *Lidius*, the other *Tyrhenus*: but the land being too little for both, they cast lots which should abide there, and which should seek abroad to plant a Colony else where; which lot fell to the younger, *Tyrhenus*: He caught upon a land then called Gallia, which after he caused to be named *Tyrrhia*, or him also the sea *Tyrrhenus* took denomination, as the Land of Lydia of his brother *Lidius*. Of Lydia, the chiefe City in Smyrna, to which City St. John the Evangelist writeth in his *Apocal.* The chiefe river of that Country is *P. Colus*, which as the Poets Fablie, hath golden lands. The fifth part of *Asia minor* is called *Pamphylia*, and Mauria, the chiefe City is Seleucia, built by Seleucus *Nicator*; near to that is Cilicia, and containeth Lycia, which is called likewise Licaonia, in which

are the two noble Cities, Lystris and Derbe, spoken of in *Actib. apostol.* By these Cities they saile out of Syria into Italy: but the chief of all these Cities is Tharsis, downwards towards the Amazonian sea, and that land is part in Asia, and part situate in Europe. Now touching the originall of the Amazons, and why they were first so called, divers authors have diversly writ. *Palephatus* in his fabulous narrations, saith, The Amazons were not women, but certaine barbarous men who used to weare long garments, and loose, reaching below their ancles after the manner of the Thracian women, who shayed their chins, and wore the hairs of their head long, but covered with miters: These Amazons were a warlike people, and did many brave and remarkable deeds of arms. But there is no likelihood (saith he) that such should be women, because of that nation there is at this day no memory: but this was but his opinion. *Trogus Pompeius*, from whom *Iustine* extracteth his history, thus speaks of their originall. Scythia towards the East, is of one side embrased by the sea, on the other part hemm'd in by the Ryphean mountains, the longitude and latitude thereof lies open to Asia and the river Tanais: These Scythians have no portions of land amongst them, which any man can call his own, they manire no fields, they build no houses, ignorant both of Agriculture and Architecture, their riches are their herds and their cattle, they delight in unpeopled solitudes, and inhabitable desarts; when they remove from one place to another, they carry their wives along with them in Chariots and Waggones, these are covered with leather and skins of beasts, to shroud them from sunniers showers, and defend themselves from winters tempests, they know no houses else, and for no others care. Justice is maintained by the modesty of their manners, not by the severity of their lawes. There is no offence so grievous to them as theft, because their flocks lie open without folds or sheep-coats; Gold and silver they despise as much as other Nations covet it, esteeming it rather an unusefull burden, then a profitable merchandize: Their food is for the most part milk and honie, the benefit of wool or cloath is to them altogether unknown, though the climate oppresse them with continuall cold, their habit is furs and the skins of beasts; their concience teacheth them that justice, That they cover nothing but what is their own: for where there is desire of riches, there must necessarily be usury

The custome
of the Scy-
thians.

usury and oppression. Were the like moderation and abstinance used amongst all nations, warre and surfeit would not (as they do now) destroy more then age or nature. Admirable it is, that custome in them should attain to as much true morall humanity, as the wise men of Greece have reached to by the learning of arts, or study of philosophy, and that untaught Barbarians should excell them, that professe to tutor others in manners; more eminent far in their ignorance of vice, then the others in their knowledge of Virtue. Three times these Scythians attempted the Empire of Asia, in all their expeditions remaining unfoil'd, at least unconquered. *Darius* King of Persia they put to shamefull flight. *Cyrus* with a supposed invincible army, they flew in the field. *Zopyrus* the great Captain of *Alexander*, they victoriouly defeated. Of the Romans they only heard their power, but never felt their strength. The Parthian and Bactrian Empire they establisht. A nation in labours unwearyed, in dangers undismayed, not seeking to get what they cared not to lose, in all their victories preferring the glorie before the spoile. The first that made war against this Nation, was *Nexores* King of Egypt, who by his Embassadours sent them word to prepare themselves for defence by whom they returned to the King this answer, we wonder that the Captain of so rich a people, will wage warre againt us that are known to poor, considering the successse of war is dubiouse; and howsover the event prove, the reward of the victory is nothing, but the damage arising from the fight, manifest. Their answere went before, which their resolution as suddenly and swiftly pursued after, for their army and their answere almost arrived together, when *Nexores* understood, he forsook his tents and all provision for war, and betook himselfe to a base and dishonourable flight. They pursued him to the Egyptian tens, but by reason of the marshes and uncertain ground, their further passage was prohibited. Retyng thence they overran Asia, and subdued it under their piedominance, imposing on the Nations a small tribute, rather in acknowledgment of the title, then to be gainers by the victory, the enemy rather suffering disgrace then oppression: fifteen years they continued in Asia, rather to settle the conquest, then to extort from the inhabitants. From whence they were call'd by the wickednesse of their wives, from whom they received word, That unclie they contyned

The brave
acts of Scy-
thians.

A base flight

repaired home, they would seek issue from the neighbour nations, for they would not suffer the posterity of the ancient Scythians to be in the women extinct. Asia was for many years tributary to the Scythians; *Trogus* and *Justinus* say, for a thousand and five hundred years, which ended in *Ninus* King of Assyria: In this interim, two Princeely youths among the Scythians, *Plinos* and *Scolopitus*, being by the optimates and chiefe of the people expulsed from their families, drew to their society a mighty confluence and invaded Cappadocia, planting themselves neer to the river Themedon; and being by conquest possessed of Themisciria, there having for many years made spoile of the neighbour nations by the conspiracy of the multitude who were opprest with their insolencies, they were betrayed and slain. Their wives by reason of their exile halfe in despaire, boldly took arms, and first setting themselves and making their own confines defensible, after grew to the resolution to invade others. Besides, they disdained to marry with their neighbours, calling it rather a servitude then Wedlock. A singular example to all ages: Thus they augmented their feignories and establish their Common-weal without the counsell or assistance of men, whose fellowship they began now altogether to despise: and to communicate their loss, to make the widows of equal fortune with the wives, they slew all the men that yet remained amongst them, and after revenged the deaths of their husbands formerly slain, upon the bordering people that compyed against them. At length by war having settled peace, left their posterity and memory shold perish, they had had mutuall congrection with their neighbour Nations: The men children they slew, the remale they养ed and brought up, not in sowing and spinning, but in hunting and practise of arms and horsemanship; and that they better might use their lances, and with the more easie, at seven years of age they seared or rather burnt off their right breasts, of which they took the name of Amazons, as much as to say *animamme*, or *animamme*, i. those with one breast, or with a burnt breast. There were of them two Queens that jointly held the sovereignty, *Marthesia* and *Lampedo*; these divided their people into two armies, and being grown potent both in power and riches, they went to warre by turns, the one governing at home whilst the other forraged abroad; and left their should want honour and authority to their succelles,

The first beginning of the Amazons.

where the name of Amazon was derived.
Marthesia.
Lampedo.

succelles, they proclaimed themselves to be derived from *Mars*: insomuch, that having subdued the greatest part of Europe, they made incursions into Asia, and there subdued many fortresses and Castles, where having built Ephesus with many other Cities, part of their army they sent home with rich and golden spoiles, the rest that remaine to main- tain the Empire of Asia, were all with the Queen *Marthesia* or as some write, *Marpeis* defeated and slain. In whose place of soveraigny her daughter *Orythia* succeeded, who *Orythia*, besides her singular valour and fortunate successe in war, was no lesse admired for her constant vow of virginity, which to her death she kept inviolate. The bruic of their glorious and invincible acts reaching as far as Greece, *Hercules* with a noble assembly of the most heroick youths, furnished nine shipps, with purpose to make proof of their valour: two of thone sisters at that time had the principality, *Antiope* and *Orythia*. *Orythia* was then emploied in for- eign expeditions. Now when *Hercules* with the young Hero's landed upon the Amazonian continent, Queen *Antiope*, not jealous of the least hostility, stood then with many of her Ladies unarmed on the shore, who being suddenly as- saulted by the Grecians, were easily put to rout, and they obtained an easie victory; in this conflict many were slain, and divers taken, amongst whom were the two sisters of *Antiope*, *Menalippe* surprized by *Hercules*, and *Hippolite* by *Menalippe*. *Theseus*, he subdued her by arms, but was captivated by her *Hippolite* beauty, who after took her to his wife, and of her begot *Hippolitus*. Other *Sneca* in *Agamemnon* thus speaks:

*Videt Hippolite ferox petulare è medio rapi
Spatium & sagittas.*

*The bold Hippolite did see that day
Her breast despoil'd and her shafts tane away.*

O Menalippe, Virg'l thus:

Threiccan hixto spoliavit Amazona Baliceo.

Having relation to the golden belt of Thermedon, which was numbered the sixt of *Hercules* his twelve labours, He re- ceived that honour, and the her liberty. *Orythia* being then abroad and hearing of these outrages and dishonours done at home, that war had been commenced against her sister, and *Theseus* Prince of Athens born thence *Hippolite*, whom she held to be no better then a ravisher; impatient of these injuries, she coaventred all her forces, and incited them to revenge, inferring, that in vain they bore Empire in Eu- rope

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rope and Asiv, if their dominions lay open to the spoils and rapines of the Grecians. Having encouraged and perswaded her own people to this expedition, she next demanded aid of Sagillus King of the Scythians, to him acknowledging her selfe to be descended from that nation, shewes the necessity of that war, and the honour of so brave a victory : hoping that for the glory of the Scythian Nation, his men would not come behind her women in so just an enterprize, the successe of which was undoubtely spoile for the present, and fame for her. Sagillus with these motives encouraged, sent his son Peanaxoras with a great army of horsemen to aid Orythea in this war ; but by reason of a dissencion that fell in the camp, the Prince of Scythia withdrew all his auxilliary forces, and with them retired into his Country, by reason of which defect the Amazons were defeated by the Grecians, yet many of them after this battell recovered Penthesilea. their Countries. After this Orythea succeeded Penthesilea, the that in the aid of Priam (or as some say, for the love of Hector) came to the siege of Troy with a thousand Ladies, where after many deeds of chivalry by her performed, she was slain by the hands of Achilles, or as the most will have it, by Neoptolemus ; she was the first that ever fought with Poleax, or wore a Target made like an halfe Moon, therefore she is by the Poets called Peltigera and Securigera, as bearing a Target, or bearing a Poleaxe : Therefore Ovid in his Epistle of Phedra,

Prima securigeras inter virgine pueras.

And Virgil in his first book of Aeneid.

*Dicit Amazonum lunatis Agmina peltis
Penthesilea furens modisq; in milibus ardet.*

Penthesilea mad, leads forth

*Hac Amazonian train,
Arm'd with their moon'd shields, and fights
Midst thousands on the plain.*

These Amazons endured till the time of Alexander ; and though Herodotus E. b. 14. saith, that Alexander the Great quite subverted their Nation, yet Trogus, Sestini, Q. Curtius, and others, are of a contrary opinion, and affirm, that when Alexander sent his Embassadors to demand of them tribute, otherwise his purpose was to invade their territories ; their Queen Minthra (or as some writers term her, Thalestris) returned him answer after this manner : *It is great wonder of thy small judgement, O King, that thou hast a desire to wage*

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war against women ; if thou being so great a conquerour shouldst be vanquished by us, ill thy former honours were blemished, and thou perpetually branded with shame and infamy ; but if our gods being angry w^t us, should deliver us up into thy mercy, what addition is it to thine honour, to have had the mastery over weak women ? King Alexander (it is said) was pleased with this answer, giving them freedome, and said, *Women ought to be couerted with fair words and flattery, and not with rough steel and hostility.* After this she sent to the King desiring to have his company, as longing to have issue by him to succeed the father in magnanimitie and vertue, to which he assented. Some write, she staid with him in wondrous familiarity fourteen daies : but Trogus in his second book saith forty daies, and when she found her selfe with child by him, took her leave and departed into her own Country. Virgil amongst these Amazonians, numbers Harpalice, Harpalice. Aeneid. lib. 1.

Vel qualis equos Therissa fatigat

Harpalice

Such as the Thracian Harpalice was

That horses tired

Valerius Flaccus lib. 6. speaks of one Harpe.

*Qua pita vaca jamque ibat in Harpe,
He alio d^rai Harpe where her shield lay void.*

Harpe.

The Amazons were by the Scythians called *Aeropata*, which is as much as *Viricide*, or man-killers. For *Aer* signifies *Vix*, a man, and *Pata*, *Occidere*, to kill. Their habits and manners Curtius thus describes, lib. 5. de gestis Alexandri. Their garments cover not their bodies round ; their right side is still bare towards their breast ; their upper robe which is buckled or buttoned above, descends no lower then the neck ; one of their breasts they reserve safe and untouched, with which they give suck to their infants ; the right breast they burn off, that with the more facility they may draw a Bow, thrill a Dart, or charge a Lance. Stephanus Byzantius writes, that they are called by the Greeks *Sauropatide*, because they are said to feed upon Lysards, which in their language they call *Saurae*. Herodotus writes of them many thing, needless here to insert, only one is worth the observation. To encourage their valour, and that there should be no coward amongst them, they have a law, That no Virgin shall be capable of a husband, or enter into familiar congress with man, before she hath brought from the field, *A law among the Amazons.*

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the head of an enemy slain with her own her hand ; which hath been the cause that so many of them have died old wrinckled Beldames, that never knew what belonged to the interchange of carnall society. Of other Scythian women that had a purpose, it seems, in some kind to imitate these Amazons, it is thus remembred by *Strabo*, and others : The warlike Scythians in their third Asian expedition, being absent from their wives the space of seven years, they supposing their husbands rather to have been defeat and lost, then detained with the tediousnesse of so long and lingring a war, married themselves to their slaves and servants, such as were only left at home to keep their herds, flocks, and other cattle. The Scythians after the expiration of their war, returning into their Country, were opposed by their own vassals, and repelled from their territories as strangers and invaders, and not such as came to reposesse their own wives and fields : after many skirmishes and conflicts, the victory still remained doublfull and uncertain, the Scythians were advised to change their manner of fight, and because their opposition was against the basest of slaves, not the noblest of enemies, therefore to suit their weapons according to the persons, and laying by the noble arms of a soldier, to encounter them not with weapons but with whips, not with steel, but with scourges and other like instruments of the terrors of base and servile feare. This counsell was generally approved and followed, so that the next time their slaves affronted them in battell, they met them with the commanding looks of masters, not of equall enemies, and thiking their whips and scourges, with the sight thereof their servants were so terrord, that instantly they betooke themselves to servit, and ignoble flight, conqueiring them as slaves, whom they coul scarce oppole as enemies, all such of them as they took, they put to tortures and death. Their wives knowing themselves guilty both of adultery to their beds, and treachery to their lives, some slew themselves with the sword, others strangled themselves with the halter, all in conclusion bravely and resolutely with selfe hands finisched their owne lives, leaving their husbands lusty widewes, with free liberty to make chace of honest wives. After this accident the Scythians had peace even to the time of King *Lambris*. *Higinius* adds unto the number of those Amazons three following, *Ocis*, *Leptis*, *Iphinoe*, *Xanthe*, *Hypothoe*, *Orthrepte*, or *Orte*, *Xantho*, *the Lap*, *mache*,

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mache, *Glouce*, *Agave*, *Theseis*, *Climene*, and *Polidora*. *Calaber* beside these reckons up twelve, but by divers and doubtfull names. Of the name of these Amazons, *Ovid* writes in the latter end of his second book, *de Arte amandi*, having writ his two first books, wherein he hath ingeniously proposed all the waies, plots and stratagems by which men may captivate women to their wishes, and attract them to their desires, as if he had done his work as worthily as wittingly (which indeed he hath) he thus insultingly concludes,

*Me vatem celebre viri, mibi dicite laudes,
Cantetur vero nomen in orbe meum, &c.
Call me your Poet, crown my head with baies,
And let the whole world descant on my praise.
I gave you arms, god Vulcan gave no more
To Thetis sonne : conquer as he (before)
And he that shall his Amazon subdue,
Struck with the darts he from my quiver drew,
Upon his warlike spoiles thus let him write,
“Also my Master taught me first to fight.
Behold young wenches likewise trace my skill,
They are the next charge of my labouring quill.*

In his third book as having prepared and arm'd men against unarmed women, he proposeth to them the like precepts and instruction with all the defensible weapons needfull against the ambushes and inticements of men, and thus begins :

*Arma dedi Danais, in Amazonas arma superfunt
Quæ tibi dem & turbæ Penthesilæa tua.
The Greeks I have given arms to, who now stand
Ready to encounter the Amazonian band.
Others within mine armory remain
For thee Penthesilæa and thy traine :
Go equally accouerted to the war,
And let such conquer as most favoured are
Of Carine, *Dione, and the *Boy that flies
Round 'bout the world, still budwincke of his eyes;
It were no justice to arm men in steel
Gainst naked women, bare from head to heel,
Oh too much odds there were in combat then,
And so to conquer a great shame for men.*

And so much of the Amazons, I now proceed to other Magnanious and brave spirited virgins,

* *Venus*.
* *Cupid*.

Of warlike Women, and those of Masculine virtue.

Of Feare.

Examples of
Feare.

I know not better how to expresse the boldnesse of women, then by shewing you the terr of men, nor can I more plainly illustrate the valour of one sex, then by putting you in mind of the cowardise of the other. It is well observed of an Italian (who writes himselfe of Lucca) concerning the passion of Feare, of which there are three forces commenable; the first is naturall fear, by which we avoid the enjuries of men, prevent the inconvenience of pestilent sicknesse, with such like casualties, and arm our selves against want, dearth, and necessity. The second is civill Fear, wherein we feare to transgresse the Law or incur penality, are timorous to do ill because it is ill, when we dare not deprave what's good, or derogate from our own reputation. The third is a more supernaturall Fear, in which by our love towards God and our neighbour, we feare to offend the higher Majestie, and next that, fear the terror of eternall death and damnation; by the first we preserv our bodies, by the second our honours, by the last our soules. But these other obiect fears, I purpose here to exceptifie, only such as proceed from Effeminacy and Cowardise. It is read of Pygander of Greece, that being alive, he feared i't his soul had already forsaken his body. Like- wise, of one Artemon who was of that haue-hearted disposition, that he moved not abroad without largers of bridle borne over him like Canopies, lest any thing should fall from above and beat out his brains; or if he rid, it was in a horse-litter ceiled and crossbar'd with gads or steele and plates of iron, for which he was calld Peripharetes. Sallustius writes, that Cassander so feared Alexander, that long time after his death, comming to Delphos to behold the goodly statues there erected, at the very sight of his old master's effigies, he fell into such a timorous feare, that his very bones danced in his skin, and long time it was ere they could conveniently settle themselves in their own places. This was that Cassander who had caused Olympias the mother of Alexander to be so cruelly butchered. It is related of St Vallier Duke of Valentinois in France, that being condemned to death for not disclosing the treasons of the Duke of Bourbon, just at the instant when the executioner shold have strook off his head, the King sent him his gracious pardon, but all in vain, the fear of the blow

blow before it came, had dispatched him of life. Hereof hath grown a proverb, to any man that hath a strong apprehension of feare, they will say he hath *Le fieur de Saint Vallier*, i.e. the feaver of Saint Vallier. Another thing is recorded, of a fellow that was so affraid of the name of Hercules, that he hid himselfe in caves and rocks, though he knew not of any quarrell betwixt them, at length stealing from the obscure cavern where he had denned himselfe, to see if the coast were clear, casting his eie by chance on the one side, and espying Hercules who came that way by chance, his life blood sinking into his heels, she shook them a little and died in that feaver. I could recite terrors and vain fears which have arise from nothing, that have terrified whole Cities of Grecians, armies of Romans, and multitudes of other nations, but these particulars shall suffice, for my purpose is not too farre to entertaine men, nor too much to embolden women: since the most valiant man that is, is timorous enough, and the modestest woman that is, may be made sufficiently bold. But to the purpose in hand: Debora a warlike woman, was Debora, a Prophetesse and judged Israel; by whose counsell and courage, they were not only freed from the inroads and incursions of the neighbour nations, but many times returned from the field with rich spoiles and glorious conquests; of her you may read more at large in the Judges. Janus was an ancient King of Italy, he entertained King Saturn, when by his son Jupiter he was chaced out of Crete: Because he was a provident and wise Prince, the Romans pictured him with two faces, and received him into the number of their gods, they attributed to him the beginning and end of things, celebrating to his honour the first month Januarius, which took the denomination of Janus from his name one face looked upon the year to come, he other looked back on the yeare past; in his right hand he had a golden key which opened the Temple of Peace, in his left, a stafle which he strook upon a stone, from whence a spring of water seemed to issue out; he is thus described by Albiatus the Philosopher, in his book de Deorum Imaginibus. This Janus left behind him a beautiful fair daughter, whose name was Helerna, she succeeded her father in his Kingdom, which was situate by the river Tiber, and was a woman of masculine spirit and vertue: she reigned over men without the councill or assistance of men, the subdued Nations by her valour, and conquered Princes by her beauty, of whom may

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may be truly spoken as Propertius lib. 2. writes of the Queen
Penthisilæa:

Asa ferox ab equo quondam oppugnare sagittis, &c.

*Penthisilæa from her steed,
When her high courage rose,
Durst with her shafts and warlike darts,
The Dardish fleet oppose:
No sooner was her beaver up,
And golden caske laid by:
But whom by force she could not take,
She captiv'd with her eye.*

Camilla and others.

Metabus.

This *Camilla* was Queen of the Volscians, who even in her cradle gave manifest tokens of her future virtue and valour, for in her infancy she was neither swathed in soft cloathing, nor wrapt in silken mantle, nor attended by a tender nurse, nor fed with curious dainties or rarest delicacies, but fostered by her father *Mitabus*, with the milk of hinds and wild goats; her court was a forest, and her place a dark and obscure cave. Having somewhat outgrown her infancy, she took no pleasure in rattles, puppets or timbrels, in which children for the most part delight, neither did she inure her hands to spinning or any such like womanish chaires: her cloathing was the skins of wild beasts; her exercise hunting, her practis shooting, her arms the bow and quiver, her drink the fountain water, and her food Venison. To this abstemious life, she vowed the strict vow of chastity. At length war being commenc'd betwixt *Turnus* and *Aeneas*, she adhered to the Rutilian faction, and to those wars brought a regiment of gallant horse, which she in person commanded. Her magnanimity *Virgil* in the latter end of his tenth book thus sets down,

*Hos superstant, volsci de gente Camilla,
Agma agens equum ex florentes ære catervas,
To their supply Camilla came,
The gallant Volscian Lasse,
Who bravely did command the horse
With troops that shud in brassæ.*

Maria Puteolana.

Of the like condition was *Maria Puteolana*, so called of *Puteolum* a City of *Campania*; she was of a warlike condition, and an invincible courage, and flourished in the

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the age of *Francis Petarch*: she is described to be most patient of labour, and unirrited with travell, moderate in diet, but altogether abstinent from wine, sparing of words, never boasting, but always daring: The needle, the wheel, and the distaff she ut erly abjurd, horse, armour, the bow, the spear and the target above all other delights she embraced; she used to walk whole nights without the least sleep, and travell whole daies together without rest; if necessity at any time compelled her to wain, or her body to lie down, the earth was her bed, and her shield her pillow; she abandoned the society of women, her continuall conversation was with Captains and Commanders, which though it caused a face of boldness and (as some term it) impudency, yet it is apparent to all men in what a sovereign respect she held her chastity and honour, which she maintained without the least blemish untillotted to the end; from ribald talk and discourse that tended to immodesty, she restrained, all affected habit her favoured of pride, or might be imputed to lightnesse, the detested; she was only addicted to Chivalry, to be accounted valiant and vertuous that was her honourable aim, and such her memorable end *Bona* was a Lady of Lombardy, and was surnamed *Lon.* *Bona Longæbarba*, and not impudently ranked with these, she was *barba*. a woman warrior, and lived in the year of grace, 1568. she was the wife of *Bonifacius Parmensis*, a worthy and renowned soldier, her virgin youth was continually exercised in hunting and the chace, she attended her husband in all his expeditions, not as a partner of his pleasures, but a companion in his dangers, she kept not the City when he was in the camp, nor lodged in tent when he lay in the field, nor crept the more close to him in bed, then she stood last by him in battell; after many great services performed, and glorious victories atchieved, he fell into the displeasure of *Alexander King of Sicily*, who cast him into prison; But this noble Lady *Bona*, good both in name and conditions, never left soliciting the Emperor and other Christian Princes, both by petitions and friends, till she had purchased him a safe and honourable release. The next Virago that comes in place, is *Atalanta*, *Apollodorus Athenensis*, lib. *Atalanta*. 3. de deorum origine, thus compiles her history: Of *Lycurgus* and *Cleophile* (or as some will have it, *Eurisome*) were born *Anceus*, *Epochus*, *Amphidamus* and *Idaeus*; of *Amphi-*

damus,

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damus, Melamian a son, and Antimache a daughter, whom Euriphene married: of Jasus and Clymene the daughter of Mimia, was Atalanta born, whose father desirous of masculine issue, cast her out to a desperate fortune, whom a she-Bear finding, fed her with her milk, till certain huntsmen courting that way, and chancing upon so sweet and beautifull an infant, took her home, and saw her fairly and liberally educated. She being grown to mature age, notwithstanding she was sollicited by many suitors, took upon her the strict vow of virginity, and arming her selfe after the manner of Diana, solely devoted her selfe to hunting and the chace; and increasing in beauty as she did in years, she was ambushed by two Centaurs, Rhæsus and Hyllaus, who insidiously her virgin chastity, she with two shafts transpierce'd them and left them dead in the place. The next heroick action which made her famous, she came with all the noble youths of Greece to the hunting of the Calidonian Boar, and was the first that drew blood of the beast in the presence of Meleager, Prince of Aetolia, and all the other brave Heroes, of whom Putanus lib. 3. de Stellis, thus speaks:

*Qualis in Aetolum campis Meleagria virgo,
Stravit aprum, &c.*

*As did the Meleagrian girlie,
Who in the Aetolian plain,
Laid flat the foaming Boare, and was
The foremost of the train
That gave him bold encounter, and
As ignorant of feare,
Not her sharp arrow, and the string
Pluckt close up to her ear:
The first that day in field that blood
From the stern monster drew:
Bearing the honour, spoile and palme.
From all that Princely crew.*

Of the love of Meleager to her, and of his death, I either have, or shall find occasion to speak elsewhere. Her next achievement by which she purchased her selfe honour, was her contention in the sports of Pelens. It shall not be amiss to tell you what these sports and pastimes were; They were the twelve in number that were celebrated amongst the Greeks, Asctus the son of Pelens instituted them in honour of his father. Zethas the son of Aquilo overcame in that which

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which was called *Dolichodromus*, which signifies a race of twelve furlongs. *Calais* his brother had the best in the *Dianthus*, which was a race of two furlongs. *Castor* the son of Jupiter was victor in the *Stadium*, which was a place of running or exercise, as well for men as horse; the word signifies a furlong or a measure of ground; there be of them three sorts, one of Italy, containing 615 feet, which amounteth to 125 paces; the second is called *Olympicum*, which exists of 600 feet, which is an hundred and twenty paces; the third *Pythicum*, containing 1000 feet, which comes to 200 paces. About these *Stadia*, *Cliny* and *Diodorus* differ: in the description of Sicily, eight of these furlongs make an Italian mile, containing 1000 paces, and every pace five feet. *Pollux* carried away the prize called *Cestus*, which signifies a married belt or girdle, which the husband used to tie about the waist of his bride, and unloose the first night of their wedding. *Telamon* the son of *Ajax*, had the praise in *Disco*, or casting the bullet or the stone. *Peleus* in wrestling. *Meleager* the son of *Oeneus* in casting of the dart. *Cignus* the son of *Mars*, slew *Pilus* the son of *Diodatus*. *Bellerophon* was the most eminent for riding the horse. And *Iolaus* the son of *Iphicles*, for managing the Chariot. *Hercules* overcame in many things, but *Atalanta* in all. Not long after this coming, to the knowledge of her parents, and being by them perswaded to marry; to prevent the loathed embraces of a husband, trusting to her own incomparable swiftnesse, she devised a race, in which she proposed her selfe the prize of the victor, but the vanquished were mulcted with the loss of their heads: after the slaughter of many Princes, *Melanion* (before spoken of) inflamed with her love, received of *Venus* three golden apples, which he let fall one after another in the swiftnesse of their course, she by stooping to take them up, slackned her speed, and by losing the race became his prize and bride. Some write that they ran in Chariots, and armed, trusting to the swiftnesse of their steeds, not the velocity of their own feet. The manner of their running is elegantly described in *Ovid*, of which I will give you present expression. *Hesiod*, *Naso*, and others, will not allow *Atalanta* to be the daughter of *Jasus*, but *Schoeneus*; *Euripides* derives her from *Menelaus*, making her the bride of *Hippomenes* the son of *Megaraus*, grand-child of *Neptune*, not of *Melamion*. The manner of their course is thus set down, *Metamorph.* lib. 10.

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Signa tubae dederunt, &c.

The signall given, whilst both prepared stand
Now, on they go : their heels but kisse the sand,
And leave no print behind, you would suppose
They might passe seas, and yet their nimble toes
Not wingle with the billowes : or extend
Their course o'r ripe ears, yet the stalks not bend.
On all sides the young men (spectators) cry,
We'll run Hippometes (who seems to flye
More swiftly then their voices) if thy need
Be worth thy toile, now, now, 'tis time to speed.
Clamour and shoures encourage both : her pace
She sometimes slackes to look back on his face,
His labour made it lively on the way,
which forc'd her oft when she might passe him, stay ;
She outstrips him though, but halfe against her will
And feels his drie breath on her locks play still,
which her speed cast behind. The course is long,
He seems to faint, and she appears more strong.
The bold Neptunian Heroe from his hand
One of those golden apples on the strand
Before her bowls ; she stoops amaz'd, and won
With th' riches of the jewell, is out-run,
Stooping to take it up : he now gets ground,
Whilst loud applauſive shoures the people sound :
At which, her slacknesse she redems, and time
Lost in that small delay, she as a crime
Now in her speed corrects, and like the wind
Flies towards the goal, and leaves the youth behinde.
Again he drops another, and again
She for the second stoops, whilst he amain
Strives for the start, and gets it ; but her pace
She still maintains, being formost in the race.
The last part of the course lies plain before.
He now begins fair Venus to implore,
And the third fruit pluckt from the golden tree,
He further casts, yet where she needs must see
The app'e shine, 'twas thrown out of the way,
The ground uneven, to move the more delay :
The warlike tasse though tempted with the show,
Doubts in her selfe to take it up or no.
Venus perswades in favour of her Knight,
And made it weighty, which before seem'd light :

which

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which as from th' earth she labours to divide,
He gains the goale and her for his fair bride.

It is laid by *Palephatus*, *Apollodorus*, *Ovid*, and others, That for their ingratitude to *Venus*, he was turned into a Lion, and she into a Lionesse. The probability is, that being in the chase they retired themselves into a cave which proved to be a den of Lions, where they were torn to pieces and devoured. They being mist by the people, who after saw two Lions issue from that place, the rumour grew that they were transform'd into beasts of that shape. This *Atlanta* had by *Metamion* or *Hippomanes*, or as some write by *Mars*, *Parthenopaeus*, who after made war upon the Thebans.

Of other warlike Ladies.

About Meroe reigned the Queen *Candaces*, and had *Candaces* a principality over the *Ethiopians* a woman of a mighty spirit, who in all their conquests in person, led her people to the field, amongst whom she obtained that dignity and honour, that as amongst the Kings of *Egypt* from the first of that name that was renowned and beloved, they were for many successions called *Pharans*, and after *Ptolemies*, and since the time of *Julius*, all the Roman Emperours have in memory of her taken upon them the surname of *Cesar*; so for many years after her decease, the Queens of *Ethiopia* were called *Candaces*. The women of *Lacena* imitated the men in all things, in schools, in hunting, and in arms. These in the war commenc'd against the *Messenians*, adventured equally in the battell with their husbands : by whose assistance they purchased a noble victory. It is reported of *Valasca*, a Queen of the *Bohemians*, that having *Valasca* made a conjuration with the women of her Country, to take away all the prerogative and jurisdiction from the men, the instructing them in Military exercises, levied an army of her own Sex, with which they met their husbands and overthrew them, by which means they attaine the sovereign principality (as the *Amazons* had before times done) for many years space managed all affairs as well for offence as defence, without the help or counsell of men. The women of *Bellovaca* being long and feartfully besieged by *Charls the Great*, Duke of Burgundy, most resolutely defended the wals, tumbling the assailants from their scaling ladders into the ditches, to the everlasting honour of their *Bellovaca*: Sex,

Sex, and the reproach of the enemy. *Lesbia* a virgin being besieged by the Turks, hazarded her selfe to discover their works and mines, and when the Citizens were deliberating to surrender up the Town to the merciless enemy, she opposed their purpose, and presented her selfe upon the walls to the violence of their arrowes and engines, by whose only valour and encouragement, the City was preserved, and the assailants repulsed with dishonour. *Amalasuntha* Queen of the Goths, kept her principality near to Ravenna, and as *Potatorian* hath left recorded, by the help of *Theodotus* (whom she made competitor in the Empire) she expell'd from Italy the Burgonians, Almains, and Ligurians. *Teuca* the wife of *Argon*, took upon her the sovereignty, she was Queen of the Illyrians, a warlike nation, whom she wisely governed, by whose valour and fortitude, she not only opposed the violence of the Romans, but obtain'd from them many noble victories. *Hesibites* was a warlike Virago, and lead armies into the field, of her *Sylvius lib. 1.* thus speaks:

*Hæc ignara viri, vacuæ, affuetæ cubili
Venatu, &c. silvis, primos discederat annos, &c.*

*She knew not man but in a single bed
Upon an empty pillow cast her head,
Her youth she spent in hunting, to th' alarm
Of the shrill bugle: on her sinowie arm
She wore no Oifer basket, would not know
Or teach the fingers how to spin or sow:
To trace Dictina she did most desire,
And in swift course the long breath'd stig to tire, &c.*

*Tiburna:
Saguntina.
Zenobia.*

The same author, *lib 2.* speaks of one *Tiburna Saguntina*, the wife of one *Mubus*, a brave and bold female warrior. *Zenobia* Queen of the *Palmyrians*, after the death of her husband *Odenatus* took upon her the imperiali regency, and made tributary the Kingdome of Syria; neither feared she to take arms against the Emperor *Aurelian*, by whom she was overcome and led in triumph: but when it was objected to *Cæsar* as a dishonour and reproach, that he had triumph'd over a woman; he answered, It was no disgrace at all, being over such a woman as excelled most men in Masculine vertue. Of whom *Pontanus* thus speaks:

*Qualis & Aethiopum quondam sicutibus arvie
In fulvum regina gregem, &c.—*

As did the Aethiopian Queen

*In the dry fields of old,
Incounter with the yellow beards*

whose

Amalasuntha.

Teuca.

Hesibites.

*whose rough hairs shin'd like golds,
Opposing the stern Lions paw
Alone and without aid:
To see a whom wrestle, men aloof
Stood quaking and afraid,
Such 'twixt two warlike hosts appears
this Amazonian Queen,
Zenobia, with her strong bow arm'd
And furnish'd with shafts keen.*

Hypsicratea the wife of *Mithridates* was still present with him in battell, and left him in no danger, cutting her hair short, lest it should offend her when she put on her helmet. *Artimesia* Queen of *Caria*, after the death of her husband was admitt'd through Greece, who not only in a naval expedition overcame the invading Rhodians, but pursued them even unto their own coasts, and took possession of the Island, amidst whose ruines she caused her own glorious statue to be erected; of whom *Herodotus* thus writes: I cannot wonder sufficiently at this warlike Queen *Artimesia*, whom unforced and uncompeled, followed the expedition of *Xerxes* against Greece, out of her own manly courage, and excellency of spirit. She was the daughter of *Lydamus*, her father was of *Halicarnassus*, her mother of *Creet*: she furnished five ships of her own charge with *Halicarnassians*, *Cœans*, *Nisirians*, and *Calidnians*, in the great sea-fight neer Salamine, to behold which battel *Xerxes* had retir'd himselfe and stood but as a spectator. *Justine lib. 2.* saith, There was to be seen in *Xerxes*, womanish care; in *Artimesia*, manly audacity: for she demeaned her selfe in that battell to the admiration of all men; of whose ships the King taking especiall notice, but not knowing to whom they belonged, nor in whose management they then were; one spake to the King and said, Great Lord, behold you not how bravely the Queen *Artimesia* bears her selfe this day? the King would not at first beleeve that such resolution could be in that Sex: at length when (notwithstanding her brave service) he perceiv'd his army beaten, and put to flight, he siging thus said, All my men this day have shew'd themselves women, and there is but one woman amongst them, and she only hath shew'd her selfe a man. Many of the most illustrious persons died that day, as also of the Meads, amongst whom was the great Captain *Aria Begnes*, the sonne of *Darius*, and brother of *Xerxes*. *Cleopatra* Queen of *Egypt*, the

the daughter of Dionysius Anteles, after the death of Julius Caesar, having taken Antonia in the bewraying snare of her beauty, she was not contented with the Kingdome of Egypt, Syria and Asia; but she was ambitious to over-reignize over the Roman Empire; in which though she failed, it shewed as invincible a spirit in her attempt as the exprest unmatched courage in the manner of her voluntary death. By myrre Persian invading the Messagets and Scythians, of which Timyris then reigned Queen; she sent against him her only son Spangapirus with a puissant army, to beat him back again beyond the river Araxes, which he had late with a mighty host invaded. But the young man nee indued to the thrapery and policies of war, susseid his soldiers in the night, while an slarts to be invaded, his countrey army deuised, and himselfe taken prisoner by Cyrus. To whom the Queen sent to this purpose, That had I prised my son by feare not strength, by deceit not warre, to have count'd by me certaine methe Prince, and with the honour to have myngif the third part of my people. (and so) I partake of my Country: which of tis done, I can by the Sun (as) I had a god to which the Messagets gave due adoration. That I w^t quickly chaste, becste them never so much infatiate of their l^t. This message being delivered to Cyrus he regarded him not but held her as the vain boast of a frantic woman. But Spangapirus the son of Timyris being awaked from the drame, of wine, and perceiv^g that wh^t he was taken, intreated Cyrus that he might be released from his bands to which the Persian granted; whereupon he bound his legs unbound, and his hands unbind, but he in farrly catched hold of a weapon and flew at Cyrus. The Queen having intelligence of the death of the son of her son, and withall that Cyrus w^t no heed to her admonition, collected a puissant army of purpose to give him battell, who issued him by a counterfeitt flight into certain straights of her Country, where having amb^t for her men, she fell upon the Persian, and made of the issue infinite slaughter, even to the defeating of their whole host. At his strange and bloody execution, Cyrus himselfe & the whole body of Timyris caused to be freight for, and being found, filled a vessel full of blood, into which commanding his head to be thrown, she thus insultingly spake, Of burninge blood in thy life thou wert infatiate, and now in thy death thou must drinke thy fill. The fathions of the Messagets are

Timyris.

Recreation
in a Palace.of Virginitie
and Matrimonie.

are after this manner described by Herodotus: Their habit A descriptiⁿ, and their food is according to the Scythians, they fight as on of the well on horseback as on foot, being expert in both, they are Messagets. both Archers and Lanciers, in al their weapons armor or caparisons, using gold and brasse; in the heads of their spears, their quivers, their daggers, and other armor, they wear brasse; but whatsover belongs to the head, or to the breast, is of the purest gold; the breast-places of their horses, and what belong to their trappings and caparisons, are buckled and studded with brasse, but that which appertains to the head-stall or reins is of gold; of iron and silver they have small use or none (as being rare in their Country) but gold and brasse they have in abundance. Every man marrieth a wife, but not to his own peculiar use, for they keep them in common, for what the Greeks in this kind remember of the Scythians they do not; it is customeable only amongst the Messagets, if any man have an appetite to a woman, he only brings his quiver upon the next bough, and prostitutes her in publicke without taxation or shame. There is no law propoised to terminante their lives; when any growes old, his neighbours about him make a generall meeting, and with great ceremony (after the manner of a sacrifice) cause him to be slain, with other catell in number according to his degree, with whose flesh soild together, they make a taper, causing him to dye in the most blessed estate in a so slain and eaten; such as die of consumption or disease they eat not, but bury in the earth, accounting all such mortuaries that suffered not immolation, and whose flesh was not feasted with. They neither sow nor reap, but live upon their catell and fith, of which the river Araxes yields them plenty, they drink milk, and honour the Sun: and to the gods whom they most teare, they sacrifice such four-footed beasts as they hold most testfull; and sumuch for the customes of the Messagets. Now lest it might appear almost agaist nature, that amongst so many fighting women, there should be no scolding at all, let it not be taken amisse, if I put you in mind of two or three throwes by the way, and so return again to my former argument.

Xintippe and Mirbo.

Heronymo writ a book against Iovinian, in which he copiously discourses of the praise of Virginity, reckoning

Petr. crinit. ning a Catalogue of divers famous and renowned in that kind amongst sundry Nations, besides the discommodities and inconveniences of scolding and contentious wives; and amongst other husbands much troubled in that kind, he speaks of *Socrates*, who having two curst queans, and both at once (for the law of Athens did allow duplicity of wives) could endure their scoldings and contumacie with such constancy and patience; for having *Zantippe* and *Misbo* the daughters of *Aristides*, the houle was never without brawling and uprone. One *Euthidemus* comming from the wraffling place, and *Socrates* meeting him by chance, compelled him home to supper; and being late at board, and in sad and serious discourse, *Zantippe* speake many bitter and railing words of disgrace and contumely against her husband; but he nothing moved therewith, nor making her the least answer, she tipped up the Table and flung down all that was upon it. But when *Euthidemus* being therewith much moved, arose to be gone and instantly depart, Why what harm is there (quoth *Socrates*) did not the same thing chance at your house when I dined with you the last day, when a cackling hen cast down such things as were upon the board, yet we your guests notwithstanding left not your house unmannerly. Another time in the market, she snatching his cloak from his back, the standers by persuaded him to beat her; but he replied, so whilst she and I be tugging together, you may stand by laughing, and cry, O wel done *Zantippe*, O well done *Socrates*. Another time she with her much loquacity had made him weary of the house, therefore he set him down upon a bench before the street door; but she at his patience being the more impatient, and much more angry because she was not able to move in him the least anger, she mounts up in a garret window, and from thence pours a full pispot upon his head: such as came by, extreanly moved, as much in derision of his person, as at the tuddenesse of the action; he took up a laughter as high and as loud as the best, expressing no more anger then in these words, Nay I thought verily in my mind, and could easily judge by the weather, that after so great a thunder, we must necessarily have rain. *Aulus Gellius* writes, that *Alcibiades* demanding why he would keep two such scolding queans in his houle, and at once, who never ceased brawling, when either of them both were sufficient to put any man of the gentlest temperance, quite beyond his patience? he thus answered

Aulus Gel.

answered him: These women (*O Alcibiades*) teach me at home that sufferance which I ought to practise when I am abroad, for being (as you see I am) well exercised and broken with the factions of these two, I shall be the more gentle to deal withall in the society of other men: and so much for *Zantippe* and *Socrates*. But since I am falne into a discourse of Shrowes, let it not seem much impertinent to insert what mine own opinion was, when a Gentleman demanded of me the difference between a shrow and a sheep. I considering with my selfe that there were so many of the one party, and so few of the other, thought it the most generous to take the weaker side: and therefore because some speak too much for themselves, and the modesty of the others will not give them boldnesse to say what is sufficient, I thus determined in their behalte,

*What's he can teach me by their seeming shrow,
Whether's the best to chuse, a Sheep or Shrow?
A Sheep, what's that? A beast of gentle kind,
Harmless in nature, and of modest mind,
(If mind may be in beasts) she's of voice low,
Affraid of the least clamour: when the Shrow,
In calmes makes tempests, and to all mens wonder,
Speaks in the fairest weather, fire, and thunder.
What's he that's wise and would in warmth compare
To th' English wool, the Barbary Lions haire?*

*Th' Hircanian Tygers, or the Musco Bears,
The Spanish Jinetts trap in all his gears,
The Lapland Hart, or the swift Finlands Dow,
The Arabian Panther (spotted for the shrow?)
Doth not the Indian Dromedary want
Her riches? or the jointlesse Elephant?*

*Or can the Italian Fox, or German Bore,
The Danish Elke, or Cammell, boast her store?
Who that loves warmth, and would desire to pull
The Irish wool and leave the English wool?
When as the first would aim to tear thy throat,
The latter gently cloath thec in her coat.*

*Yet were it best a modest medium keep,
Chuse neither compleat Shrow, nor perfect Sheep;
I would have my wife neither tongue-rid quite,
Nor yet all tongue; so much as could accite
To affability and amorous prate,
So much I'd have ber use, and more I hate.*

*A Sheep.**A Shrow.*

But with a voice like Scutors shold sh. raile,
Or like Xantippe scold, and when words fail,
Be sullen, dogged, pout and lour, and whine,
Or chide, or be still dumb ; if such were mine,
From her I'd wish my selfe remote as far,
As such from vertue and true goodnesse are.
She of the two extremes, if you demand
With which I would be troubled, understand,
I'd take the gentler beast, the harmlesse Sheep,
whose calmeesse would not fright me from my sleep,
Or make the down within my bed appear
Like knotted flockes, or curlz of a rough Bear,
Or the lost holl and sheets for rest prepar'd,
Feet in my nightly wallowing course and hard,
On the smooth floor on the which my head
Is turn'd and toss'd, seem as if stift with lead.
These are the furies Shrow doe ; when the other,
Her amorous fitken selfe, will seem to smother
In my warm bosome cling to me as fast
As Salamanders, two in one body plac'd,
Whose in pines ear luff tunes of love,
And in the sphire in which I sole may move,
She lay me in smooth embracements, her white arm
Scuffe round my neck, whilst every word's a charm,
An exceeding motrice to desire,
To kindle in my breast enchanted fire,
Upon whose smooth brow cannot sit a frown,
She can make flints seem feathers, bare boords down.

A trick of an
Eng' sh
scold.

I will now trouble thy patience gentle Reader, with a discourse that hath in it more mirth then murther, and more sport then might, and yet a touch of both. A mad fellow newly married, had only one young child by his wife, of some quarter old, whom he dearly and tenderly loved, as being his self; but he was much given to goodfellowship, and she altogether addicted to sparing and good huswifery: till when he used to come merry from the tavern, where he had been frolick with his boon companions, she being as sparing of his purse, as prodigall of her tongue (for she was little better then a fool) would often upbraid him with his expences, hit what he wasted at the Tavern, were better bestowed at home, that he spent both his monie and time, and that being so often drunk, it was so prejudicall to his body and estate, with many such matron-like exhortations :

rations : but alwaies concluding her admonitions with a vow, That if ever he came home again in that pickle, she would (happen what would come) fling the child into the moat (for the house was moted about.) It hapned about some two daies after, that he revelling till late in the evening in a cold frosty winters night, and the having intelligence by her scout, where he was then drinking, and making no question but he would e me home flustered ; she comandred her maid to convey the infant to the further part of the house, and to wrap the cat in the blankers, and put it in the cradle, and to sit and rock it ; presently home comes the husband, the fols to her old lesson, and begins to quarrel with him, and he with her; ill words begot worse, and much lewd language there was betwixt them, when the woman on the sudden stepping to the cradle (having spied her advantage) I have long saith she threatned a mischiefe, and that revenge I cannot work on thee, come dogs come devils I will inflict upon the brat in the cradle; and instantly snatching it up in her arms, ran with it to the moat side and flung it into the middle of the water : which the poor affrighted man following her, and seeing, leaving to pursue her, and crying, save the child, O save the child ; in that bitter cold night leapt up to the elbowes in water, and waded till he brought out the mantle, and with much pain coming to the shore, and still crying, alas my poor child, opened the cloths, at length the frighted cat crying mew, being at liberty leap'd from betwixt his arms and ran away: the husband was both amazed and vexed, the woman laught at her revenge, and retired her selfe : and the poor man was glad to reconcile the difference, before she would allow him either fire or dry linnen. Considering this, methinks it was not amiss answered of a Gentleman, who being perswaded by a friend of his not to marry with such a Gentlewoman to whom he was a suitor, his reasons alledged were, because she had no quick and voulble tongue, neither w'sh of any fine wit or capacity: to whom he instantly replied, I desire to have a woman to be my wife that shall have no more tongue to answer me to a question, then yes, or nay ; or to have more wit then to distinguish her husbands bed from another mans.

Another woman having a husband, who customably came droning home, and shrinking from his stool or chair would oft fall upon the floor, and there lie along ; and stil when

*A pretty
revenge.*

Lib. 5. Of Amazons and warlike Women.

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Or like Xantippe, cold, and when words fail,
Be sullen, dogged, pant and lour, and whine,
Or chide, or be still dumb ; if such were mine,
From her I'd wish my selfe remote as far,
As such from vertue and true goodnesse are.
She of the two extremes, if you demand
With which I would be troubled, understand,
I'd take the gentler beast, the harmlesse Sheep,
Whose calmnesse would not frigot me from my sleep,
Or make the down within my bed appear
Like knotted flockes, or curls of a rough Bear,
Or the lost holl and sheets for rest prepar'd,
Feet in my nightly wallowing course and hard,
On the smooth, allow on the which my head
Pain and tosse, seem as if stift with lead.
These can the furie Straw doe ; when the other,
Her amorous silken liss, will seem to smother
Tame wromosome cling to me as fast
As Saluaci, two in my bly plac'd,
Whereto in mine ear soft tunes of love,
And so the sphere in which I sole may move,
She keepe me in smooth embracements, her white arm
Seas off my neck, whil'st every word's a charm,
And every touch a motive to desire,
To kindle in my breast enchanted fire,
Upon whose frownes brow cannot sit a frown,
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when she called him to bed, he would answer her, Let me alone, the tenement is mine own, and I may lie where I list, so long as I pay rent for the house. Some few nights after comming home in the like tune, and sittynge asleep in a chair before the chimmie, his wife being gone to bed, presently the man falleth into the fire: the maid crieth out to her Mistresse, O mistresse, my Master is talne and lies in the fire, even in the midſt of all the fire; ſhe lay still and turning her on the other ſide, ſaid, ſo long as he pales rent for the house, he may lie where he pleaſe. But to more ſerious buiſneſſe, for I haue done ſporting.

Of English Viragoes. And of Joan de Pucil.

Guendoline.

OF Guendoline the wife of King *Locrine*, and daughter to *Corineus* Duke of Cornwall, I shall take more occaſion to ſpeak more at large in the diſcourſe of the beautiſull *Eſtred*. *Ephleda* was ſiſter to King *Edward* before the conqueſt, ſirnam'd the fourth, ſhe was wife to *Etheldredus* Duke of Mercia, who adiſted her husband in the reſtoring of the City of Chester, after it had been deſtroied and demoliſhed by the Danes, encompaſſing it with new walls: he was Generall to the King in all his expediſions againſt the Danes, in the laſt battell that he fought againſt them at a place called * *Toten Hall* in Stafforshire, he gave them a mighty overthrow, but a greater at *Woodensfield* where were ſlain two Kings, two Earls, and of the ſoldiers many thousands which were of the Danes of Nothumberland. In this battell were the King and *Ephleda* both preſent. Soon after this victory *Ethelredus* died, and the governed many years after him in all Mercia or middle England, excepit the two Cities of London and Oxford, which the King her brother reſerved to himſelfe. She buiſted many Cities and Towns, and repaired others, as *Thatarn*, *Brimsbury*, the Bridge upon *Severn*, *Tamworth*, *Liechfield*, *Staford*, *Warwick*, *Shrewsbury*, *Warrisbury*, *Edisbury* in the Forreſt, beſides *Chester*, which is ſince utterly defaced and deſtroied. Also ſhe buiſted a Cily and a Castle in the North part of Mercia, which then was caſtled *Runcotan*, and after *Runcorn*. Thus far *Ranulphus William de regib.* with others give her this noble Character, This Lady having once alſaid the throwes of childbirthing, would never after be drawn to have any carnall ſociety with her husband, alledging that

Ephleda.

* *Toten Hall**Lib. 5. Of Amazons and warlike Women.*

that it was not fitting or seemly for a woman of her degree being a Princess, a Kings daughter, and a Kings ſiſter, to ionue her ſelfe to ſuch wanton embraces, wherof ſhould enue ſo great pain and ſorrow. She tamed the Welchmen, and in many conflicts chased the Danes: after whose death the King took the province of Mercia intirely into his own hand, and inheriſed her daughter *Elswina*, whom he led with *Elswina*, him into West-Saxon. *Henricus lib. 5.* hath left this Epitaph as a memoriall over her Tomb:

*Oh Eiphledc mighty both in strength and mind,
The dread of men, and viſtoreſſe of thy kind.
Nature hath done as much as nature can,
To make thee maid, but goodneſſe makes the man:
Yet pity thou ſhouldſt change ought ſave thy name,
Thou art ſo good a woman: and thy fame
In that growes greater, and more worthy, when
Thy feminine valour muſt out ſhineth men.
Great Caſars acts thy noble deeds excell,
So ſleep in peace, Virago maid farewell.*

Much to this purpoſe hath *Trevisa* expreſſed theſe verſes in old English. *Maud* the daughter of *Henry* the fourth Empereur of that name, after the death of her husband ſhe bore the title of *Maud* the Emprefſe: her father in his life *Maud*. time twore all the nobility to her ſucession, but he being dead, many fell from their oaths of Alleagiance, adhering to *Stephen Earl of Bullein*, who by the ſisters ſide was Neephew to the deceaſed King. He notwithstanding he had before ſworn to her homage, cauſed himſelfe to be crowned at Loundon upon *St Stephens day*, by *william* Archbiſhop of Canterbury, one that had before paſt his Oath of Alleagiance to the Emprefſe. Much combustion there was in England in thofe daies betwixt *Maud* and *Stephen*, and many battels fought, in which the ſucesse was doubtfull, the viſtory ſometimes inclining to the one, and again to the other, the circumſtances rather would become a large Chronicle then a ſhort tractate: I will therefore come to that which ſorts belt with my preſent purpoſe. This Lady took the King in battell, and kept him prisoner at Bristol, from *Candlemas day* to *Holyrood day* in harveſt: for which victory the people came againſt her with proceſſion, which was approved by the Popes legate. From Bristol ſhe came to Winchester, thence to Wilton, to Oxford, to Reding, and *St Albans*, all the people acknowledging her their Queen

Lib. 5. Of Amazons and warlike women.

Queen and sovereign, excepting the Kentish men only: she came thence to London to settle the estate of the Land, whither came King Stephen for her husbands delivery, upon condition that *Stephen* should surrender the Kingdome up entirely into her hands, and betake himself ever after to a sequestred and religious life: But to this motion the Empresse would by no means assent, the Citizens likewise intrusted her that they might use the favourable lawes of *S. Edward*, and not those strict and severe Statutes and Ordinances devised and established by King *Henry* her father; neither to this would the bold spirited Lady agree. For which the people began to withdraw their affections from her, and purposed to have surprized her, of which she having notice, left all her household provision and furniture, and secretly conveyed her selfe to Oxford, where she attened her forces, who were by this time dispersed and divided. But taking with her her Uncle *David* King of the Scots, she came before Winchester, laying a strong siege to the Bishops Tower, which was defended by the brother of King *Stephen*. But now observe another another female warrior: *The wife of the imprisoned King being denied his freedom*, now takes both spirit and arms, and affrighted with one *William Iperus*, came with such a thundering terror to raise the siege, that the hardy Empresse (to give way to her pretentury) was frown strenghtforced to flee to stratagem: for finding her powers too weak to withstand the incensed Queen, she counterfeited her selfe dead, and as a Corse caused her body to be conveyed to the City of Gloucester, and by this means escaped. But *Robert* her brother was there taken prisoner, and committed to late custody. Then the Queen employed her selfe on the one part for the release of her husband, and the Empresse on the other, for the enfranchisement of her brother: at length after long debating of the busynesse, it was determined by the mediators on both sides, that *Stephen* should be restored to the Kingdome, and *Duke Robert* to his Lordship and Earldome; and both as they had disturbed the peace of the Land, so now to establish it. To this the Earl would not assent: so that all that year there was nothing but spoile, man-slaughter, drections, and all manner of violence, robbing of the rich, and oppressing of the poor. The King upon Holy-Rood day was released, and besieged the Empresse in the City of Oxford, from M.chelmas day to mid winter: where being oppressed with

*Another English Vi-
vago.*

*Lib. 5:**Of Faire Women.*

with famine, she took the advantage of the Frost and Snow; and attirring her selfe all in white, escaped over the Fens, and came to the Castle of Wallingford. And so much shall suffice to expresse the magnanimitie and warlike dispositions of two noble and heroick English Ladies. A French Lady comes now in my way, of whom I wil give you a short character.

In the minority of *Henry* the sixt, when France (which was once in his entire possession) was there governed by our *Pucil*, English Regents, the famous Duke of Bedford, and others; *Charls the Dolphin*, stiled after by the name of *Charls the seventh* (being a Lord without land, yet at that time maintaining what hostility he was able) whilst the English foraged through France at their will, and commandied in all places at their own pleasure (the French in utter despaire of shaking off the English yoke) there arose in those desperate times, one *Joane Are*, the daughter of *James Are* and his wife *Izabel*, born in Dimplin. This *James* was by profession a Shepherd, and none of the richest. *Joane* (whom the French afterwards called *Joane de Pucil*) whilst she was a young maid and kepe her fathers sheep, would report to divers, That our blessed Lady, S. Agnes and S. Katharine, had appear'd unto her, and told her, That by her means, France should regain her pristine liberty, and cast off the yoke of English servitude. This comming to the eare of one *Peter Bradicourt*, an eminent Captain then belonging to *Charls the Dolphin*, he used means that she should be sent to have conference with his master, who sojourned then in Chynon, in his lowest of dejection and despair of hope, supply or comfort. In her journie thither, she came to a Town called *Faire-bois*, where taking up her Iene (a place which she had never before seen) she desired a souldier to goe to a secret by-corner, where was a heap of old iron, and from thence to bring her a sword. The souldier went according to her direction, and searching the place, amidst a great quantity of old tongs, shovels, hand irons, and broken horse shooes, found a faire bright sword with five Flower-Deluces upon either side engatven: This sword (with which she after committed many slaugthers upon the English) she girt to her, and so proceeded to Chynon to give the Dolphin meeting. Being there arrived, *Charls* concealed himself amongst many others, whilst he was broughte into a faire long gallery, where he had appointed another to take his place, and to assume his person: she looking up-

*Joane de
Are, or de
Pucil*

on him gave him neither respect nor reverence, but sought out *Charls* among all the other in that assembly, and pickt him from amongst the rest; to whom making a low obeisance she told him, that to him only was her businesse. The Dolphin at this was amazed, the rather because she had never before seen him, and was somewhat comforted, by reason that she shewed cheer and alacrity in her countenance: they had together long and private conference; and shortly after she had an army given him to be disposed and directed by her. She then bespake her selfe armor, *Cap a Pe*, bearing a white Ensign disployed before her, in which was pouitraied the picture of the Saviour of the world, with a Flower-de-luce in his hand; and so marched to O'leance. Her first exploit was fortunately to raise the siege and relieve the Town. From thence she passed to Reams, took the City and caused the Dolphin there to proclaim himselfe King, and take upon him the Crown of France. She after took Jargueux a strong Town, and in it the Earl of Suffolke with many other brave English Gentlemen. She fought the great battell of Pathay with good successe, in which were taken prisoners the Lord Talbot (the scourge and terror of the French Nation) the Lord Scales, the Lord Hungerford, with many others both of name and quality: she took in Benveele, Melun, Trois, and divers other Towns of great import and consequence; at length in a camaldo or skirmish, she was taken prisoner by Sir John of Entenburgh, a Burgonian Captain, and sent to Roan. The French Chronicles affirm that the morning before she was surprised, she took the Sacrament, and comming from Church told divers that were about her, that she was betraid, her life sold, and should shortly after be delivered up unto a violent death. For Sir John gave a great sum of monie to betray her. The English comming to invest themselves before Mondidier, Joan was advised to issue out by Flary, and skirmish with them; who was no sooner out, but he shut the gates upon her: being taken, she was sent to Peter Bishop of Bevoise, who condemned her to the fire for a sorceress, which judgement was accordingly executed upon her in Roan, in the Market place. Twenty six years after, *Charls* the King for a great sum of monie procured an annihilation of the first sentence from the Pope, in which she was proclaimed a Virago inspired with un

just

just death, he caused a faire croſſe to be erected just in the place where her body was burned. I return again to the English. *Fibian* and *Harding* speak of *Emma* sister to the *Emme* Norman Duke called *Richard*, who for her extraordinary beauty, was called *The flower of Normandy*, she was married to *Etheled* King of England. By her heroick spirit, and masculine instigation, the King sent to all parts of the Kingdome secret and strict committions, That upon a day and hour assigned, all the Daneſ which had usurped in the Land, and used great cruelty, should be slaughtered; which at her behest and the Kings command was accordingly perſormed, which though it after proved ominous, and was the cauſe of much mifery and mifchiefe, yet it shew'd in her a noble and notable resolution. Of Queen *Margarete* the wife of *Henry the fift*, her courage, resolution, and magnanimity, to speak at large, would ask a Volume rather than a compendious discourse, to which I am strictly tied. And therefore whosoever is desirous to be further instructed in the ſuccesſe of those many battells fought againſt the house of York, in which ſhe was personally preſent, I refer them to our English Chronticles, that are not ſparing in commendung her more then womanly ſpirit, to everlasting memory. With her therefore I conclude my female Martialiſts: And now me thinks I am come where I would be, and that is amongſt you faire ones.

Of faire Women.

IT is reported of a King, that for many yeers had no ille, and desirous to have an heire of his own blood and begetting to ſucceed in the throne, upon his earnest ſupplication to the divine powers, he was bleſſed with a faire ſon, both of beauty and hope. And now being poſſeſſed of what he ſo much deſired, his ſecond care was to ſee him ſo educated, that he might have as much comfort of him in his growth, as hope in his infancy: he therefore ſent abroad to find out the moſt cuſting Astrologians to calculate his nativity, that if the ſtarſ were any way malevolent to him at his birth, he might by instruction and good education (as far as was poſſible) prevent any diſter that the Planets had before threatened. A meeting to that purpoſe being

Of Amazons and wa: like Women. Lib. 5.

appointed, and the Philosophers and learned men from all parts assembled: after much consultation it was concluded amongst them, That if the infant saw Sunne or Moon at any time within the space of ten years, he should most assuredly be deprived the benefit of sight all his life time after. With this their definitive conclusion, the father wonderfully perplexed, was willing rather to use any fair means of prevention, than any way to tempt the crose influence of the stars: He therefore caused a Cell or Cave to be cut out of a deep rock, and conveying thither all things necessary for his education, he was kept there in the charge of a learned tutor, who well instructed him in the Theory of all those Arts which best suited his apprehension. The time of ten years being expired, and the fear of that ominous calculation past over, the day was appointed when his purpose was to publish his son to the world, and to shew him the Sun and Moon, of which he had often heard, and till then never saw entire: and to present unto his view, all such creatures of which he had been told, and read, but could distinguish none of them but by hear-say. They brought before him a Horse, a Dog, a Lion, with many other beasts of severall kinds, of which he only looked, but seemed in them to take small pleasure. They shewed him Silver, Gold, Plate and Jewels; in these likewise he appeared to take small delight or none, as not knowing to what purpose they were usefull: yet with a kind of dull discontent, he demanded their names, and to pass them over. At length the King commanded certain beautifull virgins, gorgeously attired, to be brought into his presence: which the Prince no sooner saw, but as recollecting his spirits, with a kind of alacrity and change of cheer, he earnestly demanded, What kind of creatures they were, how bred, how named, and to what use created? To whom his tutor jeastingly replied, There be called Devils, of which I have oft told you, and they are the greatest tempters of mankind. Then his father demanded of his, To which of all these things he had beheld, he stood affected least, and to whose society he was most inclined? who presently answered, O Father, I desirously to be attended by these Devils. Such is the attractive power of beauty which women cannot fully appropriate to themselves, since it is eminent in all other creatures. Who considers not at the beauty of the Sunne, the glory of the Moon, and the splendor of the Stars? the brightnesse of the mor-

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morning, and the faire shutting in of the evening? Come to the flowers and plants; what artificiall colour can be compared to the leaves of the Marigold, the Purple of the Violet, the curious mixture of the Gillyflower, or the whitenesse of the Lilly: to which Solomon in all his glory was not to be equalled? You that are proud of your haire, behold the feathers of the Jay, or Parrot, with the admirable variety of the Peacock and Peacock: What Rose in the cheek can countervail the Rose of the garden? or what azure vein in the temples, the blew flower of the field? Come to outward habit, or ornament, what woman doth better become the richest attire (though fetch'd from the furthest parts of the world) then the Panther in his stains, and the Leopard his pleasing and delightfull spots? Are not the fishes as beautifull in their silver shining scales, and the terrible Dragon as glorious in his golden armour, as women apparelled in cloth of Bodkin or Tulle? What is she that exceeds the Dove or Swan in whitenesse, or the Pine or Cedar in staightnesse? Let me hear her voice that can compare with the Nightingall in sweetnesse; or behold that eie that can look upon the Sun with the Eagles. Why should you fair ones then be proud of any thing, that are by other creatures exceeded in all things? Besides, even the choicest beauty amongst you being once enjoyed, is the lesse esteemed; Soldiers having vanquish't their enemies, hang up their arms; Sea-men that have attained their harbour, fold up their sails. The choicest dainties are bathsome to such as have filled their stomacks, and Wine is a burden to him that hath satiated his thirst. Nobility of birth is a thing honourable, but you are not beholding to your selves for it, but your ancestors: Riches and Plenty are excellent, but they are the gifts of fortune, therfore subject to change and casualty: Praise and honour is venerable, but withall unstable: Health is precious, but subject to sickness and infirmitie: Strength an excellent gift and blessing, but neither free from age, nor disease: Beauty is admirable above all, and yet subject to all: only Learning, Knowledge, Art, and Virtue, are above the envy of change, or malice of Fortune. Neither are you women solely beautifull: We read in *Marval lib. 1.* of a boy called Achillas, of admirable feature; of *Acanthus*, whom the gods at his death, in memory of his exquisite form, changed into a flower, that still bears his name. Amongst the Romans, *Scipio* (surnamed Demaratus)

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Demetrius) and amongst the Greeks, Alcibiades carried the Palm from women; who (as Plutarch in his life reports of him) was not only wonder'd at in his youth, but admir'd in his age, his grace and comeliness still growing with him.

Formosum pector Coridon ardebat Alexim:

The Shepherd Coridon doted on the fair Alexis.

Saxo Grammaticus speaks of Alphus the son of Gygarus, whose hairs exceeded the brightness of Silver. Amaratus was changed into a sweet-scenting flower after his death. Catullus speaks of Amphimedon thus :

Formosum Phiale prius asebat Amphimedon,

Amphimedon Phiale's maxima cura fuit:

Phiale was enamoured of Amphimedon the faire,

Amphimedon of Phiale became the greatest rare.

Aelius Bassianus, was a youth of that admirable beauty and feature, that Adrian the Emperor was enamoured of him, in whose memory he erected a Temple in Mantineia, and built a City by the river Nilus, he caused his effigies to be stamped upon his own coin, therefore Hieronimus (as Volaterranus reports) calls him the Emperor *Aelius concubine*. Aelius was the son of Celsus, a young man of singular form, but altogether abominous from the love of women, whom Ovid in *Faunus* remembers. Aelius is celebrated by Phugl:

— Sequitur pulcherrimus Aelius

Aelius iquo sibi est versus turibus armis.

The fairest Aelius follows not in field,

Atue that trifles into his horse and parti-coloured shield.

Atis the Lygian youth was for his fairest beloved of the mother of the gods. Virgil speaks of Aventinus in these words :

V. Horaeque ostentat equos fatus Herculei pulchri

Pulchri Aventinus

Fair Aventinus he that of faire Hercules was born,

Bright of his conquering steeds —

Batillus was the favourite or sweet-heart of Anacreon the Poet, of whom Pontanus de Stellis :

— *Amatum à vate Batillum*

Pitum oculis fuscumque coma roseumque labellis,

— The Poet of Batillus was enamoured,

With palm leaves, brown hair, and lips like Roses red.

(By the way,) Sure there was a great dearth of beauty in those

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those daies amongst women, when boies and caramites were so doted on by men. Belerophon was not only affected by Sthenobaea the wife of Pictus, King of the Argives, but doted Sthenobaea on by Venus. Of Castor and Pollux the two faire Tindarides, Ovid. lib. 6 thus writes :

*At gemini nondum Cœlestia sidera fratres
Ambo, conspicui, nive candidioribus ambo,*

Vestabantur equis —

The two twin brothers, not as yet accounted
Mongst the celestial stars, conspicuous both
Upon two steeds whiter than snow were mounted, &c.
The young boy Cestus, Martial thus commends.

Quanta tua est probitas, &c.

How great by honestly ? thy fame as rare
(O sweet child Cestus) thou that maist compare,
with Theseus son, did bright Diana see
Thee naked once, enamoured she would be,
And tice thee to some pleasant rivers brim,
There strip her selfe, and teach thee how to swim.

Democles an Athenian youth was of that pulchritude, that he was called by all men Pulcher Democles, and (that which seldom meets with beauty) of that rare temperance, that when King Demetrius plucked him to have made him a prostitute to his unlawfull and beastly lusts; to shun his embraces, he leaped into a caldron of seething hot liquor, and there drowned himselfe. Plutarch in *Demetrio*. Diadumenus the cup-bearer to Augustus, was of that admirable feature, that in the contention which was made Elis, he carried the palm both from men and women : Volaterran. For no other cause was Glyceride said to fill Nectar to Jupiter then for his elegancy of form. Gletes was a youth of that excellent feature, and so endeared to Polomaus, that when divers malefactors (and for great crimes) were led to execution, only at his entreaty he spared their lives. Hypocrides the son of Thysander, as Herodotus relates, was excellent above all the Athenians for wealth and beauty. Of Hyas the son of Atlas and Alithra, Ovid. 5. de Fast.

*Nondum stabat Atlas humeros oneratus Olympo,
Cum fatus es forma, conspicuens Hias.*

Olympas weight did not as yet

Great Atlas back adorn,
When as the lovely Hyas of
Conspicuous shape was born.

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Nolas the son of *Hyadamus*, was not only endeared to *Hercules*, but doted on by the nymphs called *Driades*. *Irinus* the son of *Aeneas* and *Crenusa*, was taken for *Cupid* the son of *Venus*. *Juvenus* was the minion of *Catullus*, as *Lyginius* was to *Horce*; so likewise *Lycus*, of whom he thus speaks.

*Et Lycum nigris oculis nigroque
Crine decorum.*

Lycus rare.

Lycus rare,
oh for his black eyes and his black sleek hair.

Some thing more freely he speaks of the Pulechitude of *Nearchus* in *Carm.* and his *Odes*. O *Nireus* the son of *Caropus* and *Alaga*, *Homer* speaks at large : as *Horace* likewise in *Carm.* and *Epiod.* *Tibullus* commends his *Marathis Maximus*, that his head being wrangled and bloody, yet notwithstanding in death it looked admirable. *Micellus* the son of *Capitula* and *Lycope*, was so faire, that the nymphs were surprised with his beauty. *Endimion* was beloved of the Moon, *Val. Flaccus lib. 8.*

Latinum Alstiva residet venator in umbra

Degus amore Drae

The Larrian swans in the summer shade,
Worthy the love of that celestial maid.

In *Ephthon* was that majestic all beauty, that the wife of King Darius saluted him for *Alexander*: for his exquisite form he was especially beloved of *Alexander*. *Virgil* commends the shape of *Eurycles* the son of *Nyssus*. So *Nyssus* King of the *Megarenes* was said to have hairs of gold, they were of such splendour. *Statius* commends *Panthopeus* the son of *Atelegyrus* and *Atlanta*, or as some write of *Mars* and *Menalippe*. *Celius*, *Ovid*, and others, celebrate *Phion* the beloved of *Sappho* the Poetess, for the fairest of the world. *Philebus* *Elensis* who was the familiar of *Socrates* and *Plato*, was for exquisite shape compelled to be prostituted by the hand his Master. Of *Pyramus*, *Ovid* thus speaks, *Metamorph.* lib. 4.

Pyramus ex Thisbe Juvenum Pulcherrimus alter.

Young Pyramus and Thisbe, he

Of all the young mens fairest,

And she of all the Eastern world,

Of lovely girls the rarest, &c.

Spirine was a youth of such an alluring beauty, that when he could neither reserve himselfe from suit of men, or importunitie of women, he deformed his own beauty.

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with scratches and wounds to preserve his own chastity, *Valer Max.*, *de Verecundis*. *Magnes Smyrnaeus* was the most beautifull of his age, and so acceptable to *Gyges* King of Lydia, that when his parents cut off his delicate and faire haire (somewhat to take off the Kings affection) the King was so incensed, that for that cause alone he made warre against the Magnetians, *Pausan.*, *apud Volatur*. The Poet *Musaeus* celebrates the rare form of *Leander*, a youth of Abidos and beloved of *Hero*. As *Virgil* doth the like of *Lausus* the son of *Azgenuus*, *Aeneid. lib 7*. *Herodotus* speaking of *Xerxes*, saith, that he had in his army sixty eighty myriads of men, yet amongst them all he was the beautifullest of face, and tallest of stature. I could reckon up others, as *Pelops*, *Idas*, *Sason*, *Artaxerxes*, *Cyrus*, *Tantulus*, *Patroclus*, *Hymenae*, the least of them a Prince, the minion to a King, or the dearly beloved of some Queen or goddesse. This is only to put you in mind, O women, That though you have engrossed a great portion of beauty, yet you are not possessest of all, since not only men, but divers other creatures share with you; neither have I introduced these to derogate any thing from your worths, only to abate some of that ambition or selfe-love which is commonly attendant upon beauty: One thing for your grace I have read in the Spanish Chronicle of an exquisite Lady (the like I did never of any excellent man) Queen *Isabel* the wife of *Henry* sir named the Humble, being attirring her selfe in her window, against which the Sun shined somewhat hot, it is credibly reported, that the beams of the Sun set her curled locks on fire: some held it as a prodigie, others alluded it to her miraculous beauty, some thought that one pine or other in the window, was of the nature of a burning glasse, and that was the cause, others imputed it to certain oiles and sweet unguents, with which the Queens and great Ladies use to dressse their haire: howsoever, if this Chronicle speake truth, most certain it is, that her lust made greater combustion in the land, then the Sun had power to committ upon her hair. I have one thing more to instance to your grace, and so I will conclude my discourse. An Embassador being to be enterained in the Court of Queen *Elizabeth* (where the greatest state was still observed) he first passed through a lane of the guard in their rich coats, next through the Gentlemen Pensioners, and so through all the greater Officers, the Lords, Earls and Councell. The Queen sat then in state

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at the upper end of a long gallery, which when the Embassador should enter, the great Ladies of either side richly attired were placed, through the middest of whom as he passed along, he was amazed at the state, or admiring at their beauties, cast his eies first on one side, then on the other, and that not without some pause, as if he had been to take a particular survey of all their features, but by degrees comming up towards the Queen, who sat like Diana amongst her nymphs, or *Ariadne* in her crown of Stars, intated above the lesser lights, to give him entertainment: and observing his eies still to wonder, she thus belpke him, *Averte oculos ne videas vanitatem.* Turn away your eies least you behold vanity: to whom he tuddily replied, *Imo potius mirabila opera Dii.* Nay, the wondrous works of God. Since then you are such, rather let your vertuous actions beautifie, then your vicious deeds any way disgrace his so great and glorious workmanship.

Of Faire Women.

Herodica.

Panthea.

Theodole.

HESE, Herodica shall have the first place. *Nicetus* in his book *de Rebus Areal.* relates, That one *Cypselus* purposing to raise a new Colony, erected a faire and goodly City in a spacious Plaine bordering upon the river Alpheus, to which place multitudes of the Parrhasians came to inhabit. At the same time was a Grove and an Altar celebrated (with much pomp and solemnity) to *Elusina Ceres*, with an annuall feast: at this publike meeting was a contention, Which of all the women was censured to be the fairest? The first that had the priority and Palm for beauty bestowed upon her, was *Herodica*, the wife of *Cypselus*. *Zenophorus apud Caelium*, lib. 7. cap. 53. speaks of one *Panthea*, the wife of *Abraditus*, a Noble man of Persia, whom *Cyrus* (having defeated the army of the Assyrians and spoiled their tents) took captive; *Abraditus* at that time being absent, as not long before employed upon an Embassy to the Bactrians, in which interim, *Panthea* was in the custody of a Noble man of Media, called *Araspes*, who affirmed of her to the King with great admiration of her feature and beauty, That in all Asia her like was not to be seen or found.

Pausias Diaconus writes of *Theodole*, a Roman Lady, of that admirable splendour, that she attracted the eies of all men that but glanced that way, to dwell upon her with wonder:

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her haire was bright and yellow, which when she pleased to unloose, and let fall about her shoulders, it covered her from the crown to the heel. A large description he makes of her perfections, howsoeuer most certain it is, that the King *Cambeles* was extreamly entangled in the snares of her beauty. *Saxo Grammaticus* in his Danish history, commemorates one *Snabilda*, a Queen, in all the lineaments both of body and face, to be of that rare pulchritude, that being doomed unto a wretched and miserable death, and bound with thongs of leather, to be trod upon by the hoots of wild horses, her beauty took such an impression even in those unreasonable creatures, that they could not be forced with their rude feet to leave the least character of violence upon her so faire and exquisitely fashioned. The same Author remembers us of *Seritha* and *Sigis*, the first a virgin of incomparable splendour, to whom one *Otharus* was a robustious suitor; the other was the daughter to one *Sygarus*, who paralleld the first, and was importunately sollicited by *Hylaeus Taronicus*. *Bryseis* was so faire, that she endeavoured to love the noblest of all the Greeks, *Achilles*; who though he was but his damsel or handmaid, yet he was enuenoured of her above all his other women: of whom *Horace*,

Pius insolentem
Serua Bryseis niveo colore
Morit Achillem:
His mact Bryseis, with her colour white,
Insolent Achilles moved to delight.
Other, Ovid likewise speaks, lib. 2. de Arte Amandi:
Fecit ut in capta Lyrcide magnus Achilles
Cumperget madem lassus ab hoste torum.

This, g.e. Achilles of his Love desired,
When with the sliegher of his enemies tired,
He doff'd his Cushes, and unarm'd his head,
To recline with her on a soft day-bed:
It did rejoice Bryseis to embrace
His bruis'd arms, and kiss his bloud stain'd face.
Those hands which he so often did imbrew
In bloud of warlike Trojans, whom he slew,
Were now implored to tickle, touch and feel,
And shake a Lance, that had no point of steel.

Thargelia Malesia was of that excellent aspect, that as *Thargelia*
Hippias the Sophist testifies of her, she was married by *Malesia*.
course,

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Of Faire Women.

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Of Faire Women.

Herodica.

Panthaea.

Theodote.

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Serva Bryseis niveo colore
Morit Achillem:
His maid Bryseis, with her colour white,
Latent Acheles moved to delight.
Other, Ovid likewise speaks, lib. 2. de Arte Amandi:
Ferit ut in capta Lyrcide magnus Achilles
Cumpremere tamem lassus ab hoste torum.
This, g. eo. Achiles of his Love desired,
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Tocombe with her on a soft day-bed:
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Those hands which he so often did imbrew
In bloud of warlike Trojans, whom he slew,
Were now implo'd to tickle, touch and feel,
And shake a Lance, that had no point of steel.
Thargelia Milesi was of that excellent aspect, that as *Thargelia*
Hyppias the Sophist testifies of her, she was married by *Milesi*.
course,

course to fourteen severall husbands (for so he writes in a Treatise entituled *De inscripta Congregatione*:) in which, besides her character of beauty, he gives her a worthy attribute for her wisedome, in these words, *Per pulchra & sapiens.* *Anitis* was the wife of a noble person called *Bogazus*, and sister to *Xerxes* by the fathers side. She as *Dionis* writes (in his Persick history, in the chapter entituled *De prima Coordinacione*) in these words, *Hec ut pulcherimam fuit omnium mulierum, que fuerant in Asia, &c.* She (saith he) as she was the fairest of all women in Asia, so of them all she was the most intemperate. *Timosa*, as *Philarchus* in his Lib. 19. contends, was the mistresse of *Oxiartes*, who in the accomplishments of nature anteceded all of her age: she was for her beauty, thought worthy to be sent as a present from the King of Ægypt, to the most excellent Queen of King *Satyrus*, but rather for a wonder of nature, then a presidence of chastity. *Theopompos* in his fifty sixth book of History records, That *Zenopithia*, the mother of *Lysanrides*, was the fairest of all the women in Peloponnesus. She, with her sister *Chryse*, were slain by the Lacedemonians, at the time when *Agesilaus* (in an uprone and mutinous sedition raised) gave command, That *Lysanrides* as his publick enemy, should be banished from Lacedeumna. *Patrica Cypria* was born in Cyprus: *Philarchus* remembers her in his tenth book of history. She studding upon *Olympia*, the mother of *Alexander*, was demanded to marriage by one *Momimus* the son of *Pythoia*. But the Queen observing her to be of more beauty in face, then temperance in carriage: O unhappy man (said she) that chusest a wife by the eie, not by counsell; by her beauty, and not behaviour. *Violentilla* was the wife of the Poet *Stella*: she for all accomplishments was much celebrated by *Statius*; of her, lib. 1. Syll. thus speaks:

— At tu pulcherrima forma,
Italidum tantem casta possessa marito:
Thou of our Latium Dames the fair'lt and best,
Of thy chaste husband art at length possib.

Anutis.

Timosa.

Zenopithia.

Patrica Cypria.

Violentilla.

Agarista.

Agarista, as *Herodotus* calls her, was the daughter of *clisbene* the Syconian: she was of that unexpressable form, that her beauty attracted suitors from all parts of Greece, amongst whom, *Hypocleides* the son of *Tisander*, is numbred. From Italy came *Syndrides*, *Sibarites*, *Syritanus*, and *Damnus*. From the Coast of Ionia, *Amphimelitus*, *Epidamus*, *Aelius*,

Aetolus, and *Meges*. From Peloponnesus, *Leocides*, *Amianthus*, *Aichas*, *Hilaeus*, *Laphanes*, and *Phidon*, son to the King of the Argives. From Attica, *Megacles* the son of *Alcmenon*. From Euryria, *Lysanias*. From Thessaly *Dinrides*, and *Cranomius*. From Molossus *Alcon*, in number 20. Thele came into Greece to express themselves in many noble contentions, because *clisbene* the son of *Aristonius* and father of *Agarista* had made proclamation, that he only should enjoy the virgin, who could best express himselfe in noble action and valour. *Hippodamia* was daughter to *Oenemans* King of *Hippodamii* *Ælis*, and of such attractive beauty, that she likewise drew many Princely suiters to her fathers Court, though to the most certain danger of their lives. *Celius* writes that *Marman* was the first that contended with her in the Chariot race, and failing in his course, was slain by the tyrant; the Mares with which he ran (as some write) were called *Parthenia* and *Eripha*, whose throats *Oenemans* caused to be cut, and after buried. After him perished in the same manner, *Alcaibus* the son of *Parthaon*. *Eurialus*, *Eurimachus*, *Crotalus*, *Acrius* of Lacedemon, *Capetus*, *Lycurgus*, *Lasius*, *Chalcodus*, *Tricotonus*, *Aristomachus*, *Prias*, *Pelagus*, *Æolius*, *Chromius*, and *Eritheus* the son of *Leucon*. Amongst these are numbred, *Mermes*, *Hypotous*, *Clopus*, *Opontius*, *Acarian*, *Eurilachus*, *Antomedon*, *Lasius*, *Chalcon*, *Tricoronus*, *Alcaibus*, *Aristomachus*, and *Crocelus*. *Sisigambis* as *Q. Curtius* relates, was inferiour to no *Sisigambis*. Lady that lived in her age, yet notwithstanding, *Alexander* the Great having overcome her husband *Darius* in battell, was of that continence, that he only attempted not to violate her chastity, but became her guardian, and protected her from all the injuries that might have been done to a captive. *Plutarch* writes of a Roman Lady called *Præcia*, of *Præcia* that excellent shape and admir'd teature, as she endeared *Cethagus* unto her so far, that he enterprized no designe, or managed any affair without the advise and approbation of the beautifull *Præcia*. So precious likewise was the faire *Roxana* in the eyes of *Alexander*, that having subdued all the Eastern Kingdomes, and being Lord of the world; yet from being the daughter of a mercenary soldier, and a Barbarian, he took her into his抱ome, and crowned her with the Imperiall Diadem. *Ægina* the daughter of *Æsopus*, King of *Ægina*. *Boetia*, for her excellent pulchritude was beloved of *Jupiter*; of whom *Orid*,

Aureus in Donaen, Æsopida luserit ignis :

*In Goldfaire Danae had her full desire,
But with th' Aſtopian Girl he play'd in ſire.*

Antiope.

So likewife *Aniopa*, the daughter of *Nycteis* and wife of *Lycus* King of *Thebes*, was for the rareneſſe of her form compreſt by him, of whom he begot *Zethus* and *Amphion*. O what a power is this beauty? It made the Cyclops *Polyphemus* turn Poet; who (as *Ovid* in his lib. 13.) thus writes in the praise of his miftreſſe *Galatæa*:

Galatæa.

*Candidior ſolito nivei Galatæa ligustri, &c.
Ob Galatæa, thou art whiter far
Then leaves of Lillies: not green Medowes are
More flouriſhing, thy ſtature doth appear
Straighter then th' Elmes; then glaſſe thou art more clear:
More wanton then the young Kid, and more light
Then thofe loofe ſhels the billowes have made white
Still rumbled with the waves; more grace th' haſt won,
Then is in Summers ſhade or Winters Sun,
Lovelier then is the Apple, when his ſite
Turns yellow, then the Plane tree, of more pride;
Transparent then Iſoles, that meet
With riſing Phœbus; then ripe Grapes, more ſweet:
Thou art of all choice things the gen. all Thream,
Soft as Swans plumes, and faire as clowded cream.*

Therefore you faire ones, the more choice your beauty is, you ought of it to be more chary: the twetter the flower is, the ſooner it loſeth the ſmell; the fairer the colour, it the ſooner fades; and the purer the blood, the apter to take putrefaction. Take heed then, leſt by unlawfull proſtitution, you mar that by which in outward appearance you come neareſt to your Maker, who as he is the *Summum bonum*, so he is the ſovereign and only perfeſt beauty. A Tyrant haſing ſtudied many fearefull and terrible deaths, to inflict upon ſuch as his malice would pañith; when he thought none grievous enough, at length (as his maſter-peecē of Tyranny) he deuized to bind the living to the body of the dead, that the ſtench and corruption of the one might ſtifle and ſuffocate the other. In what greater torment then is that man, who ſhall marry a fair faire one, that ſhall bed with ſin, and boſomie diſeases? The dead body to which the living is bound, is the blood dries and the flesh conuumes, ſo doth the loathſomeneſſe of the ſmell, till in time it waſt to aſhes, and ſo to paſticipate of the ſame earth from whence it came: but your catching and iſteſtious loathſomeneſſe, from

from luſt growes to leproſie, ſtill encreaſing in you, to the impairing of his health and the impovertiſhing his eſtate, conuuming his purſe, and conuaminating the person. O miſerable man, whom thy raſh choice ſhall cauſe to die of this wretched conuumption. But this is but a caueat or admonition by the way: I proceed now with history.

The faire Miftreſſe of Pisistratus.

Philarchus ſpeaks of a beautiſl woman (on whom he *Pisistratus* hath vouchſafed no name) who firſt brought *Pisistratus* from a private man to a government Monarchicall. She took upon her the name and habit of *Pallas*, as paralleld with her both in ſtate and beauty, being thought by the people in all accomplishments to reſemble the goddeſſe: ſhe is ſaid to have dealt Scepters, and made ſale of Crowns, diſtributing them where ſhe pleafed, and to whom ſhe affeſted. *Pisistratus* after gave her to his ſon in marriage, who was called *Hipparchus*; for ſo *Clidemus* in his eight book, intituled, *Redditionum*, leaves recorded in theſe words: He gave unto his ſon *Hipparchus*, a woman, by whom he was overcome, who was a *Pallas* for her State, and for Wiſdom, might be cauſed the daughter of *Socrates*: and where beauty and counſel meer, there cannot chufe but be a ſweet concordance and harmony. It ſhall not be amifle in the next place briefly to diſcover unto you, what pl aces have been the moſt eminent for the breeding of the rareſt beauties, and which by the antient Authors have been moſt celebraeted.

Hesiodus in his *Melampodia* nominates the City Chalci Lib. 3: des in Euboea, to breed the choicest beauties, as that the moſt exquife women are there born. Of the ſame opinion with him is *Theophrastus*: but *Nymphaorus* in his navigation and travels through Asia, affirms, That the moſt incomparabele features above all others whatſoever, are bred in Tenedos, an Iſle belonging to Troy. *Dionysius Leuctricus* hath leſt recorded, That for many years continuall, there was an annuall contention of beauty held amongſt the Elians in the City of Elis, and that ſhe that prov'd victoreſſe, was honoured with the Arms confeſſed to *Pallas*. Others in other places, as *Mysitus* in his hiſtorical Paradoxes hath leſt remembered, were crowned with wreaths of Myrtle. In other places, as *Theophrastus* writes, there were meetings and

and solemnities kept to censure women for their tempe-
rance and good huswifery, as among the Barbarians; but
for the town and feature, they were most frequent amongst
the inhabitants of Tenedos and Lesbos. *Heracius Lembus*
writes, That in Sparta with great admiration and reverence
they observe the fairest man or woman, and commonly the
Spartan beauties are the most illustrious. Therefore of
the King *Archidamus* it is left registred; That being to
make choice of a Queen, when one singularly beautifull,
but of small dower, and another wondrous rich, but extra-
ordinary deformed, were placed before him, he cast his eie
upon the goods of Fortune, and neglecting the treasures
of Nature, preferred bondage before beauty: For which,
the *Ephori* (which in Athens were the same Officers that
the Tribunes were in Rome) called him to account, and put
him to an extraordinary great mulct, saying, This man in
stead of Sovereigns would beget subjects, and for Princes
leave peasants to succeed and reign over us. *Euclidius*
saith, That beauty hath the first place in the claim of Em-
pire: therefore those that in *Homer* were admires of He-
lenes beauty, speake to this purpose:

Indignum nihil est Trois fortis & arduos
Tempore tam longe perperissos esse labores;
Ob talem uxorem cui præstantissima forma,
Nil mortale resert superisque familiam d'ris.

The Greeks and Trojans who can say were base?
So long and so great labours to endure
For such a wife, whose most excellent face
Shows nothing mortall, but all God-like pure.

Athene. lib.
13. cap. 7. This made the Spartans (the place from whence Helen was ravished) as the greatest countrie to entertain a stranger, to shew unto them their Virgins naked. A custome they had likewise in the Isle of Chios in certain times of the yeer, after the same manner to behold the young men and maidens in publick wrastle together.

Nitetus.

Athene. lib.
13. cap. 4. Cambyses hearing that the Egyptian women did much differ from other nations in manners and behaviour, especially from the custome of the Persians, sent to Amasa King of the Egyptians, to demand his only daughter in marriage. The King somthing troubled at this Embassie, as

as fearing he would rather keep his daughter as a concubine thento give her the right of her birth, and to honor her with the titles of a Queen and Bride, he devised this policy to exclude Cambyses, and still to conserue her chastity: he had there in his Court a young Lady, called Nitetus, the daughter of Aprias an Egyptian, whom because he had been de-
feated in a battel against the Cyrenians, Amasa had cau-
sed to be slain. This Nitetus being the prime and choice
beauty of the Court, in all her lineaments so exquisite, that
he perfumed the would not only content, but much de-
light the King: he instructed her how to take upon her
the name of his daughter, and in every circumstance and
complement, how to demean her selfe, so with a Princely
train accommodates her for the journie. Being arrived in
Persia, she was reialy enterteined by the King, her beha-
viour and beauty more pleasing him then any of his choice
damosels selected out of his many Provinces: insomuch,
that he hastned the marriage, which was with no small
pomp, according to the manner of the Persians Nitetus lying
in the Kings bosome, and knowing how much she was en-
deared to him, as now not casting his eie or affection upon
any other, began to call to remembrance her fathers death,
and what a plain and sinfull way lay open to her, to be re-
venged on him that slew him; and forgetting the honours
she had received by Amasa's means, in preferring her to be
Queen of Persia; not rating that good, equall with the ill
she received in the shedding of her fathers blood: She ope-
ned to Cambyses all the whole imposture, withall importuned
him to revenge the death of her father Aprias. The
King as much pleased with her plain and seeming simili-
city, as incensed with so great an injury done to him by A-
masa, as well to revenge her father, as his own wrongs,
with an invincible army invaded Egypt. Diron in his
Egyptian History, and Lynceus Naucratica in his
Persian History, they agree that Nitetus was sent to Cy-
rus, and that by him she was the mother of Cambyses, and
that after the death of Cyrus, the Army with which he went
against Amasa and invaded Egypt, was to revenge the
wrongs of a mother, and not a wife.

Of Faire Women.

Lib. 5.

Bersane.

Lib. 3. *He as Curtius and Gellius both assent*) was the widow
Lib. 6. & 8. *S*of one *Darienus*, of that singular aspect that *Alexander*
 the great became enamoured of her above all other, so that
 when neither the rare beauty of *Darius* his wife and daugh-
 ter could tempt him, nor the whorish blandishments of
Thessalus and others corrupt him (indeed where his modesty
 and temperance is preferred before many other Princes,
 almost all) yet with her he was intangled. For those that
 write of him affirm, that he was never known to enter into
 the familiar embraces of any save his own wife and this
 Bersane, whom he made one of the Queens women.

Bersabe. It is not to be questioned, but that *Bersabe* she was a
 goodly faire woman, and of extraordinary stature, which
 pierced so deep into the brest of that wise King and Pro-
 phet, *David*, that all religion and sanctity set apart, he for
 her love committed the two most heinous and horrible sins
 of adultery and murder, for he caused her husband *Uriah*
 to be slain, and after married her, a great blemish to his
 former holiness, of whom *Strozzi Pater* thus writes.

Ille sacri vates operis Jeffici proles,
Praefecit populo quem Deus ipse suo,

Bersabea captus form...

The Psalmist born of the Hebrew Line,
The famous Author of that work Divine,
In whom God made Ruler o' his people, he

Notes on the feature of faire Bersabe.

Lycaste, one of the daughters of *Priam*, was faire above
 measure, insomuch that *Polyzamus* the sonne of *Antenor*,
 whom he begot of *Theano* the sister of *Hecuba*, of a Concubine
 made her his wife. There was another *Lycaste* that we
 read of, who for her perfection in all degrees of comeliness,
 had the name of *Venus* bestowed upon her.

The wife of Candaules.

Herodotus in Clio.
Plat. 2. de Repub.

*T*His *Candaules*, whom the Grecians call *Myrsilus*, was
 King of the *Spartans*, and descended from *Alceus* the
 son of *Hercules*; having a wife whom he affectionately loved,
 and therefore judging her to be the fairest of women,
 could not contain his pleasures, but comming to one *Gyges*, the

Lib. 5.

Of Faire Women.

the son of *Discylus* (a servant of his, to whom he vouchsafed
 his greatest familiarity) he to him extols the beauty of his
 wife above measure; and because (saith he) I would have
 thee truly know that she is no otherwise then I have repre-
 sented her, and that mens ears naturally are more incredulous
 then their eyes, I will devise a means that thou shal see her
 naked. To whom *Gyges* replied, O roiall Sir, What words
 be these? you speake these which rather favours of a man di-
 stract, then well consideried and advised; women ther put
 off their garments with them, put off their modesty: there-
 fore it was well determined and provided by our fathers,
 wherein they proposed unto us honest rules and examples,
 among which this was one, That every man should have
 inspection into his own, and guide himselfe by that com-
 passie. I verily beleeve sh: is matchless above all other wo-
 men, and deservedly to merit that character you have gi-
 ven her; but withall I beseeche you, that you will not per-
 swade me to any thing which is not lawfull. At these words
 the King seemed to be displeased, and replid: Be confident,
 O Gyges: and neither distrust me in so perwading thee, nor
 my wife, who is altogether ignorant of what I intend, since
 from neither of us any damage or detriment, no not so
 much as the least displeasure can arise: for first I have de-
 vised, that she shal not know, nor once suspect, that thou
 hast beheld her; for I will order it, that thou shal be secret-
 ly conveyed into the chamber, and (unseen) behold every
 passage of her making unready and comming to bed: Now
 when then hast truly surveyed her in every part and linea-
 ment, and spost her back towards thee, convey thy selfe out
 of the room; only in this be carefull, that at thy removing
 the easie notice upon thee: This done, the next morning give
 me thy free and true censure, Gyges that could by no means
 avoid his importunity, was prepared against the time. The
 King according to his accustomed hour, conveyes himselfe
 into his chamber, and so to bed: the Queen soon after en-
 tring, de poils her selfe of all her vesture and ornaments,
 even to her armeoesse, all which *Gyges* was spectator of;
 who no sooner spied her back turned to go towards bed, but
Gyges slips from the place where he was hid; which was not
 so curiously done, but he was espied by the Queen: she
 demanding the reason of it from her husband, and ne cer-
 tifying the truth (but wch what modesty he could excusing
 it) she neither seemed to be angry, nor altogether well plea-
 sed.

Of Faire Women.

Lib. 5.

sed, but in her silence meditated revenge (for amongst the Lydians, and almost all thos: barbarous nations, it is held great incivility and immodesty to behold a man, much more a woman, naked.) The next morning, by such servants as she best trusted, she caused Gyges to be sent for, who (mis-doubting nothing that had past, as one that had many times free access unto her) instantly came; she causing her servants to withdraw themselves, thus bespake him: "Two waies are proposed thee, O Gyges, and one of them instantly and without least premeditation to make choise of; Either thou must kill Candaules, and that done, be possessed of me, and with me the Crown of Lydia, or instantely die; for thy doom is already determined of, because thou shalt know that in all things it is not convenient to obey the King, or search into that which thou oughtest not to know: There is now a necessity, that either he that counselled thee to this must perish, or thou that obeyedst him against all Law or Justice, to behold me (against reason or modesty) naked. Gyges at these words was first wondrously amazed, but after recollecting himselfe, entreated her not to compell him to so hard an exigent, as to the choice of either. But finding that necessity, that he must be forced to one or the other, to kill the King, or to be slain by others; he rather made choice to survive, and let the other perish, and thus answered her: Since (generous Lady) you urge me to an enterprize so much opposite to my milder nature and disposition, propose some safe course how this may be done. Even (saith she) in the selfe-same place where he devised this mischiche against himselfe (namely, his bed-chamber) where to thee I was first discovered. Therefore providing all things necessary for so determinate a purpose, and the night comming on, Gyges (who knew no evasion, but to kill his master or die himselfe) awaited his best advantage, and having notice when Candaules was asleep, followed the Queen into her chamber, and with a Poniard (by her provided for the purpose) stabbed him to the heart, by which he attained both the Queen and Kingdome. Of this history, Archilochus Parius makes mention in his Lambicks, who lived about the same time; affirming, that Gyges was by the Oracle of Delphos confirmed in the Kingdome after the faction of the Heraclides had opposed his lordraignty;

Rowan

Lib. 5.

Of Faire Women.

Rowan and Estrilda.

Rowan was a maid of wonderfull beauty and plea-
santnesse, daughter to Hengest a Captain of the Sax-
ons. Of this Lady, Vortiger (then King) grew so enamoured,
that for her sake he was divorced from his wife, by
whom he had three sons; for which deed the greatest part
of the Britains forsook him; therefore he by the instigation
of Rowan, still caused more and more Saxons to be sent for,
under pretence to keep the Land in subjection. But the
Britains considering the daily repair of the Saxons, came
to the King, and told him the danger that might ensue; en-
treating him whilst it was yet time, and to prevent a future
miserie, to expell them the Land. But all in vain, for Vor-
tiger was so besotted in the beauty of his fair wife (by whose
counsell he was altogether swayed) that he would in no
wise listen to the counsell of his subjects. Wherefore they
with one united consent, deprived him of his Crown, and
dignity, making Vortimerus his eldest son, King in his stead:
Who was no sooner Crowned, but with all expedition he Harding:
raised an army, and pursued the Saxons, and in four main
battels, besides conflicts and skirmishes, became victorious
over them. The Saxons and their insolencies thus supprest,
and the King now governing the Land in peace (after he
had reigned seven years) was by this Rowan (in revenge
of the disgrace done to her King, deposed, and her Coun-
trinem disgraced) most treacherously poisoned.

Locrin, the eldest son of Brute, chased the Huns which in-
vaded the realm of England, and so hotly pursued them,
that many of them (with their King) were drowned in a
river which parteth England and Scotland; and after the
name of the King of the Huns (who there perished) the ri-
ver is to this day called Humber. This King Locrin had to
his wife Guendoline, a daughter of Corineus Duke of Cornwall, Harding in
Fabian.
by whom he had a son called Madan: He kept also a Para-
mour, called the beautifull Lady Estrilda; by whom he had
a daughter called Sabrina. Locrine after the death of Corineus,
of whom he stood in awe, divorced himselfe from his law-
full wife, and took to his embraces his fair concubine: mo-
ved with this injury, Guendoline retired her self into Corn-
wall, where she gathered a great power, fought with her
husband, slew him in battell, and after caused him to be
buried

Aa 3

buried in Troy-novant. That done, she caused the fair *Estrilda* with her daughter *Sabrina*, to be drowned in a river, that which parts England and Wales, which still bears the name of the young Virgin, and is called Severn. These her designs accomplished, for so much as *Madan* her young son was but in his pupillage, and not of capacity or age to govern the Land; by the common sofferage of all the Britains, she was made Protectoress and Lady Regent of the King, which to the comfort of the Subjects, and the weal of the Kingdome, she discreetly governed for the space of fifteen years; and therefore her memory mightily hath been ranked amongst the most illustrious women. Her son comming to age and years of discretion, she to him resigned the Scepter.

The faire Lady of Norwich.

AND now because we traffick altogether with history, it shall not be amisse sometimes to mingle *Seria Sacra*, as shall appear by this discourse which I have often heard related. A Knight both of fame and memory, and whose name is still upon record, being eminent and of note with *Henry the sixt*, as personally with him in all the wars in France; after the King had both conquered and quieted the Land, this noble Englishman retired himselfe into his Country. He had a Lady that was of such beauty, that she attracted the eyes of all beholders, with no common admiration, in brieke I cannot speak of her feature sufficiently, as being far beyond the compassie of my pen, and therefore I put her into the number of my Fair ones. This Lady with her husband residing in the City of Norwich, He, after so many troubles and tormentes, purposed a more sequestred life, and (next the solace he had in the beauty and vertues of his wife) to take a course meerly contemplative: and thought out of the abundance of his wealth, to do some pious deeds for the good of his soul: he therefore erected in the City, and neer to the place where his house stood, a goodly Church at his own charge, and betwixt them a Religious house that entertained twelve Friers and an Abbot, allowing them demeans competent for so small a brother-hood: In this covent there were two, Frier John and Frier Richard; these were still at continuall enmyty, and especiall notice taken of it among the rest, which by no mediation

diation could be truly reconciled: but omitting that, it was the custome of the Knight and his Lady, daily to rise to morning Martins, and she being affable and courteous to all, it bred a strange incivil boldnesse in Frier John, for she never came through the Cloister, but he was full with ducks and cringes attending her, which she (suspecting nothing) simply with modest smiles returned thanks to him againe: which grew so palpable in the Friar, that as farre as they durst it was whispered in the covent. Briefly after these encouragements (as he construed them) it bred in him that impudency, that he presumed to write a letter to her, in which he laid open a great deal of more then necessary love. This letter with great difficulty came to her hand; at which the Lady astonished, as not dreaming that such lewdnesse should come from one that professed chaittice, and not knowing whether it might be a trick complotted by her husband to make triall of her chaytice: howsoever, lest her honour should be any way called in question, she thought it the best and safest course to shew the letter to her husband, of which he had no sooner took a view, but he began to repent him of his former chaytice, in regard of their so great ingratitude. But there yet wants revenge for so great a wrong, the Knight concealing his rage, cautes an answer of this letter to be drawn to which he comanded her to set to her hand; the contents to this effect, I hat she was greatly compatissonate of his Love, and that such a night her husband being to ride towards London, he should be admitted, lodged and enterained, according to his own desires. This letter was sealed, closely sent, received by the Friar with joy unspeakable: against the night he provides him clean linnen, a perfumed night-cap, and other necessaries; he keeps the time, observes the place, is closely admittid, and by her selfe without witnessse, and so conveied him into a close chamber. Which he was no sooner entred, but in comes the Knight with his man, and in great fury, without giving him the leaste time either to call for help to the house or to heaven, strangled the poor Friar, and left him dead upon the ground. The deed was no sooner done, and his rage somewhat appeased, but he began to enter into consideration of the foulnesse of the fact, and heinousnesse of the murder, withall the strict penalty of the law due for such an offence, which would be no lesse then forfeiture of life and estate; and now he begins better to ponder with him-

himself how to prevent the last, which may give him further leasure to repent the first. After divers and sundry projects cast betwixt him and his man, it came into his mind, by some means or other to have his body conveied back into the Monastery, which being divided from his house onely with a brick wall, might be done without any great difficulty; this was no sooner motioned, but instantly his man remembers him of a ladder in the back-yard fit for the purpose; briefly, they both lay hand to the body, and the man with the Frier on his back mounts the ladder, and sits with him astride upon the wall, then drawing up the ladder to the contrary side, descends with him down into the Monastery, where spying the houie of office, he set him upon the same as upright as he could there leaves him and conveys himself again over the wall, but for haulte fo getting the ladder, and so delivers to his master how and where he had bestowed the Frier: at which being better comforted, they betook themselves both to their rest. All this being concealed as well from the Lady as the rest of the household, who were in their depth of sleep; It hapned at the same instant, that Frier Richard being much troubled with a booleynesse in his body, had occasion to rise in the night, and being somewhat hastyly and unhandsomeyl taken makes what speed he can to the houie of office, but by the light of the Moon dicing some one before him, whilst he could and was able he contein'd him selfe, but finding there was no remedy, he first called and then in reated to come away; but hearing no body answer, he imagin'd it to be done on purpose, the rather, because approaching the place somewhat neerer, he might plainly perceive it was Frier John, his old adversary, who the louder he called, he seemed the less to listen; loath he was to play the sloven in the yard, the rather, because the whole covent had taken notice of a cold he had late got, and how it then wrought with him: therefore thinking this countefair deasnelle to be done of purpose and spight, to make him ashamed of himselfe, he smach't up a brick bat to be revenged, and hitting his adversary full upon the brest, down tumbles Frier John without life or motion: which he seeing, thought at first to raise him up; but after many proofs finding him to be stone dead, verily beleeveth that he had slain him. What shall he now do? The gates are fast locked, and flic he could not: but as sudden extremities impress in men as sudden shitts, he espying

ing the Ladder, presently apprehends what had been whisper'd of Frier Johns love to the Knights Lady: and lifting him upon his shoulders, by the help of the same Ladder, carries him into the porch of the Knights hall, and there sets him, and so closely conveys himselfe back into the Monastery the same way he came, not so much as suspected of any In the interim, whilst this was done, the Knight being perplexed and troubled in conscience, could by no means sleep, but eas'd up his man, and bids him go listen about the wals of the Monastery, if he can hear any noise or upore about the murther. Forth goes he from his masters chamber, and having past the length of the hall, purposing to go through the yard, finds Frier John sitting upright in the porch; he starting at the sight, runs back affrighted, and almost distractid, and (scarce able to speak) brings this newes to his master: who no lesse astonished could not believe it to be so (but rather his mans fantasie) till himselfe went down and became eie-witness of the strange object. Then wonderously desp'rating, he intimates within himselfe, that murther is one of the crying sins, and such a one as cannot be concealed, yet recollecting his spirits, he purposed to make triall of a desperate adventure, and put the discovery thereof to accident: he remembers an old stallion, that had been a horse of service, then in his stable, one of thofe he had used in the French wars, and withall a rusty Armor hanging in his Armory; he commands both instantlly to be brought, with strong new cords, a case of rusty Pistols, and a Lance. The horse is tadled and exparison'd, the Armor put upon the Frier, and he fast bound in the seat, the Lance tied to his wrist, and the lower end put into the rest, his head peecce clasped on, and his Beaver up; the skirts of his grey gown serv'd for Bases: and thus accoutred, like a Knight compleatly armed Cap-a-pe, they purpose to turn him out of the gates, he and his horse, without any Page or Esquire, to trie a new adventure. Whilst these things were thus in fitting, Frier Richard in the Monastery, no lesse perplexed in conscience then the Knight, about the murther, casting all doubts, and stil dreading the stricnesse of the Law, summons all his wits about him to prevent the worst; at length sets up his rest, that it his best and safest way to flie; he remembers withall, that there was belonging to the Frierie a Mare, emploied to carry corn to and fro from the Mil (which was some halfe a mile from the Monastery).

Monastery) being somewhat fat, and therefore doubting his own footman ship, he thinks it the safer course to trust to four legs then to two, he therefore calls up the Baker that had the charge of the beast, and tells him, he understands there was Meal that morning to be fetcht from the Mill, which was grinded by that time; theretore it he would let him have the Mare, he would (it being now night) give him that labour, and bring it back before morning. The fellow willing to spare so much pains, caused the back gate to be opened. The Friar gets us, and rides out of the Monastery gate, just at the instant when the Knight and his man had turned out the Friar on horseback to seek his fortune, the house presently scents the Mare, and after her he gallops. Friar Richard looking back amazed to have an armed Knight pursue him, and by the Moon-light perceiving the Friar armed (for he might discern his face partly by the Moon, and partly by the breaking of the day, his Beaver being up away flies he, and takes through the streets: after ter him (or rather the Mare) speeds the horse. Great noise was in the City, insomuch, that many awaking out of their sleeps and morning ells, from their windowes looked out. At length it was Friar Richards ill fate to take into a turn-again-lane, that had no passage through; there Friar John overtakes him; the Horse mounts the Mare, and with his violent motion the rotten and rusty armour makes a terrible noise; Friar Richards burthened conscience clamours out aloud for help, and withall crieth, Guilty of the murder: at the noise of murthe the people being amazed, run out of their beds into the streets. They apprehend miracles, and he confesseth wonders; but withall, that barbarous and inhumane fact, to murder one of his Compeers: the judge that was betwix them is known, and the apparent justice of heaven the rather beleaved. Friar John is dismounted, and sent to his grave, Friar Richard to prison; he is arraigned, and in processe, by his own confessiōn condemned. But before the execution, the Knight knowing his old guilty conscience, posts instantly to the King, makes his voluntary confession, and hath his life and goods (for his former good service) pardoned him. Friar Richard is released, and the accident remains still recorded.

Of

Of Calliope, daughter to Boetius.

Now return to more serious antiquity: *Phocia Boetius*, Plut. *Amata*, I was born in the City Glisantes, and had a daughter called *Calliope*, of such incomparable feature and beauty mixed, and withall so inherent a modesty and vertue, all meeting in one center to make a perfect and compleat creature, that thirty of the noble youths of Boetia were suitors to her at once, and every one solicited her for marriage; but *Phocas* fearing their importunities, and by inclining to one, to hazard the displeasures of all the rest, delaid them for his consent: but they still more and more arging him, he desir'd but respite till he sent to Delphos, there to demand the advice of the Oracle, how to dispose of his daughter; but they taking this his pretended delay in ill part, all imaged, with an ominous content set violently upon him and his household, in which conflict *Phocas* was slain. It hap-pened that in the middest of this tumult the virgin escaped and fled into the Country, whom the suitors no sooner mis-sed, but wry with ill expedition pursued her; it so fell out (for such is her good fortune) that the light upon some Country people that were removing their corn from the field into the barn (for it was then harvest) whom she humbly besought, to be her protectors from rape, and the preservers of her virginity: they having commiseration of her youth and beauty (both which are prevailing Orators) hid her amongst the sheaves, by which the pursuers were disappointed of their purpose, and being at a losse, over-run the game they chased. Amongst these honest and simple people she lived for a time retired and unknown, till the solemnity of a great feast day, which the Boetians called *Pambœstia*, at which there was customably a mighty confluence of people of all sorts and degrees, from the highest to the lowest. To this Feast she came, which was then celebrated in the City Coronea, and prostrating her selfe before the Altar of *Itonia Minerva*, in the face of that great congrega-tion, complained of the murder of her father, capitulating all their insolencies and her own injuries; which she did with such teeling words and passionate tears, that she not only attracted the eyes of every one to behold, but moved the hearts of all to pity; which perceiving, and how the multitude was affected towards her, she gave to every of the

the murderers a particular nomination, both of the families from whence they came, and the places where they had then their residence. The rioters this hearing, and finding how the people were animated and incenſ'd against them, they fled to Orchomenus, but were not there admitted, but excluded from forth the gates; from thence they fled to Hippota (a small City neer Helicon, ſituate betwixt the Thebans and the Corineans) and were there received. To them the Thebans ſent, that these murderers and ravifhers might be ſurrendred up to their justice. But being deni'd, they with other Boeotians made an expedition againſt them; of which forces, *Pbaedus* then Pretor amongſt the Thebans, was made Captain: the City Hippota was bravely beſieged and assaulted, ſo likewiſe as resolutely defended; but number prevailing, they were compelled to yield themſelves wiſh their City. The murderers now ſurprized, they were condemned to be ſtoned to death, and had the execution of their judgement: the rest of the Hippotenes were brought under bondage and made ſlaves, their wals and houses demolished to the earth, their fields and poſſeſſions being equally diſtributed betwixt the Thebans and the Corineans. It is ſaid that the ſame night before the ſurrender of the City, that a voice was often heard to call aloud from Helicon, *Adsum, Adsum, i. I am here, I am here*, which the thirty ſuitors afliſted to be the voice of *Phocis*; as likewiſe the ſame day of their executions, and at the instant when they were ſtoned, ſiſtron was ſeen to diſtill out of a monument which was erected in the City Glisantes. *Phe-dus* being newly returned from the fight, a messenger brought him newes of a young daughter that day born, whom ſorowens ſake he caused to be called *Nicoſtrate*.

The wives of Cabbas and of Phaiilius.

Plutarch in
Amatorio.

A Preposterous thing, and almost againſt nature (at least humanity and good manners) it is that I read of these two, who after the example of *Domitian* and *Commo-dus*, thofe monsters of nature, have not only made their ſtrumpets, but their own wifes (either for ſervile fear, or abominable lucre) prostitutes to other men. This *Cabbas*, a Roman (worthy for ever to be branded with base Wittol-drie) had a Lady to his wife of incomparabele beauty, in ſo much, that all men beholding her, apprehended what hap-

happeneſſe he was poſſeſſed of above others. The report of her rare accomplishments, amongst many, attracted *Mece-nas* (then a great favourite of the Emperor of *Augustus*) to invite himſelfe to his house, where he was nobly feasted. *Mecenas* being of a corrupt and licentious diſpoſition, and much taken with her beauty, could not contain himſelfe, but he muſt needs be toyng with her, uſing action of plain Incontinence in the preſence of her husband; who perceiving what he went about, and the ſervants (it ſeems) for moidefty having withdrawn themſelvſ from forth the chamber (the table not yet being taken away) *Cabbas* (to give *Mecenas* the freer liberty) caſts himſelfe upon the bed, and counterfeits ſleep. Whilſt this ill-managed buſineſſe was in hand, one of the ſervants liſtening at the door, and hearing no noise but all quiet, with ſoft ſteps enters the chamber, to ſteal away a flaggon pot that ſtood full of wine upon the Table: Which *Cabbas* eſpying, caſts up his head, and thus ſoftly ſaid to him; *Thou rascal, Doff thou not know that I ſleep only to Mecenas?* A baſeneſſe better becomming ſome Jeaſter or Buffoon, then the noble name of a Roman.

In the City of Argis grew a contention betwixt *Nicoſtratus* and *Phaiilius*, about the management of the Common-weal, *Philip* of Macedon, the father of *Alexander*, comming then that way; *Phaiilius* having a beautiſſe young wife (one eſteemed for the very Paragon of the City) and knowing the diſpoſition of the King to be addiſted to all voluptuousneſſe (and that ſuch choice beauties, and to be ſo eaſily come by, could not lightly eſcape his hands) preſently apprehends, that the proſtitution of his wife might be a preſent Ladder for him to climb to the principality, and have the entire government of the City: Which *Nicoſtratus* ſu-pecting, and many times walking before his gates (to ob-ſerve the paſſage of the house within) he might perceiue *Phaiilius*, ſitting his wifes feet with rich embroidered Pantofles, jewells about her haire, rings on her fingers, brace-lets about her wrists, and carkanets upon her arm, in a Ma-cedonian vesture, and a covering upon her in the manner of a hat, which was onely lowfull for the Kings themſelvſ to wear; And in this manner habited like one of the Kings Page's, but ſo diſguifeſ, that ſhe was ſcarce known of any; he ſubmiſſed her to the King. There are too many in our age, that by as baſe ſteps would mount to honour; I could wiſh all ſuch to carry the like brand to posterity.

Chloris

Chloris was the daughter of *Amphion*, and the wife of *Nelus* the son of *Hippocoon*, as fruitfull as beautifull, for she brought twelve sonnes to her husband; of which, ten with their father were slain by *Hercules*, in the expugnation of *Pylus*; the eleventh called *Periclemenes*, was transformed into an Eagle, and by that means escaped with life; the twelfth was *Nestor*, who was at that time in *Ilos*: He, by the benefit of *Apollo*, lived three hundred years, for all the daies that were taken from his father and brothers by their untimely death, *Phœbus* conferred upon him, and that was the reason of his longevity. *Aithra*, the daughter of *Pytheus*, was of that attractive feature, that *Neptune* and *Ageus* (both) lay with her in the Temple of *Minerva*: but *Neptune* disclaiming her issue, bestowed it on *Ageus*; who leaving her in *Troezen*, and departing for *Athens*, left his sword beneath a huge stone, enjoining *Aithra*, That when his son was able to remove the stone, and take thence his sword, she should then send him to him, that by such a token he might acknowledge him his son. *Theseus* was born, and comming to years, she acquainted him with his fathers imposition; who removed the stone, and took thence the sword, with which he slew all the theives and robbers that intercepted him in his way to *Athens*. *Danae* the daughter of *Acrisius* and *Agrippa*, had this fate attigued her by the Oracle, That the child she bore should be the death of her father *Acrisius*: which he understanding, shut her in a brazen Tower, restraining her from the society of men: but *Jupiter* enamoured of her rare feature, descended upon her in a shower of Gold, of which congepcion *Perses* was begot; whom *Acrisius* caused with his mother to be sent to sea in a mast-less boat; which touching upon the Island *Seriphus*, was found by a fisher-man, called *Dytilis*; who presents the desolate Lady, with her son, to King *Polydectes*. He surprized with her beauty, married her, and caused her son *Perses* to be educated in the Temple of *Minerva*, and after made attencement betwixt them and *Acrisius*. But *Polydectes* dying, at the funerall games celebrated at his death, in casting of a mighty stone (being one of the exercices then used) *Perses* (whose hand failed him) cast it unawares upon the head of *Acrisius*, and slew him, against his own purpose making good the will of the Oracle. *Acrisius* being buried, *Perses* succeeded his grandfather in the City *Argos*.

Helena was first ravished by *Theseus*, and afterwards by *Paris*,

Paris, she had these suitors, *Antiochus*, *Ascalaphus*, *Ajax Olearus*, *Antimachus*, *Aeneus*, *Blanirus*, *Agenor*, *Ajax Telamonius*, *Clytius*, *Cyaneus*, *Patroclus*, *Diamonds*, *Pineus*, *Thæmus*, *Nyreus*, *Polyptetes*, *Elephenor*, *Fumetus*, *Stenelus*, *Tlepolemus*, *Proteus*, *Podalyrius*, *Euripilus*, *Idomæus*, *Celotes*, *Talnus*, *Polyxenus*, *Protus Menestheus*, *Machaon*, *Thous*, *Ulysses*, *Philippus*, *Menelaus*, *Reges*, *Philotetes*, *Lacosteus*, *Talpius*, *Prothous*: but she was possessed by *Alcænus*.

Auge was the faire daughter of *Ageus*, and com prest by *Auge*.

Hercules, and delivered of her son in the mountain *Parthenius*: at the same time, *Atalanta* the daughter of *Jasus*, exposed her son begot by *Meleager*, unto the same place; these children being found by the Shepherds, they called the son of *Hercules*, *Telaphus*, because he was nurised by a Hart which fed him with her milk; they called the son of *Meleager*, *Parthenopæus*, of the mountain. *Auge* fearing her fathers displeasure, fled into *Moesia* to King *Tenthus*, who for her beauties sake (having himself no children) adopted her his heire. Thele following are the fifty fair daughters of *Danaeus*, with the fifty sons of *Ægyptus*, whom the first night of their marriage they slew: *Ide* killed *Antimachus*; *Philomela*, *Pantheus*; *Scilla*, *Protens*; *Philomone*, *Plexippus*; *Euippæ*, *Agenor*; *Demoditas*, *Chryssippus*; *Hyale*, *Perius*; *Trite*, *Enceladuss*; *Damone*, *Amintor*, *Hypothoe*, *Obrinus*, *Mirmidone*, *Minens*, *Euridice*, *Canthus*; *Cleo*, *Asterius*; *Acania*, *Xanthus*; *Cleopatra*, *Metalles*; *Pbilea*, *Phylinas*; *Hyparite*, *Protheon*; *Chrysophemis*, *Asterides*; *Pyrane*, *Athamas*; her name is lost that slew *Armoassbus*; *Glaucippi*, *Niavius*; *Demophile*, *Pamphilus*; *Anodice*, *Clytus*, *Polyxena*, *Egyptus*; *Hecabe*, *Driantes*; *Achemantes*, *Echomimus*; *Arsalie*, *Ephialtes*; *Monuste*, *Euristhenes*; *Amimone*, *Medamus*; *Helice*, *Evidens*; *Amame*, *Polydector*; *Polybe*, *Iltonomus*; *Helella*, *Cassus*, *Eleætra*, *Hyperantus*; *Eubule*, *Demarebus*; *Daplidice*, *Pugones*; *Hero*, *Andromachus*; *Europone*, *Allites*; *Pyrantis*, *Plexippus*; *Criomedie*, *Antipaphus*; *Pyrene*, *Dolichus*; *Eupheno*, *Hyperbius*; *Themistagor*, *Podastrus*; *Palano*, *driftson*; *Itæa*, *Antilochus*; *Erate*, *Enderon*; *Eponinastra* was the only Lady that in that great slaughter spared her husband *Lyncaens*. What should I speak of *Antigona*, the sister of *Polynices*; *Electra*, the daughter of *Clytemnestra*; *Hermione* of *Helen*, *Polyxena* of *Hecuba*, *Iphigenia* of *Agamemnon*; *Erigone*, *Merope*, *Proserpina*, *Amimone*, *Oenone*, *Calisto*; *Alope*, the daughter of *Cercyon*, and *Theophane* of *Bysaltis*, both suprised by *Neptune*; *Theonoe* and *Zentippe*, the daughters of *Thestor*; *Chione*, otherwise called *Philonide*,

Philomide, the daughter of Dedalions; Coramis, the daughter of Philigie, adulterated by Apollo; Niemimine, comprest by her father Epopeus? The very Index or Catalogue of whose names only, without their histories, would ask a Volume. For their number, I will refer you to Ovid in his first book de Arte Amandi.

Gargara quod sigeres, &c.

Thick as ripe ears in the Gargarian fields,
As many green boughs as Methimna yelds,
Fish, Foule, or Stars, in Sea, Air, Heaven; there be
So many pretty wenches (Rome) in thee.
Aeneas' mother is still lov'd and fear'd
In that great City, which her son first rear'd.
If only in young girls thou do'st rejoice,
There's scarce one house but it affords thee choice:
If in new-married wives; but walk the street,
And in one day thou shalt with thousands meet:
Or if in riper years; but look before,
Where ere thou go'st, thou shalt find Matrons store.

If then one City, and at one time, could afford such multiplicity of all ages and degrees; how many by that computation, may we reckon from the beginning, amongst all the nations of the world? I doubt not then, but this draught of water, fetch'd from so vast a fountain, may at least cool the palate, if not quench the thirst of the intarate Reader.

Manto.

Zebalis, a man whose birth ranked him in the file of nobility, being employed upon service in the Turkish wars, brought with him his most esteemed and greatest treasure, his dearest spouse stiled Manto. But he dying in the crimson bed of honour, the sinister hand of war gave her into the captivity of Bassa Jonuses; who beholding with admiration a creature of so divine a feature, was (though her conqueror) taken captive by her beauty: who having put her vertue to the Test, found it to parallel, if not out-shine her form. Wheretore being covetous to engross so rich a booty to himselfe, he took her to wife, bestowing on her a more honourable respect then on his other wives and concubines, and she likewise endeavoured to meet his affection with an answerable observance and obedience.

This

*Venus.

This fervent and mutuall love continued long inviolate betwixt them; insomuch, that they were no leesse honoured for their eminence of state, then remarkable for their conjugal affection: but that cursed fiend Jealousie envying at their admired sympathy, straight usurp the throne of reason, and sits a predominant tyrant in his fantastick brain; for he grew to strangely jealousy, that he thought some one or other to corriall him, but yet knew her whom he taint with any just suspicion, nay, he would confess that he had not catcht the least spark of loosenesse from her that night thus fire this beacon of distraction in him. Briefly, his wife as beautifull in mind as feature, wearied with his daily peevish humours, and seeing all her studie aimed at his sole content, were enterteined with neglect and insolent scorn; she resolved to leave him, and secretly to lie into her native Country: to further which, she unlocks this her secret intent, to an Eunuch of the Bassae, giving him withall certain letters to deliver to some friends of hers, whom she purposed to use as agents in the furtherance of her escape: but he proving treacherous in the trust committed to his charge, betrai'd her to her husband, viewing her letters as testimonies to his allegations. The Bassa at this discovery swoln big with rage, called her before him, whom in his desperate fury he immediately stabbed with his dagger; thus with the cause of jealousie taking away the effect. But this bloody deed somewhat loosened him in the peoples hearts, where he before grew deeply and fast rooted: nor did he out-run vengeance, for at the last her leaden feet overtook him, and in this manner. Selymus the first, at his departure from Cairo, his soldiers whom he there left in garrison, made suit unto his Highnesse, That in consideration of the great labours they had already undergone, together with the many dangers they were hourly in expectation of, that their wages might be enlarged; which he granted, and withall gave this Bassa Jonuses the charge to see the performance thereof. At last the pay day came, but their hopes proving abortive, the soldiers mutined to conjure down which spirit of insurrection, messengers are dispatched to the Emperor, to certifie him of the neglective abuse of his roiall word, and fear of sedition: this newes overtook him at Larissa in Judea. Selymus enraged at this relation, sends for Bassa Jonuses and examines the cause of his neglect in such and so weighty a charge; Jonuses

B b

somewhat

somewhat abashed, as being conscious (yet withall high-spirited) gave the Emperour a peremptory answer; at which being mightily incensed, he commanded his head to be cut off, which was forthwith done: and thus justice suffered not innocent *Manto* to die unrevenged.

The wife of Agetus the Lacedemonian.

Herodotus, l. 6. thus writes of this Lady, the daughter of *Alydus* the Spartan, first wife to *Agetus*, and after to the King *Ariston*. She, of the most deformed, became the excellentest amongst women. Her nurse to whose keeping she was given (for the parents were ashamed of their issue) went with her every day to the Temple of *Helena*, which stands in Therapne (neer to the Church of *Apollo*) and kneeling before the Altar, besought the goddesse to commiserate the child, and free her from her native ugliness and loathsome deformity. Upon a time returning from the Temple, a woman appeared to her of a venerable aspect, and desired to see what she carried so tenderly in her arms: the nurse told her it was an infant, but such an one as she was loath to shew, and therefore desired to be excused, the rather, because she was enjoined by the parents not to expose it to the sight of any. The more the nurse put her off with evasions, the more importunate the strange woman was to behold it. At length prevailing, she gently with her hand stroaked the face of the child, and kissing it, thus said: Go nurse, and bear her home to her parents, who shall in time become the most beautifull of all the Spartan Ladies. From that time forward, her deformity began to fall away, and a sweet grace and delightfull comeliness to grow as well in face, as every other lineament. Coming to marriage estate, she was solicited by many, but only possell by *Agetus*: yet after, by the craft of *Ariston*, she was divorced from *Agetus*, and conferred upon him. Dion in *Augusto* speaks of *Terentia*, the wife of *Mecenas*, to be of that rare beauty, that she dared to contend with *Livia*, the wife of *Augustus Caesar*, who was held to be the most amiable and exquisite Lady of those daies. Of *Terentia* the daughter of *Cicero*, I have thus read: *Titus* the son of *Milo*, and *Appius* the son of *Clodius*, were as remarkable for their noble friendship, as their fathers notorious for their irreconcilable hatred. *Titus* was for his fathers sake welcome to *Cicero*, but *Appius* much hated

*Terentia.
Mecenatis.*

*Terentia.
Ciceronis.*

hated, in regard of enmity betwixt him and his father *Clodius*, for *Cicero* was of *Milo*'s faction. *Titus* had long and dearly loved the faire *Terentia*, but understanding that his friend *Appius* was likewise exceedingly enamoured of her, he left his own suit, and earnestly sollicited the Lady in his behalfe, who was easily perswaded to the motion, having long before cast an affectionate eye upon *Appius*, but durst make no expostion thereof, much fearing the displeasure of her father. *Titus* so well managed the busynesse for his friend, that he brought him privily into the house of *Cicero*, where the two lovers had mutuall conference: her father comming home by accident, and finding them together, in the heat of his impatience excluded him, and lockt her up in late and close custody. Which the poor Lady took so to heart, that she fell into an extream feaver, and languishing daily, her father (now when it was too late) desired to know what he might doe to minister to her the least comfort; the only besought him that before her death, she might take her last and loving leave of *Appius*; who was instantly sent for: at his sudden comming in, she was extasid with his sight, and expired in his embraces; which the noble youth perceiving, he drew out a short dagger which he then wore about him, and in the presence of her father and his own dear friend, slew himselfe. A more comical conclusion hath that which I shall next tel you.

An old Vicar in the Countrie having a wondrous fair *A Vicars* wench to his daughter, it hapned that a young scholler, *daughter*, that for want of means had left the University, was preferred to the serving of a cure some what neer him; by which he had opportunity to woo the maid, and after had the parents consent to marry her. It hapned not long after, this young man had a Parsonage bestowed upon him by his patron; the father and the son meeting upon a time at a Market Town, with divers gentlemen of the Country, being at dinner, amongst other discourses cavilling about an argument, they fell into controveſie which should be the better man; many rough words passed, insomuch, that the Gentlemen were forced to come betwixt them to keep the peace. The old man stood upon his gravity, and the name of father; the young man pleaded, That in regard he was a Parson, and the other but a Vicar, he was the better of the two. This raised the uprone afresh, which the Gentlemen had much ado to appease: at length the young man demanded

manded audience but for a few words, in which (saith he) it I do not convince him, and make it plain and palpable before you all, that I am the worthier of the two, for name, place, and antiquity, I will yield him priority and precedence for ever after. The words of Name and Antiquity, the old man heard with much impatience; at length audience being granted, and silence obtain'd; Now young knave (saith the old Vicar) what canst thou say for thy selfe? I only desire (answered the young man) to be resolved in one question: propound it saith the other, Marry thus (saith he) when the world was destroyed in the generall deluge, all save eight persons, tell me, where were the Vicars then? The old man was blank, the Gentleman smiled, and the young man carried it; so that ever after the old man took place of the father, and the faire daughter of the mother. I will only remember you of a fair young Gentlewoman, a Country woman of mine, and so conclude with my Faire ones.

*A faire
witty
Wench.*

A Gallant newly come to his lands, became a suitor to a proper young Virgin, her fathers only child and heire: He having had conference with her father, conditions on both sides were debated, the match concluded, and the day of marriage appointed: the father and the son in law riding abroad one morning to take the air, the ancient Gentleman was mounted on an easie paced Mare which he kept for his own saddle; this beast the young Gallant was so enamoured of, that he offered to buy her at any rate, though never so unreasonable: but the old man intreated him to hold him excus'd, because the beast was easie and gentle, fitting his age, and being disfurnished of her, he knew not how to come by the like, therefore his resolution was neither to depart from her for love nor money. The Gentleman grew so obstinate to have her, and the other so fulte-will'd to keep her, that at length the son in law told him plainly, That if he would not tell him his Mare, he would not marry his daughter. The father at this grew into choler, and told him, As he respected his child no better, but set her so slight, he had him come when he sent for him, and upon these short terms they parted. A fortnight passed in this discontent; at length the young gallant better advising with himself, and the Gentlewoman's beauty still sticking in his stomach, he began to recant his former obstinacy, and purposely took horse to renew old acquaintance, and give her a fresh visitation: and comming something

neer the house, it was the young Gentlewoman's fortune to spie him from a bay window, who instantly steps down to the gate, meaning her selfe to play the porter. Three or four times he knocks at the Gate, but no body answered; at length he rapt so loud, that she opened the wicket, and asked him, Who he was, and what he would have? He seeing it was she, smilingly answered; It is I, sweet-heart, doe you not know me? Not I indeed, replied she, for to my remembrance I never saw you before: To whom he again answered, I am such a man, and by these and these tokens I can put you in mind, that you cannot chuse but know me. Oh, I cry you mercy; it is true indeed (saith she) I now very well remember you, You are he that came a wooing to my father's Mare: so elapt to the Gate, and left him, and never after would give him the least entertainment.

Of Women Deformed.

IT is remembred of the Poet *Hypponax* by *Pliny*, Lib. 36.
cap. 5. to be of that unhappy shape, unseemly presence, and uncomely countenance, so deformed both in face and feature, that he became a generall scorn to all: insomuch, that two famous Painters, *Bubulus* and *Anterinus*, drawing his Picture, and setting it out to sale, and pencil'd him in such ridiculous and untashionable manner, that the Table begot laughter from all such as pass'd by and beheld it. Which *Hypponax* hearing, he so persecuted the poor Painters in his bitter lambicks, and invective Satyres, that desirous they hanged themselves. Then blame me not, if I be sparing in ripping up the deformities of women, lest they prosecute me as severely with their railing tongues, as the Poet did the Painters with his Satyrical pen. It is an age, saith therefore that I desire to be brief in.

Athenaeus lib. 9. tells us, That *Anacharsis* the Philosopher sitting at a Banquet with his wife (who was a wondrous black and hideous woman) one of the guests that sat with him at the Table being in his cups, could not contain himself, but said aloud; O *Anacharsis*, you have married a wife deformed enough: to whom the Philosopher (with great modesty) replied, I have indeed: But boy (saith he, calling to one that attended on the Cup board) fill the Gentleman more wine, and she will then appear to him sufficiently beautifull; more taunting his intemperance,

Of Deformed Women.

Lib. 5.

perance, then be her deformity. As Ovid speaks of the Night, so may it be said of Wine :

Nolle latent menda.

The Nighe hides faults, the Midnight houre is blind,
And no mishap'd deformitie can find.

Petustina.

Martial, Lib. 3. describes one Petustina : She hath (saith he) only three teeth, and three hairs, the breast of a Grasshopper, the leg of an Ant, the belly of a Spider, a rough and rugged brow ; her mouth in smiling shewed like the Crocodiles ; her voice in singing, like the Frogs and Gnats ; her face like the Owls, and her favour like the Goats, with other such like offensive imperfections. The same Author, lib. 1. speaks of Philenis :

*O nlo Philenis serper altero plorat,
Quo fiat tind queris modo? Lusca est.*

Philenis seems with one eye still to move ;
Wouldst thou therefore know : she hath but one.

I see no cause why any man should mock such imperfections as come by nature : therefore I commend the answer of a Gentlewoman, who being followed by a gallant at her heels, and seeing her to be of an upright and straight bedy, slender wasted, and clean legged, he commended her in his thoughts for an exceeding proper and well-limb'd woman ; who intending his pce to overtake her, and spying her masked, entreated her in courteous to unpin her mask, with purpose to kill her ; but seeing her face to be swarthy, and somewhat wrinkled, and not according to his expectation, enquiring to the other parts of her body, Mistrel's (quoth he) I had purposed to have begged a kiss of you, had I liked you before as well as did behind. Then Sir (quoth she) to please you you have leave to kill me where you best like. The Persians affect such as have hooked Noses (those the Greeks call Cypres) and such they hold to beautifie the face best, because *Cypres* (to which Nation, no Kings memory was ever dearer) had his Nose so fashioned. There are of those two kinds, one which in the descent from the brow, instantly riseth in the fashion of a Crowes bill, and such

Plut. in Apo. Caelius l. 24. (saith Aesop,) is a mark of impudence ; the second hath v. 26. Antiq. his bending separate from the brow, and the swelling in *Tellus* the middle part of the Nose like a Hawks bill, and those are the marks of Courage and Beauty, and such we term a Haws Nose or a Roman Nose. I know not which of these it was the wench had, of whom Sir Thomas Moor compiled his Epigram which was after this manner.

A

Of Deformed Women.

Lib. 5.

A lovely Lasse, that had a Roman nose,
Meeting with Tyndarus, he would have kist her ;
But when he should have met her at the close,
I would (quoth he) but can not kisse you (sister)

For had not your egregious long Nose bin,

I would have kist your lips, and not your chin.

The poor wencht blisht, and burnt with secrete ire,

which set her changing colour all on flame,

And saith to him ; To furnish your desire,

Since that you faire wench would kisse, and crave the same ;

Because my Nose no more shall let your will,

Kisse where is none, there freely take your fill.

Thus you see the greatest scholler, and gravest men,
will sometimes make sport with the Muses. Many other
things there are, which blast the brightest beauties, making
women loathed where they have been most liked ; their
number is infinite : Amongst many I will give you a taste
of one, borrowed from an Elegy in Ovid (which bears Ti-
tle, *Ad Amicam*) to his Mistresse, that demanded hire for
her prostitution.

As far as she that made two husbands jar,
Raising twixt Troy and Greece a Ten years war ;

As bright as feathered Leda, great Joves rape ;

She that was chang'd into a Swan-like shape ;

As faire as Amimone, even so bright

were you my Mistresse. That which Poets write

Of metamorphos'd love, how oft love chang'd him,

And from his own celestiall shape strang'd him,

To an Eagle, or a Bull ; I fear'd lest he

would likewise from high heaven descend on thee.

I am jealous now, my fear is vanish't,

And the hot ardor of affection banish't,

My fire is cool'd, reason re-assumes his place,

And now methinks thou hast not thine own face ;

Dost thou demand why I am chang'd ? Behold,

The cause I'll tell thee, thou didst ask me gold ;

Thou look'ſt that for my pleasure I should pay,

And that alone doth fright me still away.

whilst thou wert simple, and in all things kind,

I with thy sweet proportion, lik'd thy mind ;

Thou now art cunning grown ; what hath that gain'd ?

Thy bodies beauty by thy mind is stain'd, etc.

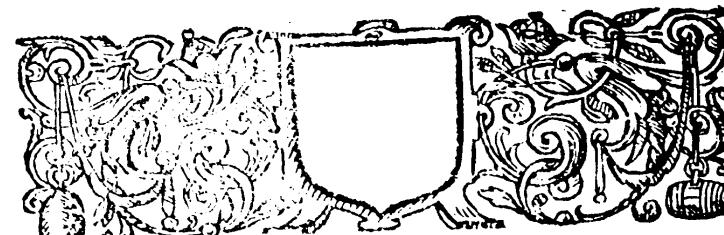
And after proceeds thus :

Bb 4

Look on the beasts that in the meadows stray,
Shall women bear more savage minds then they?
What gifts do Kine from the rude Bull enforce?
What price demands the Mare of the proud Horse?
O. of the Ram, the Ewe? they'll couple twice,
Before they once debate upon a price.
Women alone have learnt to bargain well,
Their pleasures borne with them, alone they sell;
At me they prize the night, and at a rate
Chaffer themselves to strangers: O vile state.
Alone for mutuall pastime, e'en they crave,
And ere they sport, ask first, what shall I have?
That which delighteth both, to which both run,
And but by joint assistance is not done,
The pleasures which we both on even hand try,
Why should one party sell, the other buy?
Why should the sweets which we alike sustain,
To me be double losse, thee double gain?
That which comes free'y, much by that we set;
Then giv'st it me, and I am still in debt.
The love that's bor'd, is plainly sold and bought,
Then hast thy price, and then I owe thee nought.
Then, O you Fair ones, all such thoughts expell,
What Nature freely gives you, spare to sell:
Let not your bodies to base use be lent,
Goods leand'y got, are ever loose'y spent, &c.

And with this gentle admonition, I take leave as well of
the Fair, as the deformed.

Explicit lib. quintus,
Inscriptus Terpsichore.



THE SIXTH BOOK inscribed ERA TO.

Treating of Chast Women, and of Women Wantons.



ERATO signifies Love; of which, there are
but two kinds, that is, the love of Vertue, or
of Vice: then under what Muse could I
more properly patronize the Chast and the
wanton? But methinks I hear some of our
Criticks marmure and say, Whither doth
this man purpose to wonder, that hath lost his way and
gone too far already? He might do wel to break off here,
and leave it to some other heads, either more ingeniously
witty, or more gravely serious. To such, I make the same
answer that Bishop Bonner did once to Henry the eighth. The
King of England, and Francis, the first of that name, King
of France, being at odds, Henry was much incensed, and ap-
pointed Bishop Bonner (his Embassadour) to debate with
him sharply about the designs then in hand: who having
accommodated all things fitting for the journy, came to
take his leave of the King, his Master, who uttered many
bitter and disdainfull words against Francis, all tending to
his opprobry and dishonour; and in these terms (saith he)
deliver unto him thy Embassie. To whom Bonner replied; If
it please your majesty, if I should give him such harsh and
despight-

despightfull language, and in his own Court too, he can do no lesse then take off my head. Thy head (answering the King) If he do, it is no matter: but tell him further, if he dares to cut off thy head, ten thousand of his subjects heads shall be sent after it. To whom Bonner (after some small deliberation) again replied: But I am doubtfull (my Liege) whether any of these ten thousand heads will fit my shoulders; in that short answer as well taxing the Kings rash fury, as provident for his own safety. With which the King somewhat satisfied, and better considering with himselfe, delivered unto him a more calm and milder Embassie. So, though those heads may favour both of more Judgement and Reading, I am doubtfull whether they could more naturally suite with my own method and stile, though never so mean or barbarous: Therefore, *Deo adjuvante & Erato assistente*, I proceed. The Spartans had a custome in their solemn Feastes, to have a song of three parts, sung by three severall Chorus's, The first was of weak old men, The second of young able men, The third of boies and pretty grown children. The old men began with this verse:

Olim juventutem nos strenuum egimus.

We have been Strong, that now Decrepit are.

To whom the young men in a second quire answered:

Fortes sumus nos, fac si vis periculum.

We are both Young, and Strong, prove us who dare.

To them a third tone the children echoed:

Nos erimus his praestantiora plurimo.

With these in Youth and Strength we shall compare.

To this three fold age, I compare the triplexity of the Muses. The first three books are by this, already spent in your judgements: The second three, of which this is the last, are the pith and strength of my present work in hand; to which the three succeeding (though yet in their infancy) I shall strive to parallel, it not exceed the rest. And first of Chastity. It is reported of a woman of Lacedaena, that a great man sending her rich gifts to corrupt her chastity, she returned him this answer, Whilst I was a Virgin, I was taught to obey my father, which I accordingly did; and being a wife, to submit my selfe to my husband's will; if then you desire any contrarie at my hands, per first his consent, and you shall after understand my further pleasure. *Plutarch in Laced. Inst. 1. c. 1.* declare, that divers of these Lacedaenian Virgins were taken captives and sold in open market; one of them

them being cheapned, was demanded what she knew? she answered, To be faithfull. Another being asked if he should buy her, whether she would prove chaste? answered, Whether he bought her no, she would be chaste howsoever: her master after seeking to corrupt her, she slew her self, uttering these her last words, See what a treasure thou hast lost, that knewest not my worth whilst thou wast possessed of me. There have been many men that have left unto women strict rules of Chastity by their examples. *Saint Augustine* being asked why he would not suffer his own sister to dwell in the house with him? answered, Because such as may converse with her are not my sisters; intimating, that all such as would avoid the sin, ought to shun the temptation: for he was wont to say, It is not good to look upon a woman, it is worse to converse with her, but worst of all to touch her. Therefore these fences of ours that are most subject to danger, ought most to be suppress and bridled, *Masul. lib. 4. Capit. 7. and Sabin. lib 5.* *Hierome* reports of the Abbot Hyllarian, That when he found any unchaste cogitations arise in his breast, he would beat himselfe upon the bosome, as if with blowes and busters he would expell them thence (and thus said) I will tame thee, O As, that thou shal no more kick and spurn against me with thy heels, I will not henceforth feed thee with Barley but chaff, I will abate thy wantonnes with hunger and thirst, I will load thy back with grievous burdens, I will inure thee to the Summers heat and the Winters cold. After which time he used the spare diet of roots, and the juice of herbs; and these only when necessity compelled him to eat: He enjoined himselfe (the time of prayer excepted) to strict and continual labour, to encrease his appetite, but not augment his diet. Therefore *Hierom* against Lust, prescribes these three sovereign remedies; Fast, Praier, and hard Labour: The examples are innumerable, as well amongst Echnick men, as Christians. *Alexander* supping with *Antipadres*, there was brought to the table and set just against the King, a wondrous beautifull woman, as excellent in voice as in face, both tempting so far, that *Alexander* began suddenly to be surprised with her love, and demanded of *Antipadres*, If she were a woman whom he any way affected. To whom he answered, That she was endeared to him above all other creatures living. Then thou fool (repl'd the King) cause her instantly to rise and be conveyed hence from the banquet. How farre then was this tem-

*Plut. Apo.
Reg.*

temperate Prince from adulterating another mans wife, that was afraid to do his host the least injury in his strumpet? Therefore Julianus the Emperor having took the City Nalaca, wherein were many women of rare and extraordinary feature, was so far from corrupting their vertues, that he commanded, not any of them should be suffered to come in his presence. *Cætius lib. 7 cap. 29.* tells us, that so great was the chastity of the Paduan women in times past, that not any of them walked out of their doors but with their faces covered. Therefore *cætius Sulpitius Galla* sued a divorce against his wife, because she was met bare-browed in the streets, against whom he thus pleaded, Thou art only to be governed and guided by the lawes of mine eies, thy beauty is to be approved by them, and to please them alone, thou oughtest to adorn thy self; but to desire to seem faire in the eies of strangers, incurs the imputation both of suspicion and trespass. What should we think then of that fantastick attire and gawdy ornaments so much in use now adye, which as well in youth as age, rather seem openly to proesse lust, then inwardly to protect chastity. Of these curiosities in vain and unnecessary attire, *Plautus in Pænula* thus speaks,

*Negotii sibi qui volet vim parare, naven & mulierem
Hec duo sibi comparato, &c.
He that is idle and would busynesse have,
Let him of these two things himselfe provide,
A woman and a Ship: no two things crave
More care or cost, to suit the one for pride,
The other for tackles: they are both like fire.
For still the more they have they more desire.
And this I speak by proof, from morn to noone,
Their labours and their travells have no end,
To wash, to rub, to wipe, and when that's done,
To strive (where nothing is amisse) to mend:
To polish, and expolish, paint, and stain,
Unguent to daub, and then wipe out again. &c.*

Now what generall censures these fantastick garbs and meer importunitie incur, if any demand, I answer, What lesse then weaknesse of the brain, or loofnesse of life: This jest following though it be old, yet me thinks it is pity it should die unremembred. A Gentleman meeting in the streets with a brave gallant wench and richly accomodated, seeing her walk with her breasts bare almost down to the middle: laying his hand upon them, demanded of her in

her ear, whether that flesh were to be sold, who scornfully answered, No, to whom he modestly replied, Then let me advise you to shut up your shop windowes. I will end this monitory counseil with an Epigram out of *Ausonius*, which bears title of two sisters of unlike conditions:

Delia nos miramur, & est mirabile quod tam

Dissimiles estis. &c.

*We wonder Delia, and it strange appears,
Thou and thy sister have such censure past;
Though knownn a where, the habit's challice wears
Thou (save thy habit) nothing whorish hast;
Though thou chal life, she bath chal habit sought,
Her manners her, thy Habit makes thee noughe.*

In memory of virgin chastity, I will cite you one history out of *Marullus, lib. 4. cap. 8.* The monument of *Egypta* (*Egypta*) (the daughter of *Edgar King of England*, a professed Virgin in her life time) being opened after she had many years lain in the grave, all her body was turned into dust, saving her womb and bowels; and they were as fresh and faire without any corruption, as at the first day of her interment. Those that stood by wondring at the object, one Clerk amongst the rest broke forth into these terms: Wonder not to see the rest of the body cast of putrifaction, and the womb still sound and perfect, which never was contaminated with the least stain or blemish of lust. Of her, *Bishop Dunstan* thus speaks: Worthy is her remembrance to be honoured upon Earth, whose chal life is celebrated amongst the Saints in Heaven. O great reward, due to Virgin chastity, by which such felicity is attained, that their souls are not only glorified in Heaven, but their bodies are not subject to corruption on earth. But because the theme I am next to speak of, is of Virgins, give me leave to begin with the best that ever was since the beginning, for Beauty, Chastity and Sanctity; nor shall it be amisse to speak a word or two concerning her Genealogy.

Mary the mother of *Christ*, was the daughter of *Joachim*, of the Tribe of *Juda*; her mothers name was *Anna*, the daughter of *Isachar*, of the Tribe of *Levi*. Here (as Saint Hierome observes) is to be noted, That *Anna* and *Emeria* were two sisters: of *Emeria* came *Elizabeth*, the mother of *John Baptist*: also *Anna* was first married to *Joachim*, and had *Ranulphus*, by him *Mary* the mother of *Christ*, and was after espoused to *Cleophas*, by whom she had *Mary Cleopha*, who was married

*Fulgo. l. 4.
cap. 3.*

*Erasmus l.
S. Apotheg.*

Augustian. l. 2.

ried to *Alpheus*. From them two comes *James the Less* (sur-
named *Alpheus*) *Simon Cananeus*, *Judas Thaddaeus*, and
Joseph, otherwise called *Barsabas*. *Eusebius* in his Ecclesi-
astical history, lib 2. cap. 2. saith, That *James the Less* was cal-
led the brother of our Lord, because he was the brother of
Joseph, the husband of *Mary*: but his opinion is not alto-
gether authentically. Also *Anne* was espoused to *Salome*, and
had by him *Mary Salome*, after married to *Zebadeus*, and
had by him *James the Greater*, and *John the Evangelist*.
Joseph the husband of *Mary*, was the brother of *Cleophas*. It
is also observed, That in the one and fortieth yeare of the
reigne of *Augustus Caesar*, in the seventh month (which is
September) in the eleventh day of the Moon (which is the
four and twentieth day of the month) on a Thursday, *John
Baptist* was conceived; and two hundred threescore and fif-
teen daies after, on a Friday was born: So that he was the
fore-runner of Christ, both in his Conception, his Birth, his
Baptism, his Preaching, and his Death. A woman goeth
with childe two hundred threescore and sixteen daies (for so
long by computation, was Christ in the womb of the ble-
ssed Virgin) though all women goe not so long with child,
S. *Augustine* observes, lib. 4. de Civitate Dei, cap. 5. So that
Christ was longer in the womb by a day, and more, then St
John Baptist. *John* also was born when the daies began to
shorten and wane; and Christ when they began to wax long.
Concerning these Antiquities, I conclude with a sentence
of St *Augustins*: Against Reason (saith he) no sober man
will dispute; against the Scripture, no Christian man con-
test; and against the Church, no religious man oppose.
And so I proceed to the History.

Of Mary the blessed Virgin.

Iohan. myc-
rius de Lar-
miiis, lib. 3.
Suidas.

Let it not be held unnecessary, or appear out of course,
amongst these Virgins to insert a history memorable
for the rarenesse thereto to all posterity. *Iohannes mycarius* in
his book intituled *de Prestigis demonum*, hath collected it
out of *Suidas*. In the meantime that *Justinian* was Emperor,
there was a Prince amongst the Jewes, whose name was
Theodosius; He having great acquaintance and familiarity
with one *Philipus* a Christian, a banker, or one that dealt
in the exchange of monie (for he was called *Philipus Argentarius*) this *Philip* did often sollicite and exhort him to
leave

leave his Judaism, and be a convert, and turn to the
Christian religion: to whom he answered, Indeed he might
ingeniously confess, he made no question but that Jesus
whom the Christians adored, was the same Messias of whom
the holy Prophets foretold, yet he could not be perswaded
to relinquish the honours and profits that he had amongst
his own Nation, and give himselfe up to a name which they
knew not, or at least would not acknowledge: yet that he
believeed so of Christ, he was not only perswaded by the
Oracles of the holy Prophets, but he found it approved by
a certain mystery, namely, a writing most charily stil kept
amongst the Jewes, in a place most safe and secret, where
their choice records with the especiallest care and trust are
reserved, which was of this nature: It was a custome amongst
the Jewish Nation, at what time the holy Temple was yet
standing in Jerusalem, to have continually the number of
22 chief and selected Priests (just so many as there be
letters in the Hebrew language, or books of the old Testa-
ment) and so often as any of these was taken away by death,
immediately another was elected to succeed in his place;
and being chosen (in a book kept in the treasury for that
only purpose) expesly to write down his own name, and
the names of both his parents, with the daies punctually set
down of the decease of the one and the succession of the o-
ther. Now in the time that Christ was conversant in Judaea,
and yet had not shewed himselfe to the world, nor preached
the Word openly to the people, it hapned that one of the
Priests of the foresaid number died, neither after many voi-
ces and sundry nominations was any agreed upon, or
thought fit to be ascribed into his place. At length was pro-
pounded *Jesus*, the son of the Carpenter *Joseph* (for so
they termed him) a man though young, yet for the sanctity
of his life, his behaviour and doctrine, above all the rest
commended. This suffrage standing, as having generall
approbation from all, it was convenient to send for his mo-
ther (for his father *Joseph* was late dead) into the Consistory,
only to know their names, and to register them in the afore-
said book. She therefore being called, and diligently que-
stioned of her son and his father, thus answered, That in-
deed she was the mother of *Jesus*, and brought him in-
to the world; of which, those women are testates, that were
present at his birth; but that he had no father from earth:
in which if they desired to be further instructed, she
could

Marian. l.2.

ried to *Alpheus*. From them two issues James the less (surnamed *Alpheus*) *Simon Cananeus*, *Judas Thaddaeus*, and *Joseph*, otherwise called *Bartsabas*. *Eusebius* in his Ecclesiastical history, lib 2. cap 2. saith, That *James the less* was called the brother of our Lord, because he was the brother of *Joseph*, the husband of *Mary*: but his opinion is not altogether authenticall. Also *Anne* was espoused to *Salome*, and had by him *Mary Salome*, after married to *Zebedaeus*, and had by him *James the greater*, and *John the Evangelist*. *Joseph* the husband of *Mary*, was the brother of *Cleophas*. It is also obserued, That in the one and fortie year of the reigne of *Augustus Caesar*, in the seventh month (which is September) in the eleventh day of the Moon (which is the four and twentieth day of the month) on a Thursday, *John Baptist* was conceived; and two hundred threescore and fifteen daies after, on a Friday was born: So that he was the fore-runner of Christ, both in his Conception, his Birth, his Baptism, his Preaching, and his Death. A woman goeth with child two hundred threescore and sixteen daies (or so long by computation, was Christ in the womb of the blessed Virgin) though all women goe not so long with child, S. *Augustine* obserues, lib. 4. de Civitate Dei, cap. 5. So that Christ was longer in the womb by a day, and more, then *St John Baptist*. *John* also was born when the daies began to shorten and wane; and Christ when they began to wax long. Concerning these Antiquities, I conclude with a sentence of *St Augustinus*: Against Reason (saith he) no sober man will dispute; against the Scripture, no Christian man contest; and against the Church, no religious man oppose. And so I proceed to the History.

Of Mary the blessed Virgin.

Iohann. Mycrinus de La-
muis, lib. 3.
Suidas.

Let it not be held unnecessary, or appear out of course, amongt these Virgins to insert a history memorable for the rarenesse thereto to all posterity. *Iohannes Mycrinus* in his book intituled *de Prestigiis diuinorum*, hath collected it out of *Suidas*. In the meantime that *Ingenian* was Emperor, there was a Prince amongst the Jewes, whose name was *Theodosius*; He having great acquaintance and familiarity with one *Philippus* a Christian, a banker, or one that dealt in the exchange of monie (for he was called *Philippus Argentarius*) this *Philip* did often sollicite and exhort him to leave

leave his *Judaisme*, and be a convert, and turn to the Christian religion: to whom he answered, Indeed he must ingenuously confess, he made no question but that Jesus whom the Christians adored, was the same Messias of whom the holy Prophets foretold, yet he could not be perswaded to relinquish the honours and profits that he had amongst his own Nation, and give himselfe up to a name which they knew not, or at least would not acknowledge: yet that he beleaved so of Christ, he was not only perswaded by the Oracles of the holy Prophets, but he found it approved by a certain mystery, namely, a writing most charily stil kept amongst the Jewes, in a place most safe and secret, where their choice records with the especiallest care and trust are reserved, which was of this nature: It was a custome amongst the Jewish Nation, at what time the holy Temple was yet standing in Jerusalem, to have continually the number of 22 chief and selected Priests (just so many as there be letters in the Hebrew language, or books of the old Testament) and so often as any of these was taken away by death, immediately another was elected to succeed in his place; and being chosen (in a book kept in the treasury for that only purpose) expilicly to write down his own name, and the names of both his parents, with the daies punctually set down of the decease of the one and the succession of the other. Now in the time that Christ was conversant in *Judea*, and yet had not shewed himselfe to the world, nor preached the Word openly to the people, it hapned that one of the Priests of the foresaid number died, neither after many voices and sundry nominations was any agreed upon, or thought fit to be ascribed into his place. At length was propounded *J E S U S*, the son of the Carpenter *Joseph* (for so they termed him) a man though young, yet for the sanctity of his life, his behaviour and doctrine, above all the rest commended. This suffrage standing, as having generall approbation from all, it was convenient to send for his mother (for his father *Joseph* was late dead) into the Consistory, only to know their names, and to register them in the aforesaid book. She therefore being called, and diligently questioned of her son and his father, thus answered, That indeed she was the mother of *J E S U S*, and brought him into the world; of which, those women are testates, that were present at his birth; but that he had no father from earth: in which if they desired to be further instructed, she could

"could make it plainly appear : For being a Virgin, and then in Galilee, the Angel of God (saith she) entered the house where I was, and appearing unto me (not sleeping, but thus as I am, awake) he told me, That by the Holy Ghost I should conceive, and bring forth a son, and commanded me that I should call his name J E S U S: Therefore being then a Virgin, by that Vision I conceived, I brought forth J E S U S, and I still remain a Virgin unto this day. When the Priests heard this, they appointed faithfull and trusty Midwives, with all diligence and care to make proof whether Mary were a Virgin or no : they finding the truth most apparent and not to be contradicted, delivered up to the Priests, That she was a Virgin, pure and immaculate. Then they sent for those women that were known to be at her delivery, and were witnesses of the Infants coming into the world ; all which did attest and justify, That she was the mother of the same J E S U S. With these things the Priests amazed and astonished, they presently entreated Mary, that she would freely professe unto them what his Parents were, that their names (according to custome) might be registered amongst the others. To whom the blessed Virgin thus answered : " Certain I am, that I brought him into the world, but know no father that he hath from the Earth; but by the Angel it was told me, That he was the son of G O D; He therefore is the son of G O D, and me. This the Priests understanding, called for the book ; which being laid open before them, they caused these words to be inscribed : " Upon such a day deceased such a Priest, born of such and such Parents ; in whose place, by the common and unite suffrage of us all, is elected Priest, J E S U S, the Son of the living G O D, and the Virgin M A R Y. And this book Theodosius affirmed (by the especiall diligence of the most noble amongst the Jewes, and the chiefe Princes) was reserved from the great sack and destruction of the City and Temple, and was transferred into the City of Tiberias, and there kept a long time after. Suidas testifies, that he hath heard this discourse from honest men, who delivered it to him word by word, as they themselves have heard it from the mouth of Philippus Argentarius. This most blessed and pure Virgin Mary, the mother of our Lord and Saviour, was born of the holy Matron St Anne, in the year of the world, 3948, and in the year before Christ

Christ, fifteen. Of him, Claudian thus elegantly writes in one of his Epigrams :

*Proles vira Dei, cunctisq; antiquior Annis
Nunc genitus, qui semper eras —
True Son of God, older than time, that hast
Thy birth but now, yet from beginning wast,
Author of Light, and Light before all other,
O thou that art the parent of thy mother,
And by th' ne equall-aged father sent
From Heaven unto this terrene continent :
whose word was made Elisa, and constrain'd to dwell
In the strait prison of a Virgin's cell,
And in a narrow angle to remain,
whose power, no limit can, no place contain ;
who being born, didst now begin to see
All these great works created first by thee :
The work and workman of thy selfe not scorning
To obey those weary hours of Ev'n and Morning,
Of which th' art Lord, and tell each minute o're,
Made by thy wisdome for mans use before.
And took'st on thee our shape, only to shew
To us, that God we did (till then) not know, &c.*

Petronilla.

Vhen Peter the Apostle, had by his faith cured all infirmities and diseases, and in all places, yet he suffered his daughter Petronilla to be grievously afflited with a Feaver; and being demanded, why he that had cured others, did not help her, he answered, Because he knew her sickness to be most behoofful for her souls health; for the weaker she was in body, she was so much the stronger in faith, setting her cogitations on the joies of heaven, and not the pleasures of the world, desiring of God that she might rather die a chaste Virgin, then to be the wife of the Consull Flaccus, by whom she was at that time most earnestly solicited : whole praier was heard, for she died of that sickness, and the Consull was prevented of his purpose, who had long insidiated her chastity, *Moral. lib 4 cap 8.* The like we read of *Hilarius Pietavensis Episcopus*, who having long trained up his daughter Appia in chastity and sanctity of life, fearing lest time might alter her vowed, and tempt her with the vain pleasures of the world, he brought

Of Chaste Women.

Lib. 6.

Eustochium

Tora.

Maria.

Egypt.

Columba.

Amata.

Sara.

Sylvia.

S. Ebbe.

Ildegunda.

the giver of all graces, that he might rather with joy follow her to her grave, then with sorrow to her marriage bed; which was accordingly granted, as the same Author testifies. *Eustochium* the daughter of *Paula*, a Noble matron of Rome, is celebrated by *Saint Hierom* for the only president of Virginall chastity. *Tora* the virgin was of that chaste and austere life, that having took a vow and once entred her profession, she never put on her back any new garment, or so much as changed her shooes. *Maria Aegyptiaca*, lived the life of an Hermit in the solitude of an unfrequented desert: some write of her, that as often as she was seen to pray, she seemed to be lifted up from the Earth into the Aire, the height of a cubit. *Columba* a Virgin of *Perusina*, is reported to be of that chastity and abstinence, that she never tasted any other food then the bare fruits of the earth, from the years of her discretion till the hour of her death. *Amata* was a professed Virgin, who in forty years space never set foot over the threshold of that Cloister, wherein she had confined her self, in which time she never tasted food, save bread and roots. *Sara* lived in the time of *Theodosius* the elder, she made a Vow, never to lodge beneath any roof; but inhabiting the bank of a certain river, removed not from that place in threescore years. The like is read of *Sylvia*, a Virgin, the daughter of *Rufinus*, a Prefect or Ruler in Alexandria, who betook her selfe to solitude for the space of threescore years, in which time she never wist any part of her body save her hands, nor reposed her selfe upon any bed save the ground. It is reported by *Edward Hall*, *John Leisland*, *John Sleyden*, and others, of *S. Ebbe*, Abbess of *Collingham*. That to preserve her own and her sisters chabilities, and keep their vowes inviolate (because they would seem odible to the Danes, who had done many outrages both against Law and Religion, and then tyrannized in the Land) she cut off her own nose and upper lip, and perswaded all the other Nuns to do the like: for which act, the Danes burnt the Abby, with all the nuns. *Fulgoſ. lib. 4. cap. 3.* speaks of *Ildegunda*, a Germane Virgin, born in *Nassau*; who after many temptations, to which she feared her beauty might subject her, in the year 1128 she changed her habit, & got to be entertein'd in a Priory neer unto *Worms*, called *Scuhna bei Hiem*: in which she lived long by the name of *Joseph*, in singular continence and modesty, till conuersing amongst the learnedest and best approved Ichollers, even

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Of Chaste Women.

even till the time of her death: neither was she then known to be a woman, till comming to wash her body, her Sex was discovered. In the same Monastery, and amongst that Covent, lived *Euphrosyna*, a Virgin of Alexandria, by the name of *Smaragdus*; as also one *Marina*, who called her selfe *Mari-Euphrosyna*, both dissembling their Sex. *Gurzmu*, daughter to the *Marina*, Duke of *Arboa*, was possessed by an evil spirit; but after, by *Gunzonis*, the priors of holy men being recovered, she vowed perpetuall Virginity. And after being demanded in marriage by *Sigebertus*, King of the Frenchmen, she was delivered unto him by her father: who debating with her concerning his present purpose, she humbly desired to be excused by his majesty, in regard she had already past a pre contract: The King demanding, To whom? she answered, She was a betrothed Spouse to her Redeemer: At which the King being startled, forbore to compell her any further, but suffered her to take upon her a religious life; she preferring her Virgin Chastity before the state and title of a Queen. And these shall suffice for Religious Virgins; I now proceed to others, that grounded their vertue on meer morality.

Baldraea was a Virgin, but of mean parentage, and of a *Baldraea*. dejected fortune: yet to her never-dying honour, and pre-sident to all ages to come (notwithstanding she was not able to supply her selfe with things needfull and necessary, either for sustenance or ornament) neither by threats or menaces, promises of worldly honours or promotion, she could not be tempted to prostitute her selfe to the Emperor *Otho*. *Saxo Grammaticus* writes of *Serytha*, the daughter of *Serytha*, *Synaldus* King of the Danes, to be of that modesty, that when the fame of her beauty had attracted a confluence of many suitors to the Court of her father, yet she could never be won either to converse with, or so much as to look upon any of them. *Tara* was a French Lady, of a noble and illu. *Tara*, strious family: she lived in the time of *Heracitus*, who when her father *Hegerticus*, and her mother *Leodegunda* would have compelled her to marry, she fell into that excesse of weeping, that with the extraordinary flux of tears she grew blind soon after. *Dula* was a Virgin famous for her chastity, *Dula*, who chose rather to be slain by the hand of a Soldier, then to be depoiled of her Virginity. *Statira* and *Roxana Styra*, were the sisters of *Aribertus* King of Pontus, who for the Roxana. space of forty years had kept their vow of Virginity invio. late;

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late; these hearing the sad fate of their brother: and fearing to be ravished by the enemy (at least, to fall into their captivity) by taking of poison, finished both their daies and sorrowes. Plutarch writes of one *Roxana*, drowned in a Well by *Statyra*. It is reported of an Hetrurian Damosell (taken by a Souldier) who to preserve her Virginity, leapt off from the bridge *Ancisa* into the *Arnus*: of whom, *Benedictus Varchius* hath left this memory in one of his Epigrams:

Perdere intactum ne Virgo Etrusca pudorem

In rapidas se præcipitavit aquos, &c.

The Hetrurian Girl, her honour still to keep,
Precipitates her selfe into the deep;
And from the bottom three times being cast
Up into th' air, as loth that one so chaste
Should there be swallow'd, she as oft sinks down
Her modell face, her martyrdome to crown,
And shame the lustfull world. What shall we say
Of the chaste Lucrece, famous to this day?

She for one death, is call'd the Romans pride;
To save her Fame, this Tuscan three times di'd.

Bernardus Scandonus, lib. 3. Classe 34. Histor. *Patavine*, writes, that when *Maximilian* the Emperor made spoil of the Paduan territories, divers of the Country people leaving the villages empty, fled into the City; amongst whom was one *Isabella*, a Damosell of Ravenna, who being seized on by some of the Venetian souldiers that then had the charge of the City, and surprized with her beauty, drew her aside, with purpose to have dishonoured her: but finding no other means to thru the violence of their lust, she from the bridge cast her selfe headlong into the river *Medoacus*, where she was drowned: and afterwards, her body being drawn out of the river, was buried under a bank, without any other ceremony belonging to a funerall. *Martia*, the daughter of *Varro*, was of that admirable continence and chastity, that being most excellent in the Art of Painting, she not only alienated and restrained her Pencill from limning any thing that might appear obscene, or shew the least immodesty, but she was never known to delineate or draw the face of a man, *Ravis. in Officin.* The like is reported of the late *Circe*, alike excellent in Painting, and as remarkable for her Virgin Chastity. *Britonia*, a beautifull maid of Crete (giving her selfe wholly to Hunting, and the Chase) viii

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Daphne.

vitiates her) threw her selfe into a river, and was drowned: *Daphne*, the daughter of *Amicta*, retired her selfe both from walled Cities, and all publick society, and was at length enteraineed into the fellowship of *Diana*, frequenting the Laconian fields, and Peloponnesian mountains. Of her, *Leucippus* the son of *Oenemaus* was enamoured; who having attempted divers waies to compasse his will, but not prevailing in any, he bethought himselfe what course *Jupiter* took to stuprate *Calisto*, the daughter of *Lycaon*; and attiring himselfe in the habit of a female Huntresse, was enterained by *Diana*, and admitted into their number: where he grew familiar with all, and especially endeared to *Daphne*; insomuch, that she thought no hour well spent without him. Of which acquaintance *Apollo* being jealous (in regard they had such convenience of time, place, and opportunity) he put his own dearly beloved *Daphne* in mind, to entice *Leucippus* to a river, where *Diana* with all their nymphs intended to bath themselves: Whither when they came, the Virgins disrobed themselves, even to nakednesse; and being all stript to their skins, but finding *Leucippus* only to move delaies, they pluckt off his garment by force, and so discovered him to be one of the contrary Sex: at which *Diana* enraged, commanded all her Virgins to take up their Bowes and Quivers, and so they shot him to death with their arrows. This is recorded by *Parthen. de Amator. Theodor. Flaises in Eleg. and Philachus*, lib. 15.

Of Chaste Wives.



N excellent president of Chastity was that in *Rhodogune*, the daughter of *Darius*; who caused her Nurse to be slain, because her husband being dead, she perswaded her to a second marriage. A more admirable remark of Nuptiall Chastity it was of the wives of the Theturonicks, remembred *Hieron*, in his Epistle to *Gerontius*; whose husbands being slain, and they taken captive by *Marius*, humbly besought him on their knees, that they might be sent to the Vestals in Rome, as a present; protesting they would be equally with them, still from the society of men,

Cc 3

and

Of Chaste Wives.

Lib. 6.

Theoxena.

and professe perpetuall chastity, but their request being denied by the Consul *Marius*, the next night following all of them with an unite consent strangled themselves. Theoxena was famous for her Chastity, who being environed at Sea by the Navy of *Philip* King of Macedon, seeing her husband thrown over-boar'd, leapt after him to follow him in death; not only to express her love to her husband, but her scorn to stand to the mercy of the conqueror. *Baptista Pinus*, l.b.2. *Elegiar.* speaks of *Tyro*, a woman of Thessalia, who (her husband being dead) could by no counsell of friends, or persuasion of kindred, be won to survive him. *Plutarch* in

Hypsicratea Pompeio speaking of *Hypsicratea*, saith, she was so endearely affected to her husband King *Mithridates*, that for his love she made a voluntary change of her most becoming womanish shape and habit, into a mans: for cutting her hair, she accustomed her selfe to the practise of Horse and Arms, that she might with the more facilitie endure the labours and dangers of the wars. Her husband being subdued by *Cn. Pompeius*, and his Army quite dissipate and ove-come, she followed him (flying) through many barbarous Nations, where her life and safety were in hourly hazard; and these she enterprized with a mind undaunted, and a body unwearied, her faith and loialty in all his extremities being to him no small solace and comfort: for though an Exile (being still in the society of his Queen and bed fellow) he imagined himselfe (in what place soever he reposed) to have been in his own palace, and amongst his household gods.

Of Penelope.

THE beauty of *Penelope* attracted a number of suitors, who from divers Countries came to adulterate the bed of *Ulysses*. From Dulichium came two and fifty, from Samos four and twenty, from Xacynthus twenty, from Ithaca two and twenty; of which, these are nominated by Homer: *Antinous*, *Eurinous*, *Eurimachus*, *Leocritus*, *Neso*, *Pysander*, *Hesippus*, *Agatus*, *Leocles*, *Ampinomus*, *Demotholomaeus*, *Medon*, a common Crier, *Euphemus* a Minstrel, and *Irus* a Beggar; all which, *Ulysses* (at his return from his years travels) slew in his own houle. Some of these, Ovids *Penelope* reckons up in these verse:

Dulichii, Samiis, &c quos tulit alia Xacynthus, &c.

Dulichium,

Of Chaste Wives.

Dulichium, Samos, and Xacynthus Hill,
Throng me with troops of wanton suitors still:
what should I speak to thee of Medon fell?

Of Polibus, or of Pysander tell,
What of Antinous giddy head deplore,
Coretous Eurimachus, and others more?
These in thine absence cannot be withstood,
But still thou feed'st them with thy wealth and blood:
The Begger Irus and Melanthius too,

The Herdsman, &c.

And Grec we are in the history of *Penelope*, It shall not Homer l.1.
be amisse to dilate it a little further out of Homer: who in *Odyss.*
his first book intituled *Odyssaea*, of *Phænius the Harper*,
speaks to this purpose:

Phænius the Harper to be boord invited,
Where the bold suitors bid themselves to feast,
A dolefull song to a sad tune recited;
Of th' Argive fleet in their return distrest,
And cast in sundrie exiles: on what coast
Such men miscarry, where such Princes perish,
Upon what rocks and shelves such ships were toss'd:
Him, whilst Penelope bold suitors cherish,
The discontented Queen, with Prayers, and Tears,
Wils him desist: the Harper soon forbears.

But to leap from the first, to the seventeenth book, and to omit all *Ulysses* travells and adventures, till his meeting with his son *Telemachus*, who brought him into his own Court in the dilguise of a begger, to see what revels were kept there in his absence; Known only to his son and his friend *Eumeus*, and not yet to *Penelope*.

Fam Cælum roseis rutilat Tritonia bigis.

Telemachus unto the Queen relates
The proesse of his long peregrination;
Eumeus brings Ulysses' mongst those states
That sought his bed; where they in courtly fashion
were sate at a rich banquet with his wife,
There he begs meat. Antinous' mongst the rest,
Threats with injurious words to seise his life,
But the mild Queen invites him as her guest.

Ulysses for that time forbears their fight,
But sends the Queen word he will come at night.

Odyss. lib 17
Periodo.

Irus

C c 4

Of Chaste Wives.

Lib. 6.

Irus adest populi per mendicabula notus,
In his own Palace whilſt Ulysses craves
Their charity, Irus (that was indeed
One of that rank, and begg'd am'gſt ragged slaves)
Boldly thrusts in, amongst the rest to feed:

From words these grow to blowes; the suitors they
Encourage both parts to maintain the Frey.
Proposing him that shall come for prize
The intrants of a Goat. Ulysses he
Proves weller in his beggers base disguise,
And (halfe dead) Irus of the place doth free;
For which he's guerdon'd, at the Queens request,
With a rich Gift from every unbid guest.

At parte in e. i. o. e domus Secretus Ulysses.
Ulysses with Telemachus conspires
The death of all those suitors, both devising
How to release the Queen to her desires,
And free the Palace from their ty' anizing:
And that th' y neither may offend, nor stand,
Complot by night, then weapons how to steale,
Now by Eumeus to the Queen's fair hand
Her Lord is brought (who'll not yet reveal
Himſelfe to her) but ſay he is of Crete,
To whom her husband once had been a guest.
They part; The Queen commands to wash his feet,
(and for that night he doth her to her rest.)
That i' th' Euriclia takes (his Nurse before)
She a knwr ſkew upon his ſl ſhes p'ies,
O mount Paraffas given him by a Boar,
It was no ſoone ſeen, but out ſhe cries,

Ulysses, Are you come? Be ag thus deſor'd,
He grates, and brikes, that ſhi his name will hide.
--- Iang, procos genua amplexus orabat Ulysses,
The greate, at banquet, Erebipus casts
To hit Ulysses, but he miſt his aim,
(After ſame Hebe both time and banquet waſt)
Then to the place Thocleomenus came,
Expert in Divination, who fore ſpake
At table to them all, their eminent ruine:
But at his words they ſtrange deriſions make,
Abuſing all that ſpeak of things enſuing;

They mock the high vowers, and contemn the fates,
and diſt at length the Prophet forth the gates.

Unto

Of Chaste Wives.

Lib. 6

Unto Eumeus and Philetius too,
In whom he truſts, the Prince himſelfe makes known,
And what that night he had intent to doe:
And how to make ſafe feſture of his own,
(which croſt muſt doe) be caſt for that ſtrong bow,
In which, what time he woo'd his beauteous Bride,
All that were Rivals, muſt their vigors ſhow,
Till he achiue'd what many ſuitors tri'd:
This was propos'd a ſecond marriage prize,
And now the ſelſe ſame Bow before them brought,
All prove their ſtrength (ſave he in his diſguife)
But (much unable) they prevailed nougħt.
The Bow the ſon unto his father gave;
Whiſch they (deriding) no way would admit,
That ſuch a needy and penurious Slave
(it being a King's) ſhould once lay hand on it;
The rather, they being in their prime of years,
And he ſo aged: yet he needs muſt try.
And now his ancient potency appears;
They shame to ſee it done, and they ſtand by.

Squalentes Hameris habitus rejecit Ulyſſes.

Ulysses drawes the ſring up to his ear,
The keen ſhaft flies, and ſtern Antinous pierces:
At this, the boldeſt stand amaz'd, and fear,
Whiſch he enrag'd, ſtrewes all the room with Hearſes.
The Palace gates are ſhat, no man can flie;
Eumeus and Telemachus proceed,
With bold Philetius, and aloud they cri,
Kill all, ſpare none, for now the bold ſt must bleed.
The harmleſſe Phemius, that blaſt came in ſport,
(Skilful in th' Harp) their riidleſſe furies ſpare;
And Medon that did ne'r offend the Court,
Or' againſt Penelope the leaſt thing dare:
But ſtern Melanthius, one of her own Train,
That did the ſuitors in their riots cheriſh,
He by their ſwords, amonſt the reſt, is ſlain;
Twelve ſtrumpets likewiſe in their furies periſh.

Chalcidicum grefſu nutrix ſuperabat anili.
From ſleep Euriclia ſoon awak'd the Queen,
Relating all that bad that night been done,
What valour in her husband ſhe had ſeen,
And what in her juſt ſervants, and her ſon:
In her diſtraiſion to believe, or na.

Period. 23.

(By)

Period. 22.

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Period. 21.

Of Chaste Wives.

(By this) Ulysses to the Queens fair bed
Approacheth, whom at first she did not know ;
Till by some tokens he's acknowledged,
Receiv'd and lodg'd; he makes a full Narration
Of his Wars, Travels, Aths, and Navigation.

And so much, the better to illustrate the History of Penelope.

Eudne.

Capaneus being dead, at the celebration of his funerals,
his wife Eudne cast her selfe into the flames, of whom
Martial :

A serit Eudne flammis injecta mariti.

Of no lesse fame was Laodamia, her husband Protesilaus (under whose jurisdiction were Antron, Philaca, and Larissa, Cities of Thessalia) was the first Greek that was slain in the siege of Troy, and (some write) by the hand of Hector; which sad newes when his wife understood, to comfort her sorrow, she only desired of the gods to see his ghost or shadow; which she supposing to be granted her, in the imagination thereto the expired. Of no lesse memory is Pantheas the wife of Abratidas a noble Persian, who no sooner heard that her husband was slain in battell, but with a poniard stabbed her selfe to the heart, and so died. Sophronia Romana, by some called Christiana, by others Lucretia ; when she could no longer put off the importunities of the Prince Decius, having before besought the consent of her husband, slew her selfe. As great an honour to her family was Antonia, who in the prime and flourishing time of her beauty, having buried her husband, to prevent the temptation of suitors, married her selfe to the stricnesse of one chamber, to which her younger sister being a vowed Virgin, had confined her selfe; thus in one bed the heat of youth in the one was extincket, and the solitude of widowhood wasted in the other. Q. Curtius lib. 1. remembers us of one Timoclea a Lady of Thebes, who being forcibly adulterated by a Prince amongst the Thracians, dissembled for a time both her hate and purpose; not long after she insinuated with him, and told him she would conduct him to a place in which was hid much treasure ; of which he being covetous, she brought him to the brink of a deep Well being in a remote place of the house, to which he presenting himselfe and bending his body downwards, to satise his expectation concerning the treasure, she apprehending that advantage, thrust him headlong into the Well, and casting huge Stones after him, revenged

Laodamia.

Panthea.

Sophronia.

Antonia.

Timoclea.

revenged her selfe upon the ravisher. Brasella Dyrracrina a Brasilla. prime Lady, as Ludovic. Virg. lib. 1. de Instit. Tem. Christian, Dyrrachina. relates, being taken prisoner, and seeing an immediat shipwrack of her chastity threatened by her cruell victor : she covenanted with him, that if he would but reprise her honour for the present, she would give him an herb, with whose juice it he would annoint any part of his body, it should preserve it wound-free. The souldier accepts of the condition ; she from a neighbour garden plucking up the weed that came next to hand, with the sap or moisture thereof, annoints her own neck and throat, bidding him to draw out his sword and make triall of her selfe, whether she kept not with him faichfull covenant. The souldier giving credit to her words, in regard of her constancy and courage, with one strong blow dispatched her of life. Oiesolus and Noble Lad, saith Nicephorus, lib. 7. cap. 15 to prefer death before the losse of her honour. Francis Sforza, Prince of Mediolanum, being Generall of the Florentine Army, having taken the City Casanova, certain souldiers brought before him a beautifull captive, who with great vociferation called out, Bring me to your Prince, Bring me to your chiefe Generall. The souldiers moved with her earnest clamour, brought her before him, who demanded of the woman, Why she was so importunate to be conducted into his presence ? to whom she answered, For no other reason, but to submit her selfe wholly to his pleasure ; conditionally he would secure her from the injurie of the souldiers; to which he willingly assented, and seeing her of such exquisite feature and so tempting a presence, he purposed to make use of her libertie all and free proffer that night, therefore he commanded a bed to be made ready, in which she was lodged, therer he presently repairs, and being unclothed, cast himselfe by her naked side; but reaching his arm to embrace her, her eyes being full of tears and her heart of sorrow, she humbly besought him before he touched her body, but to grant her the hearing of a few words; at which the Prince making a sudden pause : she pointing with her finger to the picture of the blessed Virgin (for Sforza was never without that or the like in his bed-chamber) she intreated him, even for the remembrance he bore to the person whom that Table presented, for the honoure due to her Son and his Saviour, and for the dignity of his goodnesse, and for the sacred memory of his noble ancestors,

A woman of Casanova.

cestors, not to infringe her matrimoniall Vow, nor violate her conjugall Chastity, but deliver her back an unspotted wife to her unfortunate husband, who was then a prisoner amongst many other wretched captives. Her words took such impression in the noble General, that notwithstanding her tempting beauty (the motives to inchastity) his present opportunity, and absolute power over her as she was his vassall and prisoner, yet to shew his miraculous temperance, he presented a name of a chaste and continent Prince, before the imputation of a Tyrant or an Adulterer, and instantly leapt out of the bed, and left her to her modest and more quiet rest. In the morning he sent for her husband, to whom (after a great character of her Chastity given) he delivered her, not only freeing them both without ransome, but from his own coffers bountifullly rewarding her vertue; in the subduing of his own affections gaining more honor then in the conquest of so great a City. In this act not only imitating but exceeding Scipio: For that incomparable

She was the contracted bride to the Prince Indibilis.

Lady that was presented unto him, was of high lineage and princely parentage, besides he lived in a free City, and to have dishonoured her, he had not only incurred censure, but being then in a forrein nation purchased to himselfe the name of tyrant, and hazarded a new revolt of the people: but that was nothing to oppose Prince Sforza in the satiying of his lust, save his own goodnesse; for what conqueror hath not power over his captive. Fulgos. lib 4. cap. 3.

Anastasia Constantinopolitanus, when Theodora Augusta was jealous, that she was not beloved of her husband *Justinianus Augustus,* and having to that purpose received some taunting words from the Empress, to approve her innocencie, she fled both to Court and City, and retired her selfe into *Alexandria,* where she lived obscured in the society of certain chaste Virgins: But after hearing of the death of Theodora, her fears were not diminished but augmented, for the Emperors love appeared to her a greater burden then the hate of the Empress; therefore to avoid that which many would have sought with greedinesse, she changed her habit, and taking the shape of a young man upon her, fled into the furthest part of Egypt, called by the name of *Anastasius;* where she lived privately, austere, and ended her chaste life in great sanctity. Hieronym. writes, that *Paula Romanus,* after the death of her husband, was so far from being perswaded to a second, that she was never known from that

Paula Romanus.

time to eat or drink in mans company. Of a contrary disposition was *Barbara* the wife of Sigismund Emperor, *Aeneus Barbara Silus* relates of her, that her husband being dead, when divers perswaded her to continue still in her widdowhood, proposing unto her, that women ought to imitate the Turries, who if one be taken away by death, the other will never chuse other mate, but devote her selfe to perpetuall chastity? thus answered, If you have none else to bid me imitate but birds that have no reason, why do you not as well propose me for example the Doves or the Sparrowes? As contrary again to her was the daughter of *Demotian Prince* of the *Areopagite,* who no sooner heard that her husband *Ieosthenes* was slain in the Lamick warre, but instantly flew her selfe, lest she should survive a second marriage. Others there be that have kept a viduall chastity even in wedlock. The Virgin *Edeltrudis,* as *Sigilbertus* and *Beda* both witness, *Edeltrudis* was the daughter of *Anna* a Christian King of the East-Angles, she was first delivered by her father in marriage to *Candidertus* a great Prince, who were no sooner married, but by mutuall consent they vowed lasting virginity; at length he dying, she was by her father compelled to a second nuptials with King *Cypriodus,* with whom she lived twelve years, yet never (as they could adjudge it) unloosed her Virgin girdle. After which time, by her husbands consent she took upon her a religious life, and entred a Monastery, where (as *Marullus* l. 4. cap. 8. laith) she lived a more secure, but not a more chaste life. Infinite to this purpose are remembred by *Fulgosius, Marullus, Albertus Cranzius, &c.* os of *Maria Designies, Margarita Aegyptia, Cecilia Virgo, Kunigunda Augusta* wife to *Henry* of that name the first Emperor. *Bisifillus* sonnes to *Julianus Antichenus, Stanberga* the Niece of *Cleovinus,* married to *Arnulphus* a noble Frenchman. These and others without number (which is somewhat difficult to believe) have wedded, bended, boarded, lien and lived together, yet went as pure Virgins to their graves as they came tri to their cradles. Of these I may lay as Ovid *Metamorph. lib 1. or Prophne.*

*Sape patr' a xii generum mibi filia debes,
Sape patr' a xii. &c.*

*Thou on'st me son, selfe would her father say,
Young Boys and Girls with women my age might play,
I know ev' st me chid; this would be of repeat;
When the as if with scorns and hatred great*

cestors, yet to infringe her matrimoniall Vow, nor violate her conjugall Chastity, but deliver her back an unspotted wife to her unfortunate husband, who was then a prisoner amongst many other wretched captives. Her words took such impression in the noble General, that notwithstanding her tempting beauty (the motives to inchastity) his present opportunity, and absolute power over her as she was his vassall and prisoner, yet to shew his miraculous temperance, he preferred a name of a chaste and continent Prince, before the imputation of a Tyrant or an Adulterer, and instantly leapt out of the bed, and left her rather modest and more quiet rest. In the morning he sent for her husband, to whom (after a great character of her Chastity given) he delivered her, not only freeing them both without ransome, but from his own coffers bountifully rewarding her vertue; in the subduing of his own affections gaining more honor then in the conquest of so great a City. In this act not only imitating, but exceeding Scipio: For that incomparable

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Anastasius

Lady that was presented unto him, was of high linage and princely parentage, besides he lived in a free City, and to have dishonoured her, he had not only incurred censure, but being then in a forrein nation purchased to himselfe the name of tyrant, and hazarded a new revolt of the people: but that was nothing to oppose Prince *Sforza* in the satissying of his lust, save his own goodnesse; for what conqueror hath not power over his captive. *Fulgos. lib. 4 cap. 3.* *Anastasia Constantinopolitana*, when *Theodora Augusta* was jealous, that she was not beloved of her husband *Justinianus Augustus*, and having to that purpose received some taunting words from the Empress, to approve her innocencie, she fled both to Court and City, and retired her selfe into *Alexandria*, where she lived obscured in the society of certain chaste Virgins: But after hearing of the death of *Theodora* her fears were not diminished but augmented, for the Emperors love appeared to her a greater burden then the hate of the Empress; therefore to avoid that which many would have sought with greedinesse, she changed her habbe, and taking the shape of a young man upon her, fled into the furthest part of Egypt, called by the name of *Anastasius*; where she lived privately, austereley, and ended her chaste life in great sanctity. *Hieronym. writes, that Paula Romana, after the death of her husband, was so far from being perswaded to a second, that she was never known from that time*

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Sape puer a xu generum nibi filia debes,
Sape puer a xii. &c.

Abouevi si me son, yet would her father say,
Young Boys and Girls with round my eye might play;
I bore ew fl me chid, this would be of repeat;
When the as if with scars and baird great

" Sh' abhor'd the nuptiall bed, and held it fin;
 with modest blushes d'ld the tender skin
 Of her fair cheek; then to her father growres,
 And her white arms about his neck she throwes,
 And saith, Deer Sir, this one thing grant your chuld,
 That I may live from lustfull man exil'd,
 A voteresse. Diana this desired,
 And from her father had what she required.

I will produce one history or two at the most from our modern Histories, and so cease further to speak of our married Virgins. It is reported in the Legend, That after *Edita* the daughter of Earl Godwin, was married to King Edward (otherwise called St Edward) they mutually vowed betwixt themselves perpetual chastity, and therein persevered to the end of their lives. There continued in them (saith the Legend) a Conjugall love, without any conjugall act; and favourable embraces, without any deflowering of Virginity; for Edward was beloved, but not corrupted; and *Edita* had favour, but was not touched; she delighted him with love, but did not tempt him with lust; she pleased him with discourse and sweet society, yet provoked him to no libidinous desire. It is moreover in that Treatise recorded, That they used to call marriage a shipwreck of Maidenhead, comparing it to the fiery furnace of the Chaldeans; to the Mantle that Joseph left in the hand of a strumpet, the wife of Potiphar; to the lascivious outrage of the two wicked Elders, who would have oppressed and vitiated Susanna the wife of Joachim; and lastly, to the enticements of drunken Holofernes towards faire Judith, one of the deliverers of her people. And so much for the Legend. But *Richardus Divisensis* saith, That being awed by Earle Godwin, and for the fear of hazarding his life and Kingdome, Edward was compelled by threats and menaces to the marriage of *Edita*. Moreover, *Polidore* reports, That for the hate he bore her father (who had not long before most traitorously slain his brother *Alfred*) he caused himselfe to be divorced from her, seizing her goods and dower to his own use and pleasure. *Ranulphus*, and one that writes himselfe *Anonymus* (as willing to conceal his name) say, That she was dispossed of all her Queen-like honours, and confined into the Abbey of *Warkwicke*, with only one maid to attend her, and so committed to the strict custody of the Abbesse. *William of Malmesbury*, and *Mariannus Scotus* have left remembred, That he

Edita.

Susanna
Judith.

he neither dismised her his bed, nor carnally knew her; but whether it was done in hatred to her Kindred, or purpose of chastity, they are not able to determine. *Robert Fabian* contesteth as much in his Chronicle, Part. 6, cap. 210. Howsoever, the effects of that abstemious life were not only prejudicall, but brought lamentable effects upon this distracted Kingdome, namely, Innovation and Conquest: for Edward dying without issue, England was invaded and opprest by the Normans, and the people brought to that miserie, that happy was that subject that could say, *I am no Englishman*. And in this, agree *Matthew Paris*, *Capgrave*, *Fabian*, and *Polidore*. As I hold it not necessary for married folk to tie themselves to this strict kind of abstinence, so I hold it not convenient for any such as have to themselves, and in their souls, taken upon them the strict life of Virginity, to be compelled to an enforced marriage; as may appear by this discourse following, recorded by *Guilielm. de Malmesburien*, *Simeon Danelmens*, *Matthew Paris*, *Roger Hoveden*, *Capgrave*, &c. *Henry* the first of that name, King of England, and c^owned in the year of Grace, 1101, was by the instigation of *Anselm* (once a Monk of Normandy, but after by *William Rufus* constituted Archbishop of Canterbury) married unto *Maud*, daughter to *Malcolm* the Scottish King, *Maud*, she having taken a Vow, and being a protest Nun in the Abbey of Winchester. Much ado had the King her father, the Queen her mother, her Confessor, Abbess, or the Bishop, to alienate her from her settled resolution, or perswade her to marriage: but being as it were violently compelled thereunto, she cursed the fruit that should succeed from her body; which after (as *Polidore* affirms) turned to the great misfortune and misery of her children: for afterwards, two of her sons, *William* and *Richard*, were drowned by Sea. Besides, her daughter *Maud* (who was afterwards Empresse) proved an unfortunate Mother; and amongst many other things, in bringing forth *Henry* the second, who caused *Thomas Becket* to be slain; it thus hapned: All forreign wars being past, and civill combustions being pacified, in the year of our Lord 1120, *Henry* the first with great joy and triumph left Normandy, and came into England. But within few daies following, this great mirth and jollity turned into a most heavy and searfull sorrow; for *William* and *Richard* (his two sons) with *Mary* his daughter, *Oswell* their Tutor and Guardian, *Richard* Earl of Chester, with the Countesse his wife,

wife, the Kings Neece, many Chaplains, Chamberlains, Butlers and Servitors (for so they are termed in the story) the Archdeacon of Hereford; the Princes play-fellowes, Sir *Geoffrey Rydell*, Sir *Robert Maldvyle*, Sir *William Bygot*, with other Lords, Knights, Gentlemen, great Heirs, Ladies, and Gentlewomen (to the number of an hundred and forty) besides Yeomen and Mariners (which were about fifty; all these saving one man, which some say was a Butcher) were all drowned together, and not one of their bodies ever after found. Many attribute this great Judgement to the heavy curse of Queen *Maud*, others censure of it diversly: Howsoever, in this King (as *Polydore* saith) ended the Decent and Line of the Normans. Of this *Anselm* (before spoken of) there are divers Epistles (yet extant) to many women, in those daies reputed of great Temperance and Chastity: as, To Sister *Frodelina*, Sister *Ermengarda*, Sister *Athelyte*, Sister *Eulalia*, Sister *Mabily*, and Sister *Basyle*; To *Maud* Abbess of *Cane* in Normandy; and *Maud*, the Abbess of *Walton* here in England. He writ a Treatise about the same time, called *Planetus amissae Virginitatis*, i.e. A bewailing of lost Virginity. So far *John Bale*; And so much shall serve for Chast wives in this kind, being loth to tire the patience of the Reader.

Of Women Wantons.

Dion the Historiographer in *Tiberio*, saith, that *Livia* the wife of *Augustus Caesar* beholding men naked, said to the rest about her; That to continent and chast matrons, such objects differed nothing from statues or images; for the modest heart with immodest sights, ought not to be corrupted. The unchaste eie more drawes the poison of sin from beauty, which is Gods excellent workmanship, from which the chaste and contrite heart derives the Creators praise and glory. But my hope is, that in exposing unto your view, the histories of these faire Wantons, you will look upon them (should I strip them never so naked) with the eies of *Livia*, that is, to hold them but as beautifull Statues, or like *Apelles* his woman, no better then a picture of white Marble. I have heard of a man that living to the age of threescore and ten, had led so austere a life, that in all

chap.

that in all that time he never touched the body of a woman, and had proposed to himselfe to carry that virginall vow with him to his grave; but at length being visited with sicknesse, and having a fair estate purchased with his small charge and great husbandry, and therefore willing to draw out the thread of his life to what length he could, he sent to demand the counsell of the Physitians; who having well considered the estate of his body, all agreed in this, that since the Physick of the soul belonged not to them, but only the physick of the body, they would freely discharge their duties; and indeed told him, that his present estate was dangerous, and they found but only one way in art for his cure and recovery, which was in plain terms, To use the company of a woman, and so took their leaves and left him to consider of it. Loath was the old man to lose his Virginity which he had kept so long, but more loath to part with his life, which he desired to keep yet longer; and having meditated with himselfe from whom he was to depart, and what to leave behind him; namely, his possessions, his monie, his neighbours, friends, and kindred, and whether he was to remove to the cold and comfortlesse grave; he resolved with himselfe to prolong the comfort of the first, and delay (as long as he could) the fear of the last: Therefore he resolved rather then to be accessory to the hastning his own death, to take the counsell of the doctors. It was therefore so ordered by some that were about him, that the next night a lusty young wench was brought to his bed, one that feared not the robustious violence of youth, much lesse to encounter the imbecillity of sick and weak age. I know not with what squeasie stomach the patient relished his physick, but early in the morning he gave content to his she-Apothecary, who was conveied out of the house undiscovered. The next day divers of his friends comming to comfort him, they found him sadly weeping, and by no means could they weare him from that exasie; at length the one of them who was privy to the former nights passage, began to compassionate with him, and told him he was sorry for his extrem heaviness, and (as knowing the cause) said, No doubt but God was merciful, and wised him not to despair but be of good comfort, and with ghostly counsell perswaded him to take nothing to his heart, because he hoped all would be well. The old man told him he understood not his meaning, but desired him to be more plain, that he might

Of Women Wantons.

Lib. 6.

might know to what purpose his language did intend. His neighbour answered him again, Sir, I have been acquainted with you long, have known your continence and strictnesse of life, and withall, your abstinence from women; and I am sorry that your last nights busynesse should be the occasion of this melancholy and these tears. To whom the sick (but pretty well recovered) man thus replied, Neighbour you much mistake the cause of my sorrow. I neither grieve nor weep for the good and wholesome physick I had the last night, but I now vex and torment my selfe that I have so idly spent mine age, there being such a pleasure upon earth (above all that I have hitherto enjoied) that I never had the grace to know it sooner, and try what it was before this time. If then Lust can strike this stroke, and have this efficacy in age, O how much should we pity youth ready daily and hourly to run into this dangerous inconvenience.

Of these wantons there be two sorts, *Meretrices* and *Scortas*, that is, Whores and common Women, such as either for Lust or Gain, prostitute themselves to many, or all. The second are *Conubina* or *Pellices*, Concubines to Kings and Princes, or such as we call the private mistresses to great men. The last are as our Accidence teacheth, like *Edwardus* and *Wilhelmus*, proper names to this man or that. The first like *Homo* common to all men: both degrees sinners, but not in the like kind. I have read a third sort, but know not what consonant or agreeing name to confer upon them. I have heard of some that have been called honest whores, It may be those that I shall speak of were such, and because they are the strangest, I will begin with them first. *Dositheus*, lib. 3. *Lydiacorum*, tells us, that the Sardians having commenced war with the Smyrnians, invested themselves before the City of Smyrna, and having begun them with a streight and difficult siege, those of Sardis (it seems being hot fellowes) sent their Embassadors into the City to this purpose, That askele they would send them their wives to adulterate at their pleasures, they would not only raze their City, and levell it with the earth, but kill man, woman and child, and so extirp their memory. This message bringing with it not only terror but horror, much perplexed the besieged: and betwixt the distractions of perpetuall infamy and most certain death, not able what to determine (and having late long in councell, but nothing amongst them

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them concluded) a young lusty Virago (one that was hand-maid or bond-woman to *Philarchus*) desirous to be admitted into the Senate. And being called in amongst them to know what she had to say, she told them, That understanding to what miserable exigent they were driven, she had advised (so pleased them to be swayed by her direction) a means not only to deliver themselves from scorn, their wives from dishonour, and their children from the reproach of bastardy, and their lives and goods from spoil, but to subiect the barbarous enimie into their hands, with a noble and memorable victory. No marvell if to such a project they gave attention, when greedily demanding, By what means the least of these proposed blessings might be accomplished? she thus counselled them, Send (saith she) to the lustfull Sardinians, and tel them you wil in all points satisfie their desires: At the time appointed, let me with the rest of your slaves and vassals, be attired in the habits of our L^dies and Mistresses; for (no question) being deckt in their ornaments and jewels, we shall appeare not only free women, but sufficiently beautifull. Now in the night, when we are fast lodged in their embraces, and they dreading of no further dangers then their delights, and that you think we have sufficiently cooled their hot courages; arm your selves against the Sardinians, whom (if they offer to rise and arm themselves at the Alarm given) we will keep still fast lock in our arms, till what we have left of them being naked, you your selfe dispatch being armed. This counsell was followed, and accordingly took effect. In memory of this, the Feast called *Elutheria*, i. of Free-women, is yearly celebrated in Smyrna; in which the maid-servants attid in their mistresses habits, sit at the table, and are writ on by them, whom they attend all the year after. *Arius Milesius* lib. 1. *Italicorum*, parallels this history thus: An pomaria King at the Gauls, infesting the Romans with war, and having compelled them to the like exigent, demanded the like horrible conditions of peace, namely, to adulterate their wives: but being in the same manner advised by their handmaids, and having intelligence given them by one *Ratana* the chief of that counsell, when the Gauls were took in sleep and lust, they set upon them in the night, and gave them a brave defeat: from whence the Feast of the Hand maids took beginning, which is celebrated amongst the Romans even to this day.

*Of Women Wantons.**Lib. 6.*

A tale something like unto these, I have been told of a Mistresse, that in some sort did as much to save her maids honesty; but whether to the same commendable purpose, of that I am somewhat doubtfull. In some great City it was (I cannot say London) that a Citizen of good reckoning having a fair wife, kept divers prentices and maid-servants in his house: one of those busie young fellowes had cast a wanton eye upon her that ruled the rost in the Kitchin, and longing as much to be in her books, as out of his time; and waiting many nights for opportunity to find her in some remote place, or dark entry, it hapned that one night he dogg'd her at the heels: she hearing him to tread softly after her, to escape him stopt up a pair of stairs just as her Mistresse came down. The prentice groping in the dark, caught hold upon his Mistresse, and without any word speaking, began to proportion his work according to the shortnesse of his time. The Gentlewoman all this while let him alone to see what he would do, and having made proof of him to the full, she might very well perceive what his unchast intent was, when clinging him close to her lest he should escape undiscovered. She asked what bold sawcy knave he was that durst offer her that injury? the young fellow knowing her voice, and finding his mistake, down on his knees and besought her to pardon him and not to tell his Master, for he took her for one of the maids: The maids saith she, which of the maids? he answered, The Kitchin-maid: and is it so (saith she) well sitha, I will henceforth prevent the getting of Bastards in my house, without knowing who shall father them, and for that night said no more: but the next morning to prevent all future danger, pickt a quarrell with the Kitchin-wench, paid her her wages and turn'd her away. It seems after, the young man did well, for she made him (before his time was fully out) both her journeyman and toeman. It followes next in course, that I should define unto you, what thele prostitutes and common women are; but what need I trouble my selfe so far, when in these corrupt daies, almost every boy of fifteen or sixteen years old, knowes what a strumpet is, better by his own practise, then I can illustrate to him by all my reading. And for Concubines, we need not travell so far as the Turks Seraglio, since but few Kings Palaces are without them. And for such as we call Sweet-hearts, Friends, or good wenches, should we but search noble mens Diaries,

Gen-

*Lib. 6.**Of Women Wantons.*

Gentlemens Summer-lodges, or Citizens Garden-houses, and travel no further, we should no question find plenty sufficient. It would also become this place well, to perswade those loose and incontinent women with some elaborate exhortation, to retire themselves from that abominable and wicked course of life. But I am altogether discouraged, when I remember the positions of one most notorious in that trade; word being brought her, as of a strange and unexpected noveltie, that one who had been a famous strumpet, had retired her selfe from all her lewd courses, and was lately turned honest woman. 'I ush saith she, tell me that as often as you will, I will never beleeve it, For once a whore and ever a whore, I know it by myselfe: Of these Plan-
tes thus speaks in Trucento:

Mercetricem ego item esse reor

Mare ut est —

*Strumpets are like the sea which doth devour
Rivers and brooks, and what so else you poure,
Into his vastnesse: neither hath it been
Fuller by them, nor their great bountie seen;*

*So whatso'e'r thou spend'st upon a whore,
It doth not make her rich, but thce still poor.*

Trentius in Helyra saith:

*Nec pot iste metuunt Deos nec hos respicere
Deos opinor.*

They feare not God, and he regards not them.

I could produce innumerable adages and sayings of wise men, both Poets and Historiographers to the like purpose, but I desire to be prolix in nothing. Petronius Arbitur in his Satyricon hath left remembred, that when Panachis, a girl of Panachis, seven years old, was brought to the faire youth Gyton to be strumpeted, one wondring that so young a thing was capable of prostitution; to him Quartilla the bawd thus answered, *Minor est illa quam ego sui cum primum virum passa sum; Is she lesse then I was when I lost my Virginity?* and thus proceeded, *My Juno ever be displeased with me, if I can remember since I was first a maid;* for being an infant I committ my selfe and had congreſſe with little ones like my selfe, and as I grew in years, so I pickt out children of equall age, even till I came unto this burden that you now see, and hereupon (saith she) I think cauſe the Proverb, *Such may easily be brought to carry an Ox, that practisid at first to carry a Calf.* I think the name of Quartilla was given her

D d 3

Of Women Wantons. Lib. 6.

her because she began to practise at four years and held on to fourscore. From common Strumpets I should proceed to private mistresses : I will begin and end with them in this Sonnet.

A Sonnet.

Though my Mistresse seem in show,
Whiter then the Pyrene Snow :
Though I fitly might compare her
To the Lillies, or things rarer,
Christall, or to ice congeal'd,
Be others given and kept from me,
What care I how fair she be.

Though her visage did comprise
The glorious wonder of all eies :
Captive led she hearts in chains,
Kill'd or cur'd with her disdain ;
Chus'd Beauty (that commandeth fate)
Her forehead where to keep her state :
Should another step in place,
I care not, I'd not love that face.

Imagine next her brain divine,
Or mansion for the Muses nine :
Did her bosome yield choice places
For the Charites and Graces ;
Had she stately Junos stile,
Pallas front, or Venus smile :
If he enjoy her, and not I,
For these vertues what care I.

Trai'd she loves queen in her treasure,
And could teach the art of pleasure,
Make Lais in her trade a fool,
Phine or Thais set to school,
To Helen read ; or could she doe
Worth Io and Europa too :
If these sweets from me she spare,
I'll count them toies, nor will I care.

But if my Mistresse constant be,
And love none alive save me,

Of Women Wantons.

Be chaste, although but something fair ;
Her least perfection I'll think rare,
Her I'll adore, admire, prefer,
Idolatrise to none but her.

When such an one I find and trye,
For her I'll care, I'll live, I'll die

Lais.

Lais (as Aristophanes Bixeridus relates) was a Strumpet of Corinth : she was called Axine, for her ferocity and rudeness of manners. Her, all the prime and noblest Heroes of Greece frequented, and extasi'd with her beauty, came daily in troupes to visit her. Athenaeus in his *Dipsonoph*: speaks of her Country, behaviour and sepulchre, reporting her to be so beautifull, that the most exquisite Painters of Greece came frequently to her, and besought her to bare her neck, breasts, and other parts of her body before them : For when they were to limn any extraordinary Piece, (wherein was to be expressed Juno, Venus, Pallas, or any wel shaped goddesse or woman) her fair feature or lineaments might be their example. She had a great emulation with Phrine the Courtizan, for they lived both in one age. Arisippus the Philosopher (surnamed Cyrenaicus) about the season that the Feasts were celebrated to Neptune, did yeerly for the space of two months together, associate himselfe with this Lais. Diogenes meeting him upon a time : O Arisippus (saith he) thou keepest company with a common Strumpet, be rather a Cynick of my Sect, then a Philosopher of such loose and dissolute behaviour. To whom Arisippus answered, Appears it to thee, O Diogenes, a thing absurd to dwell in an house which others have before inhabited ? who answered, No : Or to saile in the same ship (saith Arisippus) in which divers passengers have before time put to sea ? Again he answered, Neither : Nor do I think it (replies he) O Diogenes, worthy thy just taxation, to accompany with a woman with whom many others have had commerce. Again, being by others calumniated for his often repair and publike recourse to her (in regard of her common prostitution, and therefore the greater blemish to his more austere profession) he thus satisfied them : This is the difference betwixt me and the rest of her Clients; I onely enjoy Lais, all others are enioyed by her. When Demostenes (the

(the famous Actor of Athens) desired to have had company with her, and she for one nights lodging demanded of him a thousand Drachmes; affrighted with the name of so great a sum, he thus replied: *I purpose not to buy repentence so dear.* A young man, much taken with her beauty, came to Diogenes the Cynick, and asked him this question, *What if a man should marry with Lais?* Who presently answered, *For a young man it is much too soon, and for an old man it were far too late.* Concerning her, I have read an elegant Epigram, of an old man desirous of company with her at any rate, and her witty answer to him:

*Canus rogab u Laidis noctem Myron,
Tulit refusam protinus,
Causamq; sensit, & caput fuligine
Fucavit at a Candidum, &c.*

white headed Myron did of Lais crave
To have one night, and he her price would pay:
which she deui'd. But why he could not have
His purpose, he perceiv'd, his head was gray:
He knew his age betrai'd him, therefore he
Dies his hair black, and did his suit renew.
She seeing head and face to disagree,
And item comparing with considerate view,
Thus saies, *Why do'st thou urge me thus? the rather,*
Since but ev'n now I did deny thy father.

Nymphodorus Syracusa in his book *De admirabil.* writes, That Lais came into Sicily from Hycaris, the most defenced City of that Country: but Stratus in *Muedon.* or *Pansan.* affirms her to be of Corinth, in these words:

*Dic unde sunt ducte pueræ
Pueræ nuper ex Mægæra Corinthiæ
Decus Lais Ingentis.*

Ælian de *Varia Histor.* lib. 10. saith, That Lais casting her eyes upon a young man of Cyrenæ, called Eubatas, never left soliciting him by all womanish enticements, till she had made him promise her marriage, but the solemnization not to be performed till he had returned Victor from the Olympick Games: in which having had good success, but fearing to hazard the embraces of a strumpet, he took her Picture only, and carried it to his City of Cyrena, boasting by the way, that he had married and borne thence Lais; Which she hearing, and enraged at the scorn thereof, writ to him this or the like Letter:

*O false and perjured man,
Whose lust hath no satiety,
Since nothing please thee can,
Save changes and variety:
O thou alone,
Constant to none,
In nothing settled save impiety.*

*Our Sex why dost thou blame?
Term women sole offenders;
'Tis you that past all shame,
Are still your own commanders;
That care nor fear
To whom you swear,
Cease judging, and be now suspenders.*

Phillis was chaste and fair,
Dervophoon false and cruell,
Sapho thought Ihaon rare,
And he term'd her his jewell:
But Traitors they
Their Loves betravay,
Poor we can of fore-see, but not eschew ill.

Falser then either, thou
As foulely hast betrai'd me,
But I'll beware thee now
As Heaven I hope shall aid me,
All thy procurements,
And slie allurements,
Henceforth shall never more persuade me.

Thy Oaths I hold as Lies,
As scorn, thy crafty smiling,
Thy shewe a mere disguise,
Thy practice but beguiling;
All thy protests,
As scoffs and jeaſſes,
And thy fair words no better then reviling

Poisons I'll think thy kisses,
And from mine keep thee fusing;

Of Women Wantons.

Thy tormentes, count my blisses ;
 Thy breathings fear as blastings.
 And thank my fate,
 I now can hate
 Thee, whom I now abandon everlasting.

It is moreover reported of her, That being of purpose conveyed into the bed of Xenocrates, by the means of his schollers, whom he had instructed in all austerity and strictnesse of life : but she by no whorish blandishments able to corrupt his temperance, his schollers asking her the next morning, How she sped ? she told them, They had lodged with her a Statue or an Image, but no man. Tymæus in his thirteenth book of histories saith, That she was beaten to death with wooden foot-stools, by certain women of Thessaly, in jealousie and madnesse, because she was beloved of a beautifull young man called Bausnias, on whom some of them doted : This was done at a sacrifice in one of the Chappels of Venus : for which cause the place was ever after called, The Grove of wicked or unjust Venus. Her Sepulcher was neer unto the river Pæneus in Thessaly, which runs betwixt the two great mountaines of Ossa and Olympus ; and upon her Tomb-stone this inscription was graven :

*Roboris invicti, ac animi sit Græcia quamvis
 Vieta tamen, formæ paruit illa sua,
 Laidis, ipse parens Amor est, aluitq; Corinthus
 At nunc ipsa tenet, inclita Thessalia.
 Though Greece of unmatch'd strength and courage be,
 It obvi'd Lais to thy shape and thee :
 Love was thy father, thee Corinthus bred,
 who now in stately Thessaly liest dead.*

(This notwithstanding) some will not allow her to have been educated in the Cranæum, which is a place of exercise in the City of Corinth.

Phrine.

SHE for her beauty was emulated by Lais, and was a prostitute in Thespis, a City of Boætia : who being for some Capitall crime convened before the Senate, and notwithstanding she had a famous Advocate to plead in her behalfe) fearing some harsh and severe censure, she tru-
 ring

Of Women Wantons.

ring to her beauty, bethought her of this project; before the sentence was pronounced, she cast off her loose and upper garments, and without any word speaking, as far as womanish modesty would suffer her, exposed her body naked to the judges. (O Beauty, thou canst more prevail then a thousand Orators.) With her rare form and extraordinary feature, the old gray-beards were so taken, that where before their purpose was to inflict upon her some severe punishment, they changed their austerity into love and pity, and dismissed her without mulct or fine. Therefore the famous Orator and Grammian, Quintilian, thus speaks : The admirable beauty of so compleat a Fabricke, more prevailed with the Senate, then all the Rhetoricall eloquence of her Advocate Hypparis. Upon this occasion an Edict was published, That from thence forward no Client whatsoever should be in presence whilst their Cause was in pleading, lest either pity or affection to the person should sway the ballance of justice and equity. It is further remembred of her, That Praxitiles the most excellent Painter of his time (for some courtesies she had done, or some favours grac'd him with) promised to give her the best and most curious Table in his work-house: but she by no perswasion or cunning, able to wrest from him which (amongst so many) had the priority, she bethought her of this sleight; watching a time when the Painter was abroad in the City, she hired a messenger to run to him in all hast, and counterfeiting a sudden passion, to tell him his houle was on fire, and many or most of his elaborate pieces burnt to ashes : At which Praxitiles amazed, and strangely moved, broke forth into this language, But is the Picture of Cupid safe and reserved from combustion? by which, she found that to be his Master-piece, and therfore due to her by promise. This Phrine never used the hot Baths, as other of her profession accustomed to doe : only at the Feasts of Ceres and Neptune, she would in the sight of all the Grecians (in her loose garment, and hair dishevelled about her shoulders) walk down to the Sea side, and there wash her selfe. And from her, as Atheneus in his Dypnos. lib. 13. cap. 22. affirms, Apelles drew that admirable and unmatched piece, called *Venus Emergen*, i.e. *Venus* swimming or rising out of the waters. Of which, Aesonius composed an Epigram, with this inscription, *In venere adiuvanen*.

Emerson

*Emersam Pelagi nuper genitalibus undis
Cipria Apellei, Cerne laboris opus.*

Behold fair Cipria from her native Brine,
Plunging (Apelles a brave work of thine)
Who shaking off her golden curls, late drown'd,
Rains the salt sea-drops from her shoulders round:
Her hairs, yet dank 'bout her white wrists she winds,
Which wreath'd, she in her silken hair-lace binds.
Pallas and Juno said (this having seen)
We yield the Palm to thee, fair beauties Queen.

Praxitiles, the Statuary before spoken of, drew from her the Picture of *Venus Cnidia*, and under the Table of Love (which was given to adorn the Theatre) he caused these verses to be inscribed:

*Praxitiles pinxit, prius est quem pissus amorem,
Deprompsit proprio pectore qui A chetipum.
Love which him selfe hath suffered, and best knew,
From his own breast (this piece) the Painter drew.*

This Picture of Love, some say was placed in Thespia, a free Town in Boeotia, neare Helicon, and dedicated to the Muses, which others take to be a City in Magnesia, neare Thessaly: but her golden Picture, made by Praxitiles, was hung in Delphos above the Marble Statue of Mercury, and betwixt that of Archidamus King of the Lacedemonians, and Pbilip of Amintas, having this inscription, *Phrine Epicleis Thespia*. This, when Crates Cinicus beheld, he said, This Table is dedicated to expresse the intemperance of the Grecians, as Alcætus witnesseth, lib. 20. *depistorum in Delphis. Apolloorus in Lib. Amicarum*, speaks of two Phrines, the one was called *Sapridius*, the other *Clausius*, of Kleos, i. Lugeo, to mourn; and *Gelos*, i. Ritus, Laughter. Herodicus saith, lib. 6. *Oijugatorum*. That she was called by the Orators, *Sextus*, because she rifled and despoiled her Clients; and the other *Thespia*. This Phrine grew exceeding rich, and made offer to begirt Thebes with a new wall, so that upon the chief gate they would make this inscription: This Alexander the Great demolished, which Phrine the Courtesan at her own charge erected; for so writes Callistratus in his book *Amicarum*, Timocles Comicus writ of her infinite riches in his *Nœra*, as likewise Amphis in *Novacula*. Aristogiton in an Oration against Phrine affirms, That her proper name was *Mnesarete*. Of her, Posidippus Comicus writ more at large in *Ephesi*.

There

There was one Timandra, daughter to Tyndarus and Le- Timandra, dia, the sister to Clitemnestra, but Pliny speaks of a notorious strumpet of that name, beloved of Alcibiades the Athenian, for whom (being dead) she erected a famous Sepulchre: she was, with her friend Alcisia, opprest in battell by Lysander. Equall to her in beauty was Campaspe, by some called Campaspe. Pancasta, a wanton of an extraordinary feature, and much affected by the excellent Painter Apelles; she was prisoner to Alexander the great, and at his earnest intercession, bestowed on him by the Macedonian Conquerour.

Glicerin or Glicera, and others.

Salyrus in
vitu. His Glicera was surnamed *Thespensis* of the City where she was born. Praxitiles the Painter much doted on her beauty, and gave her a Table in which Cupid was most curiously pourtrayed: which, after her death she bequeathed as a legacy to the City. Salyrus reports, That Stilpo being at a banquet with her, and reproving her as a great corrupter of the yong men of Thespis, she answer'd, we are, O Stilpo, of one and the same error guilty alike: For it is said of thee, That all such as converse with thee, and participate of thy precepts, thou corruptest with thy amatorious and unprofitable Sophisms: small difference then there is to be traduced by thee a Philosopher, or by me a professed Prostitute. She was a great favourite of the Poet Menander. Hipperides in an oration against Menithous, as also Theopompus affirms, That Harpalus after the death of Pythocle sent for Glicera to Athens, who comming to Tarsus was received into the Kings Palace, whither much confluence was assembled, bowing their knees to her, and saluting her by the name of Queen; neither would they suffer Harpalus to assume the Diadem till she were likewise crowned; and in Rhossius where his statue was erected in brasse, she caused hers to be placed, for so Clearchus writes in his history of Alexander, as likewise Cataneus: Clearchus observes of her, that when any fair young Lad appeared before her, she used to say, Then doe boies appear most beautifull, when they most resemble the looks and gestures of women. She was affected by Panis Sicionius a famous Painter.

Plin lib. 21.
cap. 2. Harpalus the Macedonian having robbed Alexander the Great of much treasure, flying to Athens solicited there Pythonica,

Lib. 6. Of Women Wantons.

Dicearch.
discensu, ad
Tropbonium

Pythonica, and by many great gifts won her to his embraces; she dying, he profusely lavished many talents upon her obsequies, and as *Possidonus* in his Histories affirms, not only with the artificiall skill of many of the best artists and workmen, but with Organs, Voices, and all kinds of musi-
call harmony, decorated her funerall. *Dicearchus* writes,
That whosoever shall travell towards Athens, by the sacred
way called *Elusinis*, there he shall behold a goodly Tem-
ple built, in stant, height, and compas, exceeding all others,
which who so shall considerately peruse, he shall guesse it
either to be the cost of *Miltiades*, *Pericles*, *Cimon*, or of some
other Athenian equally with them illustrious, and especi-
ally of such a one that for merit towards the Common-
weal, might command a voluntary contribution from the
publike treasury. *Theopompos* in an Epistle to *Alexander*,
thus carps at the intemperance of *Harpalus*, Consider (quoth
he) and enquire of the men of Babylon, with what super-
fluous charge he had interred his strumpet *Pythonica*, who
was but handmaid to *Bachis* the she-musitian, and *Bachis*
the servant of *Synope Threissa*, who from the City of *Aegina*,
transported her Bawdries into Athens, she being not only
of the third rank and degree of servants, but of Bawds; for
with more then two hundred Talents charge, he hath dedi-
cated unto her two sumptuous monuments, to the admira-
tion of all men; when it hath not been known the like ho-
nour or cost to have been bestowed (by him or any other)
in memory of any brave souldier, or of such as perished in
Cilicia for the Empire and liberty of whole Greece; shee
only having perdurable monuments raised to her as well
in *Babylon*, as in Athens, Temples and Altars with sacri-
fices offered her by the name of *Venus Pythonica*. With other
such upbraidinges he complained on him to *Alexander*, of
whom *Alex* in *Licetia* likewise speaks, as also that after her
death he took to his bed the beforenamed *Glicera*. Next her
followes *Irene*.

*Irene.**Athenae.**Dipr. lib. 13.*

That *Ptolemaeus* that placed garrisons in *Ephesus*, and
was the son of King *Philadelphus*, had a beautifull mistresse
called *Irene*; she, when *Ptolemaeus* was assaulted by the Thra-
cians in the City of *Ephesus*, and to shun their violence
fled into a Chappell consecrated to the goddesse *Diana*,
would not in that distresse forsake him, but entred the place
together, and when the souldiers broke open the gates up-
on them to kil the King, she removed not her hand from the
ring

Lib. 6.

Of Women Wantons.

ring of the door, but with her own blood sprinkled the Al-
tar, till the souldiers likewise falling upon her, she expired
in the arms of the slaughtered King. As noble was that of
Danae.

Philaribus remembers one *Sophron* of *Ephesus* to have Lib. 12.
had in his delights *Danae*, daughter to *Leontinus*, of the Sect *Danae* and
of the Epicures, a man well seen in the speculations of Phi-
losophy. To her trust were all the domestick affairs of the
house committed, even by the consent of his wife *Laodice*;
who at length perceiving his love to encline to *Danae*, she
purposed at her next best opportunity to make away with
her husband. This being found out by *Danae*, and in great
secrecy revealed to *Sophron*, he gave at the first no credit
to the report; yet at her importunacy, he promised within
two daies to consider of the matter, and in that time to de-
liberate what was best to be done in the prevention of such
a mischiefe, and in that interim conceale himselfe in the
City by which, *Laodice* finding her purpose to be discovered,
she accused *Danae* for his murther, and instantly (without
further procel) by the help of her friends and servants,
hurried her to the top of a high Promontory, from thence
to throw her headlong; who seeing imminent death before
her eies, fetching a deep sigh, she thus said: I marvell not
now that the gods have so small honour done to them, in regard
of their injustice, since I am thus punisht for saving the life of
my friend, and ths *Laodice* is thus honoured, that would have
took away the life of her husband.

Agathoclea.

VV Ars having been long continued betwix *Pto-
lemy* of *Egypt* and *Antiochus* of *Syria*, inso-
much, that *Ptolemaeus* was by his Embassadors, rather by
fear then necessity, as it were inforced to solecite a peace;
notwithstanding, *Antiochus* invading *Egypt*, took from him
many Towns and Cities of consequence: which proffer
drawing *Ptolemy* to the field, he gave him a brave affront
and foile; and had he taken the advantage of a present for-
tune, had paid him home with an irrecovorable overthrow;
but *Ptolemy* wholly devoted to effeminacy and luxury,
only contented with what he had recovered of his own, and
pursuing no further advantages, made choice of a disho-
nourable peace, before a just war, and so concluded all dis-
sention

*Of Women Wantons.**Lib. 6.*

sention with an unalterable league. And being free from all forrein invasions, he began domestick troubles at home : For being given over to his own appetite, and besotted to his infatiate pleasures, he first began with *Laodice* (both his sister and wife) causing her to be slain, that he might the more freely enjoy the society and fellowship of his most rare and beautifull mistres, *Agathoclea* : so that the greatness of his name, and the splendor of his majesty both set apart, he abandoned himselfe solely to whoredomes by night, and to banquets, and all protuseness of riot by day. And now liberty being grown to law, the boldnes of the strumpet (for no better my Author stiles her) cannot be contained within the wals of the Kings house, which the over-doteage of the King, the extraordinary graces and honours conferred for her sake on her brother *Agathocles*, together with her own ambitions (growing every day more and more to greater insolence) made still more manifest. N. x., there was her old mother, called *Evanthe*, a cunning Hag I may term her, who by reason of her double issue, *Agathocles* and *Agathoclea*, had a great hand with the King, or rather a great power over him. Therefore not contented with the King alone, they possess the Kingdome also : They ride abroad in all state to be seen; are proud to be by all saluted, and with such great trains to be attended. *Agathocles* (as it sowed to the Kings elbow) was not seen without him, but with a nod or word swayed and governed the City. The gifts of all military honours, as the Tribunes, Pretects, and Captains, all these were appointed by the women, neither was there any in the Kingdome that had lesse power then the King himselfe : who long sleeping in this dream of majesty (having given away all that was esentiall in a King) he fell sick and died, leaving behind him a child of five years old by his afore murdered wife and sister, *Laodice*. But his death was by these favourites long concealed, whilst they had by all covetous Rape, snatched what they might out of the Kings treasurie, by this to strengthen a faction of the most base and dissolute subjects; that by monie thus ill got, and debauch'd souldiers thus levied, they might set late footing in the Empire : but it fel out far otherwise, for the Kings death and their design was no sooner discovered, but in the rude Concourse of the multitude, the Minion *Agathocles* was first slain, and the two women, the mother and the daughter, were in revenge of murdered *Laodice*, hanged

*Laodice.**Lib. 6.**Of Women Wantons.*

hangsd upon gybers, being now made a scorn to every man, that was before a terror to all : the pupillage of the infant and the sey of the Realm to his use, the Romans most nobly (after) took to their protection.

Cleophas.

Justin. Hist.
lib. 12.

Alexander the Great after many conquests entring into India, that he might contermine his Empire with the Ocean, and the utmost parts of the East, and, o which glory that the ornaments of his army might suit, the trappings of his horses, and the armor of his souldiers were all studded with silver ; and his main army of their Targets of silver (as Curtius writes) he caused to be called *Argyraspides*. In processe, by genile and pleasurable marches they came to the City *Nisa*, the Citizens making no opposition at all, trusting to the reverence due to *Liber Pater*, by whom they say the City was first erected, and for that cause Alexander caused it to be spared : passing those fruitfull Hills (where grapes grow in abundance, naturally and without the help of art, or hand of man) he thence passed the Dedalian mountains, even to the Provinces and Kingdome of the Queen *Cleophas*, who hearing of his victories, and fearing of his potency, thought rather to affront him by fair means then by force, by policy then power; for knowing her self to be a woman of extraordinary state and beauty, the by her Embassadors sollicited an interview; which Alix mid'r granting, she appeared before him of such a Queen-like majesty, and her accomplishments of nature so helpt with the ornaments of art (for she was adorne'd with the richest and best shining stones of India) that her glory so captivated the heart of the conqueror, that they came to treat of composition, she proposing to him, That it were no honour for so magnificent a victor, so famous through the world for his conquests over men, to insult upon the weak spoils of a woman, inured to no other arms then the arms of a sweet and loving bedfellow ; yet if for the ransome of her Empire he would accept of her love and service, in that kind she was there in person at his command, his subje& and servant. Her beauty, with this submission wrought such impression in the King, that it was concluded betwixt them, and by both parties agreed, That at her honour should be the ranson of his Empire. In conclusion, they lovingly lay together,

together, and so ended these threatened hostilities in an amorous peace; her body he left tainted, but her Kingdome untouched. She was that night with child by him of a son, whom after his fathers name she called *Alexander*; he inherited the Kingdome after her; but by the Indians from that time forward, in regard of her prostitution, she was called the Kings whore.

Callipyge.

Albenens.

SO much were the Grecians given to all voluptuousnesse and pleasure, that (amongst others) divers Chapells and Temples were dedicated to *Venus Callipyga*, the word importing, *Quasi pulchras habens nates*, i. She that hath faire buttocks; he originall of that superstition (as *Agenarius* relates) was this, A Countrey Farmer being the father of two beautifull young Virgins, these two concluded betwixt themselves which should have the priority in beauty; Bet modesty forbidding them to dispute it with open faces, they concluded between themselves to come to a place adjoining to the high-way, and there to expose their back-parts naked to all such as passed by, and so by the most voices to be censured. Amongst many others, a noble young young Gentleman of the next City, by accident passing that way, and somewhat astonished at so unwonted an object, enquired the reason thereof, and by one of the spectators being presently resolved, he as suddenly gave the Palm to the elder; and intimating by that he saw, what the rest might prove, grew greatly enamored, and returning to his fathers house, surprized with melancholly, was of his brother demanded the cause; he after some few bashful denials, stil urged with the others importunacies, discovered to him the whole circumstance of the busynesse. The brother desirous to be further instructed, was by the lover conducted to the place and object which made him first grow enamoured; whither he was no sooner brought, but he grew presently inflamed with the love of the younger, and gave his censure on her part. These two had an old Senator to their father, who much observed his children: of him they demanded these virgins in marriage; but he proposing to themselves matches more honourable, they would no way assent. But won at length with their importunacies, he sent in their behalte to the Farmer, to demand his daug-

teis

ters in marriage. An enterview was granted, the parties agreed, a marriage concluded, and after consummate, with satisfaction on all sides. From which time, ever after, the two young married wives were called *Callipyga*. Of these, *Cercidas Megapolitanus* in his Lambicks to this purpose speaks, These two lived in *Syracusa*, whereby their marriage having attained to wealth sufficient, erected a famous Chappell to *Venus*, whom they stiled *Dea Callipyga*. These, divers other Cities of Greece (after them) imitated. This History *Archelaus* likewise in his Lambicks records.

Alogunes, Cosmardenes, Andia.

YOU shall read in the History taken out of *Ex Ctesie Persicis*, That *Artaxerxes* being dead, *Xerxes* his sonne succeeded, the legitimate heir by his wife *Dama/pia* (who died the same day with her husband, therefore to be regreded, amongst the women most illustrious;) after their deaths the Eunuch *Bagozarus* caused both their bodies to be born into Persia, and there to be entombed amongst their ancestors. It is remembred of this Emperor *Artaxerxes*, that he had by severall concubins, seventeen bastards, amongst these was *Secundianus* born of *Alogunes*, he by treason succeeded *Xerxes* (having before slain his brother;) this *Alogunes* was born in Babylon. By another concubine in the same City called *Cosmardenes*, he had two sons, *Ochus* and *Artesies*; this *Ochus* by supplanting his brother *Secundianus* reigning some few months succeeded him in the Empire. *Xerxes* had also likewise by one *Andia*, a Lady of the same Nation, *Bagapaeus* and *Parisatis*, who was the mother of one *Cyrus*, and another *Artaxerxes*. *Xerxes* the Persian Emperour (yet living) gave to his second son *Ochus*, the Prefecture over the Hircanian; Likewise *Parisatis* to wife, daughter to *Xerxes*, and naturall sister to *Ochus*. This *Ochus* was brother called *Darienus*, who in all his counsels and projects, never did any thing without the advice of his sister *Queen*; soe his alpiring to the Empire, he had issue by his wife *Parisatis*, two children, a daughter called *Amisbris*, and a *Arisaca*, who after changed his name to his grandfather, and was called *Artaxerxes*; after his instalment she gaue him a son called *Cyrus*, after him *Artostes*, and so the number of thirteen, of all which, only the fourth son called *Darius* survived, the rest perished in minority. *Ecc 2 Julia.*

Julia.

IT is remembred of *Augustus Cæsar*, whose daughter this *Julia* was, that he established a Law which was called *Lx* *Julia*, concerning adulterers, after what processe persons so offending should be punished, being convicted and found guilty. It hapned that a young Gentleman of Rome being accused of the same fact with the Emperors daughter *Julia* before named, *Augustus* grew into such a fury, that not able to contein his selfe, he fell upon the Gentleman, and gave him many violent and sound bussells, till the supposed offender cried out, O Emperor where is your Justice? you have made a law concerning these matters, why am I not then judged by that? At which words ielso repented him of his rashnesse, that all that day and night he forbore to tast any food. At a certain sword-playing or such like pastime solemnized in the great Roman Theater, *Livia* the mother, and *Julia* the daughter, had turned the eies of the multitude upon them twain, and that by reason of the difference of their habits and their attendants; *Livia* being matron-like attired, was accompanied with aged Senators, and Ladies of approved modesty and gravity; *Julia* on the contrary, loothly and wantonly habited, had in her traine none but buttlers, pige, wild fashion-mongers, and fantastick gallanies: which observed by *Augustus*, he the next day admonished her by letters, To obserue what difference and odds there was in the appearance of two such high and noble persons: which having read, she returned him only this short answer, Well, and these people about me shall be old likewise when I am. This *Julia*, to a noble Senator of staled gravity, giving her counsell to frame her selfe after her fathers grave and sober behaviour, she presently replied, Though my father doth not remember that he is an Emperour, yet I cannot forget that I am an Emperours daughter. It is further remembred of her, that beginning to have gray haires with the soonest and before she was old, as her maids and gentlewomen were combing her heare the Emperour came in suddenly upon her, and clipt them picking and plucking the white haires up by the roots, which still stuck upon their garment; the Emperour for that present laid a vning, but not long after amongst many other discoures taking eeck it to speak of old age, he demanded of his daughter,

Whether

Whether she had rather in the processe of a few years, have a reverent white head, or to be directly without any haire at all? she answered, She had rather to have a white head: Why then (said he) do thy damosels all they can to make thee clean bald before thy time? *Augustus* much grieved with her licentiousnesse, and seeing it subject to no reformation, he banished her the Court, and with her, her daughter *Julia* his grandchild, who took something too much after the mother; and after that *Agrippa* whom he had once adopted his heir, but after for his intemperance and brutish and luxurious riots cast out of his favour. Whensoever mention was made of any of these three, he would recite a verse out of *Homer*, which imports thus much:

What's now my sorrow, would have been my pride,
If I (as some) might iſſuelſſe have di'd.

He used not to call any of those three by any other names then Ulcers or rotten Impostumes, Cankers, and such like: for he used much more patiently to take the deaths of his friends then their dishonours. He further provided by his last will, That whensoever either *Julia* his daughter, or *Julia* his grandchild, expired, their bodies should not rest beneath his monument. One thing of her I had almost forgot; Upon a time comming to visite and do her dutie to her father, she perceived his eies to be much offended with the gawdiness of her attire, as favering of immodestie, the next day taking occasion to revile him, she changed her habit into a comely, civil, and matronly garb, and in that sorte came to embrace her father: *Cæsar* who had the day before suppressed his griefe, was not now able to contein his joy, but brok out into these terms, O how much more decent and seemly are these ornaments for the daughter of *Augustus*? to whom she instantly replied, Indeed this day I apparelled my selfe to please the eies of a father, but my yesterdaies habit was to content the eies of a husband. She, when some that knew of her frequent inchaisties, demanded how it was possible she should bring forth children so like her husband, considering her so often prostitution with strangers? answered, Because I never take in passenger till my ship have her full fraught and lading, *Macrobi. l 2. cap. 5. Satur.* And so much for *Julia*.

Phileterus speaking of those wantons that lived afore his *In Conegide.* time, and were now dead, scoffs them thus, Nonne Cerape jam egit annorum tria millia? &c. i. Hath not Cerape already

*Of Women Wantons.**Lib. 6.*

ready lived three thousand years & (and proceeding) and rough haired Diopetha, and a second Tefisis ten thousand; for Theolite none knowes or can remember when she was born; Was not Thais dead when she should have prostituted her selfe and come under? *Ioniās* and *Neara* are now dead and rotten, so is *Phitace*. Of *Siphas*, *Galinas*, and *Coronas*, I speak not. Of *Nāis* I hold my peace, because her teeth are now no grinders.

Sinope and *Phanostrate* with others are remembred by *Demosthenes* in his Oration against *Auditoriae*. *Herdicus Craticeus* speaks of this *Sinope* in his Commentaries, and saith, That when she grew into years she was called *Abidas*; she was no question a famous strumpet in her youth, for *Antiphanes* speaks of her in many of his Comedies, in *Ascade*, in *Horlicomo*, in *Midicatrice*, in *Piscane*, in *Neottide*, in *Neottide*: So likewise *Alex.s* in *Cleobulina*, and *Calicrates* in *Mescine*. Of *Phanostrate*, *Apollodorus* writes, That she was a prostitute in *Athens* (and that of her rank were many others) and was called *Potherophile* or *Pther*, *Pediculus*, and *Pale Porta*, *Proptor quod pediculos cum staret in limine Portae queritabat*. *Menander* in *Aulularia* he numbers these wantons, *Chrisis*, *Corona*, *Anticy*, *Lychades*, and *Nanniculum*, whom he calls *Formis sum vaue*. Exceeding fair.

Quintus Curtius in his tenth booke of the life of *Alexander the Great*, writes, That after many honourable Conquests, having already subiected sundry Nations to his jurisdiction (being now in India, where all his attempts were prosperous, and his designs successfull) proud of his victories, and thinking himselfe to be Fortunes minien, insomuch that despising the off-spring from whence he came, he caused himselfe to be called the Son of Jupiter. Being puffed up with these thoughts, and swelling up in all ambitions, he beooke himselfe to all voluptuous delicacies, and of them, to the most tempting riots of wine and women; insomuch, that lulled in all effeminacy, he so far forgot both his high maestie, and that commendable temperance, for which he was before all his predecessors renowned, that he sent as far as *Athens* for a notorious strumpet (branded in her life, though famous for her beauty) called *Potonice*, on whom the King was so much besotted, that he not only gave her most princely and magnificent gitts in her life time, but after her death caused a Tomb to be erected over her body, on which it was the Kings beslowng to bury talents. It were

a large

Of Women Wantons.

strange if our English Chronicles should not afford some or other to have correspondence with these,

Harlotta, or *Arlotta*.

This History is recorded by an Historiographer of ancient times, who writes himselfe *Anonymous*, or without name, by *Wilhelm. Malmsbury*, *Vincentius*, *Ranulphus*, *Fabian*, *Polydore*, and others. As *Robert Duke of Normandy*, and father to *William the Conqueror*, rid through the Town of Falaise, he beheld a beautifull Virgin (a Skinners daughter) playing and dancing amongst others Virgins: with whose feature being on the sudden surprised, he so far prevailed by his secret messages and gifts, that she was privately conveyed into the Dukes Chamber, and there lodged and put in a bed to await his comming: who glad of such a purchase, without much circumstance made himselfe ready for the busynesse intended. The chamber cleared, and the place voided, and he ready to accomplish his desires, she rent her smock from the chin to the foot, to make the freer way for the Prince: and he demanding the reason of her so doing, she made him this pretty and ready answer; It were neither fit nor comely, that the neither part of my smock should be turned up, and kisse the lips of my Lord: at which the Duke was much delighted. And this night was begot *William the Bastard*, whom our Chronicles honour with the name of Conquerour: whether at first in memory of this beast, or since in disgrace of the Wanton, it is not decided. But from that *Harlotta* or *Arlotta*, our prostitutes and common wenches are to this day in our Vulgar Tongue called *Harlots*.

In the yeare of our Lord 1036, *Henry the second Empero* *Joan Bas* rour of that name, was married to *Gundilde*, the daughter of *Æt Eng.* *Canutus* a Dane, and King of England. This Emperor had *Volar*, a sister, a protestant Nun, whom he loved so entierly, that oft *Guliel.* times he would have her lie in his own Pallece, and neer to *M. Lin. l. b.* his own privy chamber. It hapned in a cold Winters night, *2. de reg. E.* a Chaplain belonging to the Court (it seems to keep her the warmer, and one that had been before much suspected) lay with her: and in the morning, lest both their bodies should be seen in the Snow (newly fallen that night) she took him up, and carried him out of the Courte toward his chamber. The Emperour chancing (as his custome was) to

*Of Women Wantons.**Lib. 6.*

rise just at the same hour, was spectator of this close converiance, and beheld how all the busynesse hapned. Not long after fell a Bishoprick, which the Priest expected, and a Nunnery which the Nun much desired. Whereupon the Emperour calling them before him the one after the other, Take that Benefice (saith he to the Priest) but saddle no more the Nun; And you the Abbessie (saith he to his sister) saddle no more the Priest, or look thou never more bear Clerk riding upon thy back. It is said, that this served after for a modest chiding betwixt them, and that they were parted upon these friendly terms.

Of divers wantons belonging to sundry famous men, and others.

Athen. in
Dypnos.

In Agrestis.

In Novacu-
lis.

Athen in
Dypnos.

ARISTOPHANES, APOLLODORUS, AMMONIUS, ANTIPHANES, and GEORGIA ATHENIENSIS, or your Athenian strumpets writ at large: as also of the like argument, Thocomander, CYRENCEUS, SIEUS, AMASIDES, THEOPHRASTUS in libro Amatorio, POLEMON de TABELLIS, lib. 3. OVID, and infinite others, out of whom may be collected many famous wantons in their times. OYMUS is the name of a strumpet, much beloved of a skittull Sophist in CORINTH; THALATRA of DIOCLES; CORIANNO of PHEREGRATES; ANTEA, of PHILILLIUS, otherwise called ENNEUS, THAIS and PANTHEUM, of MENANDER; OPORA, of ALEXIVS; CLEPSYDRA of EUBULUS: so AECALEPIADES, the son of ARIUS, reports in his Commentary upon DEMETRIUS PHALAREUS; where he affirms her proper name to be rather MECICA, which ANTIPHANES writes to be the name of a wanton. The Poet TIMOCLES speaks of CIMI, NANNIUM, PLANGONI, LYCA, PITHIONICA, MYRINA, CHRISI, COVALLIS, IEROCLEA, LAPAUDUM: Of these, likewise AMPHIS makes mention. ALEXANDRIES in his description of the madnesse of old men, amongst others he reckons up LIGISTA and THEOTYTE. POLEMON the Historiographer speaks of one COTTINA, whose Statue is erected in the City of LACEDEMON, not far from the Temple of DIONYSIUS; she is mounted upon a brazen Bull. ALCIDIDES was beloved by a woman of AEGIDA, of whom he was likewise amorous: after relinquishing ADIENS and LACE-NA of one MEDONTIDE of ABIDOS, and with her sailed through the HELLESPONT with AXIOCHUS a friend of his, and much devoted to his fellowship; so the Orator LYIAS witnesseth of him in an Oration made against him. He had two other mistresses with whom he was conversant, DAMASANDYA the mother of LARS JUXOR, and THEODETA, by whom he was preserved

*Lib. 6.**Of Women Wantons.*

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served, when remaining in MELISSA, a City of PHRYGIA, PHARNABAZUS laid trains to entrap his life. ABROTONAX was the mother of THEMISTOCLES, a strumpet, as AMPHICRATES relates. NEANTHES CYZICENUS (a Greek Historiographer) calls him the son of EURYPE. The second PHILADELPHUS, King of EGYPT, had many famous Concubines, as PTOLEMAEUS EVERGES in his Commentaries witnesseth; DIDIMA and BILISTIBA: besides LIB. 3. these, AGATHOLEA and STRATONICA, whose monument was erected in the sea; ELUSINA, MYRTIUM, with many others. POLYBIUS in his fourteenth book of Histories, remembers one CLENO, that was his Cup-bearer, in whose honour many Statues were erected in ALEXANDRIA; MNESES (a fine musician of the City MNESES) and one POTIBIA: his most delicate houses, in which he took much delight, he was wont to call after the name of two of his paramours, either MYRTIA or POTIBIA. TIMOCLES, the great Captain of the Athenians, was known to be the son of a common woman of THREISSA: which being objected to him as an aspersion, he answered; I am glad to have been born of such a mother, that had the woldome to chuse CLEON to be my father. CARISTIUS in his historiall Commentaries, avers, PHILETERUS (who soveraignized in PERGAMUS, and the new Region calld BOCA) to be the son of a wanton the Minstrel, born in PAPHLAGONIA. ARISTOPHON the Orator, who in the reign of King EUCLIDES published a Law, That all such as were not born of civill and free women, approved for their modesty and temperance, should be held as bastards; yet he himselfe is mocked by the Comick Poet CALLADES, for being the son to the prostitute CHORIDES, as may appear in the third book of his Commentaries. Of LAMIA the strumpet, the King DEMETRIUS had a daughter calld PHILA: POLEMON affirms LAMIA to have been the daughter of CLEONOR the Athenian. MACRON the Comick Poet numbers LEANA amongst this Kings Mistresses, with many others. PTOLEMAEUS, the son of AGESARCHUS, in his history of PHILOPATER speaking of the Mistresses of Kings, bestowes PHILINNA, a Dancer, upon PHILIP of MACEDON, by whom he had ARIDAEUS, who succeeded after ALEXANDRI. DAMO was the delight of HERACLES. ANTIGONUS, by whom he had ALCYONAEUS. MYSTA and NYSA were LAMBUS the beloved of SELEUCUS JUNIOR; and MANIA, most famous for her wit and ingenious discourse, of DEMETRIUS POLIORCETES. Of her, MACRON the Poet writes much, as also of GNATHENA, who with DEPHTHEA were said to be two Lasses much beloved of the Poet DIPBILUS. The City of ATHENS was so full of famous strumpets,

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HISTOR. l. 33

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Dypnes.

Aristophanes, Apollodorus, Ammonius, Antiphanes, and Georgia Athenensis, or your Athenian strumpet, writ a large: as also of the like argument, Thocomander, Cyrenaeus, Silius, Amasides, Theophrastus in libro Amatoris, Polemon de Tabellis, lib. 3. Ovid, and infinite others, out of whom may be collected many famous wantons in their times. Oymus is the name of a strumpet, much beloved of a skittull Sophist in Corinth; Thalatra of D.ocles; Corianno of Pherecrates; Antea, of Phililius, otherwise called Ennius; Thais and Phannium, of Menander; Opora, of Alexis; Clepsydra of Eubulus: for so Aetapiades, the son of Arius, reports in his Commentary upon Demetrius Phalareus; where he affirms her proper name to be rather Methica, which Antiphanes writes to be the name of a wanton. The Poet Timocles speaks of Cint, Nannum, Plangon, Lyca, Pithionica, Myrbina, Chrisis, Covallis, Ieroclea, Lopadium: Of these, likewise Amphis makes mention. Alexandries in his description of the madneſſe of old men, amongst others he reckons up Ligisca and Thoſytle. Polemon the Historiographer speaks of one Cottina, whose ſtature is erected in the City of Lacedemon, not far from the Temple of Dionysius; she is mounted upon a brazen Bull. Alcibiades was beloved by a woman of Aegida, of whom he was likewise amorous: after relinquishing Athens and Laccina of one Medonide of Abidos, and with her sailed through the Hellespont with Axiochus a friend of his, and much devoted to his fellowship; for so the Orator Lygas witnesseth of him in an Oration made against him. He had two other mistresses with whom he was converfant, Damasancira the mother of Luis Juxor, and Thiodeta, by whom he was preserved

served, when remaining in Meliss, a City of Phrygia, Pharnabazus laid trains to entrap his life. Abrotonax was the mother of Themistocles, a strumpet, as Amphictates relates. Neanthes Cyzicenus (a Greek Historiographer) calls him the son of Eurape. The second Philadelphus, King of Egypt, had many famous Concubines, as Ptolomaeus Everges in his Commentaries witnesseth; Didima and Bistiche: besides Lib. 3. these, Agathoulea and Stratonica, whose monument was erected in the sea; Elusina, Myrtium, with many others. Polybius in his fourteenth book of Histories, remembers one Cleone, that was his Cup-bearer, in whose honour many Statues were erected in Alexandria; Mnesides (a musician of the City Mnesis) and one Potine: his most delicate houses, in which he took much delight, he was wont to call after the name of two of his Parafors, either Myrtia or Potina. Timothaeus, the great Captain of the Athenians, was known to be the son of a common woman of Threissa: which being objected to him as an aspersion, he answered; I am glad to have been born of such a mother, that had the woldome to chuse Coron to be my father. Caristius in his historiall Commentaries, avers, Phileterius (who soveraignized in Pergamus, and the new Region called Boca) to be the son of a wanton the Minstrel, born in Paphlagonia. Aristophon the Orator, who in the reign of King Euclides published a Law, That all such as were not born of civill and free women, approved for their modesty and temperance, should be held as bastards; yet he himselfe is mocked by the Comick Poet Calliades, for being the son to the prostitute Chorides, as may appear in the third book of his Commentaries. Of Lamia the strumpet, the King Demetrius had a daughter called Phila: Polemon affirms Lamia to have been the daughter of Cleonora the Athenian. Machon the Comick Poet numbers Leana amongst this Kings Mistresses, with many others. Ptolomaeus, the son of Agesarchus, in his history of Philopater speaking of the Mistresses of Kings, bestowes Philinna, a Dancer, upon Philip of Macedon, by whom he had Aridaeus, who succeeded after Alexander. Damo was the delight of Heracl. Antigonus, by whom he had Alcyonaeus. Mysta and Nyssa were Lambus the beloved of Seleucus Junior; and Mania, most famous for Poliorcetes. Of her wit and ingenious discourse, of Demetrius Hisbor. l. 33 Gnatrena, who with Dipthaea were said to be two Lasses much beloved of the Poet Dipbilus. The City of Athens was so full of famous Strumpets,

Strumpets, that Aristophanes *Byzantius* reckon'd up at one time 135, but *Apollodorus* more, so likewise *Gorgias*; as these, *Parenum*, *Lampride*, *Euphrusine* (the daughter of a Fuller of Cloth) *Megista*, *Agallis*, *Thaumarium*, *Theoclea* (otherwise called *Corone*) *Lenetocistus*, *Astra*, *Gnathena*, with two necces by her daughter, *Gnathenus*, and *Siga*; *Synoris*, surnamed *Lichinus*; *Euclia*, *Grammea*, *Thriallis*, *Chimera*, *Lampas*, *Glicera*, *Nico* (surnamed *Capra*) *Hippe*, *Metanira*, of whom many things worthy observation are remembred. One *Sappho* is likewise numbered amongst these loose ones; not *Sappho* the Lyric Poetresse, but another born of a strumpet. Many Roman wantons may here likewise not unsittly be inserted (as some related) others beloved and celebrated by them in their Poems; as *Ipsibilla*, of *Catullus*, *Quintilia*, of *Calvus Licinius*, *Lyde*, of *Catinachus*; *Bathis*, of *Pbileta*, *Lycinea* and *Glicera*, of *Hr^{ce}*, *Leucadia*, of *Terentius Varro Arecinus*. *Delia*, *Sulpitia*, *Sulpitia Nimesis*, *Neera*, all these affected by *Tibullus*; *Hosia*, otherwite called *Cinthia*, by *P. opertius*; *Melenus*, of *Domitius Marsius Martialis*; *Cesennia*, by *Caius Getulicus* the Epigrammatist, *Bisula*, by *Ausonius Gallus*; *Metella*, of *Tycida Epigrammatista*; & theris (who was also called *Licoris*) of *Coraelius Gallus*; *Pambilia*, of *Valerius Editius*; *Chrisis*, of *Q. Trabea* the Comic Poet; *Alonia*, of *Hortensius*; *Terentia* of *Marcus Tullius Cicer*; *Calphurnia*, of *Pliny*; *Prudentilla*, of *Apolleius*; *Neera*, of *Licinius Imbris*, a writer of Comedies; *Aenea*, of *Septimius*; *Ansilina*, of *Quintius*; *Lesbia*, whose true name was *Claudia*, of *Catullus*, *Argentaria*, of *Lucanus*; *Delia*, of *Tibullus*; *Beatrix*, of the Italian Poet *Dante*; *Aureta*, of *Petrarche*; *Pandemus*, a famous Cartisan, cited by *Caelius*, and therfore may claim a place in this Catalogue. *Egyptia* was doted on by *Theo*; *Menulia*, a prostitute, spoke on by *Gellius*; *Barine*, the name of a famous Roman wanton, deciphered by *Horace*; *Spatale*, by *Martial* called *Mammo/a*; *Chione*, the name of a common woman, exprest by the same Author. *Licisca*, not only remembred by him, but by *Iuvinal*, in these words: *Nomen mentita Licisca*. *Celia* is taxed in *Martial* for one that would for gain prostitute her selfe to all men. *Hermia* was a loose woman, so doted on by *Aristotle*, that he was said to sacrifice unto her, and dedicate sundry Hymns to her praise; for which, being upbraided by *Eurymidon* and *Demophilus*, he tooe took *Athens* (where he had taught the space of thirty years) and removed himselfe to *Chalcides*. *Martial* in one of his Satyrs, reproves *Philenus*, who was much beloved

*Lyneus Co.
micks.*

Prop.lib. x.

Origines.

ved of the Greek *Philocrates*. So far have these wantons prevailed even with Princes, that some (to gratulate them, and continue their loves) have not spared to rob the Altars of the gods. *Bromia* a shee-minstrel, so much delighted *Phiallus*, that he rewarded her with a rich bowl taken out of the Temple, which was a gift presented by the Phoceans. To one *Pharsalia*, a Thessalian she-dancer, *Philometus* gave the golden Crown of *Daphnes*, the Offering of the Limpacens. This Statue of *Daphnes* was in *Metapontus*, erected in the peregrination of *Aristaeus Proconnensis*. In this place *Pharsalia* appearing, and Strutting in her new honours, the Priests surprised with a sudden fury, and in the presence of all the people, tore her to pieces, dismembering her limb from limb: and being demanded the reason, it was answered, It was the just anger of the Nymph, for being so despoiled of her Crown. *Lyda* is remembred to have been the mistresse of *Antimachus*. There was likewise another of that name, beloved of *Lamithius Milesius*. Clearchus affirms either of these Poets to have been besotted on that name, the one expresting him selfe in Elegies, the other in a Lyric Poem. *Manno* the Minstrel was doted on by *Mimerimus* as *Lionium* by *Hermippax Colophonius*, both Greek Poets. *Nautrates* produceth one *Dorica* (amongst many other fair and beautifull wantons) whom *Sappho* writes to be the sweet heart of her brother *Charaxus*, when as a Merchant he touched *Nautrates*, where she complain'd that by her, her brother was despoiled of all or the greatest part of his goods and fortunes. *Herodotus* (though ignorantly) calls her *Rhodope*; not knowing that this is diverse from her, who erected those famous Obelisks in *Delphi*, of whom *Oritinus* makes ample mention. Of this *Dorica*, *Posidippus* speaks often in his *Aethiopia*, and of her composed this Epi-gram:

Dorica te capitis ornarunt Mollia vincle,
Et late unguentum pallia quæ redolent,
Quæ quondam perimundum complexa Charaxum, &c.
Thy hair is'd in soft knots, become thee well;
Thy robes, that distant, of sweet odouris smell,
(Fair Dorica) do thee no common grace,
In which thou erst Charaxus didst imbrace.
Archedica; a very beautifull Girle; was likewise of this
City: for as *Herdotus* affirms, this place much gloried in
her faire ones. *Sappho* of *Brethus* (who was enamoured of
lovely

*Athenæ. Gir-
mos. lib. 13.
cap. 18.*

lovely Phaon) was here famous, as she her selfe expresseth to her Nymphs, in her peregrination through Asia. No ignoble wench was Nicarete the Megarenian, both for the antiquity of her blood, and for her practice in the best disciplines, as well to be beloved, as admired, being a profest hearer of the Philosopher Stilpo. To her we may compare Bilitche the Argive, who derived her birth from the ancient Familie of the Atrides; for so they relate of her, that composed the Grecian Histories. Bittiles was the mistresse of the Poet Euripilus. Samia was the beloved of Demetrius Phalareus: he was used jealously and in sport to call her Lampito, as Dyllus reports: She was also called Charitable-pharus, which signifies Gratia Cilium, From the beauty of her eie-browes. Nicareta was enjoied by Stephanus the Orator, and Metanira by Lysias the Sophist. Of their familiarity were Antea, Aratola, Aristoclea, Phila, Ismias, and Neera (who was mistresse to Stratocles) Zenoclides the Poet, Hyp-parchus the Plaier, and Phrisoninus Peaneius, the son of Damon, and by his sister the nephew to Democharis. It is said, That by arbitration Stephanus the Orator, and one Phry-nion, enjoied Neera by turns, and severall daies. These cal-led her youngest daughter Syphyla by the name of Phano, acknowledging her to be their own, But lest with this multi-plicity of H stories I shoule grow tedious, here (though abruptly) I will paue for the present.

Nicol.
Damascen.

Of Famous Wantons.

OF some of these, something more at large. It is a Maxim, *Amer ubiq; in natura; Love is every where in Nature.* The Poets (as Euripides and others) called him, *The Great and most mighty of the gods;* and grave Aeschylus in Danaïs introduc'd his mother Venus, thus saying:

*Ferire purus Aether, arva concupit
Amorq; terræ, consequi vnt Nuptias, &c.
The pure air ever loves to stroke the fields,
And to the nuptials of the air, th' earth yields;
The shours drop from the clear heavens, and rain down
To kisse the Earth, and give her a fish Gown,
Whose garments were late thred-bare: even these prove
In sensif'le things, congeesse, and marriage tote;*

whose

*whose birth we look for: where the Countrie Swain
The Mid-wife plates; and Apples, Fruits, and Grain
Returns us in their time. Then Ceres takes
These infants to her charge, nor them forsakes;
But (whilst she can) from all corruption saves,
Till being ripe for death, we find them graves.*

*If you would know who first prescrib'd these lawes
Of this free birth, I (Venus) am the cause.*

The like Euripides speaks in *Hippolitus.* It then this uni-versality of Love be in sensif'le creatures, no marvel if it be so frequent in such as pretend to understand. Herodotus lib. I. saith, it was a Law amongst the Babylonians, That all The maner women free-born, and Denizens of the City, were enjained of the Bas once in their life times to make repair to the Temple of bylonians. Melitta (for by that name the Assyrians called Venus) and sittin in the Porch, to subiect themselves to the embraces of any stranger. But 'one of the noblest and richest not willing to publish themselves to open prostitution, were drawn thither in Chariots covered, leaving their train and atten-dants behind them: many sitting in the Temple in Pues, or piaces allotted them, with garlands upon their heads; of which, whilst soone are called apart, others still return (for their passages to and fro are distinguished by small cords or strings, which direct strangers unto such women to whom they are most addic'ted.) But of these not any return to their houses (after they have once took up their seats) till some client hath cast some coyn or other into her lap (be it never so small or great) and have had carnall com-pany with her in a sequestred place of the Temple: which done, he is to say *So much I did owe thee, O goddesse Melitta.* Nor was any woman to refuse the monie that was offered her (whatsoever it were) because it was to be emploied in their supposed pious uses. Neither was it lawful for a wo-man to refuse any man, but she was compelled to follow him that cast the first coin into her apron. This being done, it was lawfull for her to mingle her selfe in prostitution with whom she pleased. The fairest and most beautifull, were for the most part soonest dispatcht, but others that have been ugly and deformed, have been forced to sit in the Temple, some one, some two, some three years, and up-wards, before they could meet with any by whose help they might give satisfaction to the Law, return to their own hou-ses, and make use of their free liberty. The like custome though

(though not in every particular) was in Cyprus.

Amongst the Carians (a people in Coria) there was a yearly convention of young men and women to the like purpose, as the same Author in the same book affirms. *Aelianus de var. Histor. lib. 4. i. aith,* That the Lydian women before their marriage presented themselves for gain, till they had purchased to themselves a competent dowrie; but having once selected a husband, they from that time lived in all continence and chastity. From this generality I come to particulars, and first of *Thau.* She was a strumpet of Corinth, whose beauty bewitched all the Attick youth. Her the Greek Poet Menander in his works most celebrated, of whom she was called *Menandræa.* Clitarchus specifies unto us, That she was much beloved of Alexander the Great: at whose request (after the conquest of Cyrus) all the Imperial Palaces of Persepolis (with the greatest part of the City) were set on fire, and burned down to the earth. This strumpet (after the death of Alexander) was married to the first Ptolomy of Egypt, by whom she had two sons, Leontiscus and Legion, with one daughter called Irene, whom Solon King of Cyprus after took to wife. *Lamia* was a Courtizan of Athens, and entred to Demetrius, Lord of many Nations, inasmuch that in his Armour and Crown, with his Imperial Diadem, he was often seen publiquely to enter her rooff, to converse with her, and eat at her Table. It had been lesse dishonour for so great a person, to have given her meeting more privately. In this one thing Diodorus the minstrel was preſent before Demetrius: who being divers times sent for to this Courtizans house, refused to come. This Lamia was wont (as *Aelianus lib. 1.* reports) to compare the Greeks to Lions, and the Ephesians to Wolves. Gnathæna was of the same Country, and born in Athens, of whom it is thus remembred: A noble fellow drawn as far as the Hellespont by the attractive fame of her beauty, she gave him both meeting and entertainment: of which he growing proud, and somewhat insolent, using much loquacity and superfluous language (being in the heat of wine and lust) she asked him, Whither (as he pretended) he came from the Hellespont? To whom he answered, H: did: She replied, And do you know the name of the chiefe City there? He told her, Yes. She then desired him to give it name? He told her, it was called Sygæum. By which the ingeniously reproved his verbositie; since *Syge* (of which Greek word the

City

City takes denomination) signifieth silence and taciturnity. Of her prompt and witty answers the Poet *Machon* sets down many: for she was held to be wondrous facetious and scoffing, and exceedingly beloved of the Poet *Diphilus.* Lynceus likewise remembers many things concerning her. *Paxtonius Lacus* being dancing in her presence, in doing a lottery trick above ground, and not able to recover himself, he fell headlong into a vessel that stood by: See (saith she) *Lacus in eadum incidit, i.* The Pool hath powered himselfe into the Vessel: *Lacus* not only signifies a Pool, but a Vessel which receiveth the wine when it is pressed. Another, offering her a small quantity of wine in a great and large bowle, and told her withall, That it was at least seventeen years old, Truly (answered she) it is wondrous little of the age. Two young men in the heat of wine quarrelling about her, and going to buffets, to him that had the worst she thus said, Delpair nor youth, *Non enim Coronarium est certamen sed Argenteum, i.* This was a prize for monie only, not for a Garland. When one had given her fair daughter (who was of the same profession) a piece of gold valued at a pound, and had received no more then labour for his travell, and bare looks for his monie, to him she said, Thou for this pound art made free of my daughter, as those that are admitted into the school of *Hippomachus* the Master-wrestlers; who oft times see him play, but seldom prove his strength; admire his skill, but never trie his cunning. Many such (with great elegancy) came frequently from her; for (as Lynceus saith of her) she was *Cencinna admodum & urbana.* *Aristodemus* in his second book *Ridiculorum memorab.* relates, That when two men had bargained for her at once, a soldier and a mean fellow, the soldier in great contumely called her *Lacus*, or Lake: Why do you thus nick-name me? saith she, because you two floods fall into me, *Lycus* and *Liber*: *Lycus* is a river not far from Laodicea, which sometimes runneth under the earth, and in many places bursteth up again. She writ a book which she called *Lex Convinalis*, imitating the Philosophers of those times, who had compiled works of the like subject: The project of her book was, how her guests ought to behave themselves at Table towards her and her daughter. The like Law *Callimachus* composed in three hundred and three and twenty Verteries.

Rhadope was a Courtizan of Egypt, one that by her proſtitution

prostitution came to such a masse of wealth, that she of her own private charge, caused to be erected a magnificent Pyramis, equalling those that there raised by the greatest Princes. Sappho calls her Dorica, and makes her the mistresse of her brother Charopus, upon whom he spent and consumed all his fortunes, even to the utmost of penury: of whom Ovid thus writes, *Ar sit inops frater, &c. Aelianus and others report her for a woman most beautiful, who bathing her self in a pleasant and clear fountain in her garden, her handmaids attending her with all things necessary, upon a sudden an Eagle swoing down, snatched up one of her shooes, and flying with it as far as the great City Memphis, let it fall from above into the lap of the King Psammeticus, then sitting in publike judgement: who much amazed at the strangenesse of the accident, but most at the riches, proportion, and curiositie of the shooe, instantly commanded that all Aegypt should be through-sought, till they could find the owner thereto, by matching it with the fellow: which hapned soon after. Being brought before the King, he was so infinitely surprized with her feature, that the same hour he contracted her in marriage, and consequently made her his Queen. Some say she was first a Thracian Damosel, and servant to Iadmon of Samos; she was after carried into Aegypt by the Philosopher Zenithus Samius. She was a friend and patronesse of Aesopus, so famous for his Fables still frequent amongst us.*

Metea was the daughter of Erisichthon a Thessalian, who having spent all his fortunes, and wasted even his necessary means (as brought to the lowest exigent of penury) was forced to make merchandise of his daughters Chasticie; but she would not yield her selfe to the imbraces of any man, without the gift and tender of a horse, an oxe, a cow, a sheep or a goat, or some such like commodity, to the supply of her fathers necessity: (for it seems that coin and jewels were not then in use) For the exchange aforesaid the Thessalians fabled, That she could transhape her selfe into all creatures presented unto her by her lovers. And hence came that old adage, *More changeable than Erisichthons Metea,* Much of the like continence was Cyrene, a notorious strumpet, who as Erasmus reports, explaining of that old proverb, *Duodecim arium nemo, i.* A man of twelve Arts or Trades, could use her professed Venerie twelve severall waies. *Archianesse* was sometime Colophonis, as born in the City of Colophon,

and

and was beloved of Plato the Divine Philosopher, of whom he himselfe thus protested.

*Archianassum ego teneo Colophonis amicam,
Cujus in rugis, mortalia ludit amor.*

Archianesse I still bold

M' stresse, and I say

*There is no wrinkle in her face,
In which love doth not play.*

Thus we see the deepest Philosophers and the wisest men, have made themselves the captives of beauty and vassals lust. Demostenes the Orator was guilty of the like aspersions, and subject to much intemperance. It is said, that having children by a noted strumpet, when both the mother and the children were cited before the judgement seat (to avoid calumny) he presented the children without the mother, though it were against the custome of the City: for as Idomeneus saith, notwithstanding he were outwardly of a modest disposition and carriage, yet inwardly he was profuse and incontinent. It is reported of him that he was wandrous prodigall and expensive in banquets and women, insomuch, that the publike scribe speaking of him in an Oration, thus said, What shall we then think of the Orator Demostenes, when what he hath by his great travel and industry purchased in a whole year, he will dissolutely spend in one night upon a woman? The like Nicolaus Damascenus writes of Demetrius, the last of that succession, who so much doted on Myrina Samia, That she commanded from him all things save his Diadem; so that not only Philosophers, but even Kings have made themselves subject to all kind of voluptuousness and luxuries; and what hath been the lamentable successe, but shame and dishonour, the wasting of private estates, and the miserable subversion of Kingdomes. Therefore Claudian in his third book in *Stiliconis Laudes*, thus saith:

— Nam cetera regna

Luxuria vitium edusque superbia vertit, &c.

Of other Kingdomes the imperi' l state

Lust doth subvert with vices; Praise with hate

So by the Spartans A'hens was subdu'd;

Ana so Thibes fell: The Medes did first intrude

Into the Assyrian Monarchy: their lust

Burned their towering honours in the dust.

F'

From

Of Women Wantons.

*From the luxurious Medes, the Persians reſe
Their proud dominion : they grown luſtful, leſe
Their Empire to the Macedonian way,
who kept it till they wanton grew : then they
Their honours to the temperate Romans fold,
For ſo the ancient Sibils had fore-told.*

The effects of this will more plainly appear in the History ensuing. *Aspasia*, otherwife called *Socrata*, is numbred amongſt the faireſt women of her time, inſomuch, that ſhe had ſeveral ſuitors from all the Provinces of Greece, as *Ariſtophanes* delivers in his diſcourse of the Peloponnesian ware. Inſomuch, that *Pericles* (for the love of this *Aspasia*, and for ſome ſervants of hers, taken from her by force) began and eſtabliſhed that terrible decree againſt the *Megareſes*, remembred by *Stesombroſus Thasius*. She about her private and neceſſary occaſions ſending her bawd *Symætha* to the City of *Megara*, the young men of the City detained her; upon which reſtraint ſhe ſent two others, who not being ſuffered to return, from theſe ſtrumpets did arife a war, almoſt to the depopulation of the greateſt part of Greece. It is likewiſe ſpoken of that *Cyrus* (who warred againſt his brother) to have had a Miftreſſe of great wiſdom and wonderfull beauty, bred in the City of *Phocis*, who as *Zenophanes* faith, was firſt called *Milto*, and after, *Aspasia*. Of theſe in generall, *Juvenal* with great elegancy ſpeaks in his Satyrs :

*Nil non permittit mulier, ſibi turpe putat nil
cum viuides gemmas collo circumdedit, & cum
Auribus extensis magnos committit elenchos.*

*There's nothing that a woman will reſpect,
Nothing ſo vile or odious that ſhe fears,
So ſhe with gliſting Jewels may be deckt,
And haue great pendant Pearls weight down her ears.*

Of Mifta, and others.

*P*Hilarchus obſerves this *Mifta* to be much favoured by the King *Selēnus*: who being expelleſ by the Galathians, and hardly escaping with life, when his Pallace was ſeized and ſurprized, ſhe casting aside all her Princely ornaments, put on a ſervile habit, and mingled her ſelfe in the ſociety of her handmaids and ſervants, having ſo disguised her ſelfe, that ſhe remained unknown, and by that means was

Of Famous Wantons.

was ſold amongſt the reſt at a ſmal rate, and bought by the Rhodian Merchants, to whom after ſhe diſclosed her ſelfe. They to inſinuate into the favour of *Selēnus* (who had recovered his former fortunes) ſent her to him nobly attended in great ſtate and magnificence, of whom ſhe was accor-dingly received, and they moſt bounteoufly rewarded. *Anteyra* as (*Cælius*, lib. 13. cap. 6, reports) was a famous (or rather infamous) ſtrumper, ſo called, because ſhe yielded up her body to lunaticks and mad men; or else because the Physician *Nicaſtratus*, at his death, left her ſuſh a quantity of Hellebore. *Ca'via Crispina* is called by *Tacitus*, lib. 17. the ſtale miftreſſe of Nero's luſt, an apt pupil for ſuſh a tuto-reſſe. *Apollodorus* and *Cælius* wife of two ſisters, called *Stragonium* and *Anthis*, both of the veſerel profession; These were by a nickname called by ſome *Aphix*, because of the ſmalneſſe of their ſtatures, and the greatneſſe of their eies. *Cynna*, *Saluacha*, and *Casauria*, were three famous ſtrumpets of Athens, many times remembred by *Ariſtophanes* in his Comedies. *Hemippus* lib. 1. de *Ariſtot.* ſpeaks of *Herpilides* the Paramour of *Ariſtole*, he had by her a ſon called *Nicomachus*. *Melissa* the daughter of *Proclæus* (as *Pythagetus* in his third book de *Agina* relates) was beloved of *Periander* ex *Epidauro* King of Corinth, and numbed amongſt the ſeven wife men of Greece; He ſeeing her attired after the manner of the Peloponnesians (that was, almoſt naked, ſave a garment next to her ſkin) and in that manner mi-niſting wine to his ſervants and workmen; he was ſuddenly ſo ſurprized with her beauty, that he firſt enterteined her as his friend and familiar miftreſſe, and shortly after in great ſtate and publick ſolemny received and acknowledged her his Queen and wife. *Xenophon* reports of *Socrates* to have had familiar confeſſion with *Theodata*, whose ſpeech was to this purpoſe, *Berie thee O Socrates* (ſaih ſhe) I claim a just precedencē, and hold my ſelfe the wor-thier perion of the two: he deſirous the reaſon, ſhe thus proceeded. Because thou with all thy gravity and austerity of discipline canſt not alienate from me and my ſociety any one of my ſuitors and clients, but I when I please can draw from thee the beſt of thy ſchollers and pupiſ, both ſuch as I like and at what time I best please. To whom *Socrates* repli'd, It is no wonder, O *Theodata*, ſince the way to thy house is meeter to naughtineſſe, and lies down the hill; but the path to my ſchool is ſolely tending to nobleneſſe and virtue;

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and is the way up hill, therefore the passage sublime and difficult. It is said that *Apelles* clapping *Lais* (when she was a young Virgin) drawing water from the Pyrenæan mountain, admiring her beauty, which was not yet grown unto perfection, he conducted her by the arm home to his shop, and presented her to his fellow Painters; but they deriding his folly that he would entertain a virgin, one not capable of prostitution: he said, doubt you not, for within this three years I will deliver her up to the game the most beautifullest of any Virgin living. The like *Xenophon* in *Mirabil. testates*, That *Socrates* presaged of this *Troodota* in her childhood, *Quod pulcherrima esset dicebat, peccusq; quod is ratione haberet formosius*, i. He said, That she would not only prove outwardly fair, but her brest within every way more beautifull. *Demades* the Orator had a son called *Demeas*, by a she-minstrel, one that plaid upon the Flute, or the Shalm; this young man puffing and blowing, and being as our English phrase saith) in a pelting chace, *Hyperides* then standing by, Peace (saith he) young man, and be patient, for thy cheeks begin to swell bigger then thy mothers. *Nicetus* in *Successionis Philosoph. saith*, That the Philosopher *Doristhenites*, was the son of a strumpet called *Olympia Leucina*. *Sophocles* the Tragedian had in his delights one *Theorides*, in his age and decaying strength: therefore in his praiser to *Venus* he thus saith,

*O nutrix juvenum exaudi, mibi da mulierem
Abnuere hanc, &c.*

*Hear me thou nurse of youth, I thee intreat,
And grant that she to whom my love's so great,
May shun the beds of young men, and despise
Their hot affection: only cast her eyes
On aged men, whose heads are snow'd by time,
Who though decaid in strength, have minds sublime.*

Satyrus saith, that this *Theorides* was the first friend of *Theocritus*. *Sophocles* after forsaking her, made election of another, called *Archippe*, whom as *Hegeſander* writes, he made his heire. *Iſocrates* the modestest of all Orators, was taxed with two wantons, namely, *Metanira*, and *Calles*, for so *Lysias* affirms in his Epistles. *Demosthenes* in an Oration against *Neera*, confers *Metanira* upon *Lysias*, who had another minstrelle called *Lagus*, whose Encomium was writ by the Orator *Cephalus*, as *Alcidamus Linites* (the scholler of *Georgius*) most eloquently penned the praises of his beloved *Nais*.

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This *Nais Lysias* gave description of in an Oration against *Philonides*, her proper name was *Archias*: of her *Aristophanes* makes mention in *Geritade* and in *Pluto*, where he saith,

Amat ne Lai's, num tua Philonidem causa?

Which should be writ *Nai's*, not *Lai's*, as *Athenaeus* is of opinion. *Hermippus* speaking of *Iſocrates*, saith, That he entertained into his house the Strumpet *Leucina*, by whom he had a daughter. *Lysias* in an oration reckons up divers other prostitutes, *Philyra*, *Scione*, *Hippaphesis*, *Theoclea*, *Psamathæ*, *Leucina*, *Anibea*, *Aristoclea*, and *Dagnista*. *Alce* was the name of a famous Curtizan, as may be gathered out of the words of *Laberius*, *Petrus Crinitus*, and others. *Pythagoras* the Samian Philosopher, in speaking of his transformations, reporteth himself to have been *Euphorbus*, then *Pyrander*, then *Calidena*, and after a strumpet of admired feature called *Alce*: with this Pythagorean *Metamorphosis*, *Laberius* the Mimick Poet thus sported,

Ut n's olim mutant Philosophi

Et nunc de mulo hominem, de muliere colubrum;

Faciant.

i. As the Philosophers of old change us, making of a Mule a Man, and of a woman a Snake. *Petrus Crinitus* calls her *Famoso nominus Alce*. In the threelcore and fourth Olympiad, in the time that *Hippias* and *Hipparchus* tyrannised in the City of Athens (as *Eusebius* relates in his *Annals*) *Harmodius* and *Aristogiton* with others (but those of the most note) made a conjuration against the two Princes, and in this conspiracy was *Hipparchus* slain. *Leæna* a famous strumpet, being known to be affected to some of that faction (as being endeered to them for some former courtesies) was called into question, and being commanded to discover the Regicides, and obstinately refusing it, she was adjudged to the rack, where with wondrous patience enduring many almost insufferable torments, and still being urged to discover what she knew concerning that confederacy; she with a noble and memorable resolution, bit out her tongue, and cast it into the face of the tyrant *Hippias*: which act, *Pliny* and others record as a president of admirable patience in a woman. Let *Leæna* (saith he) the strumpet be memorized for her inconstancy, who by no tortures could be inforced to discover *Harmodius* and *Aristogiton*, by whose hands the tyrant *Hipparchus* fell. For the like resolution is *Anaxarchides*

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des renowned amongst men by Zeno and others. Erasmus in *Chiliad.* speaks of *Sinope* before named, a famous strumpet of Corinth, to be so extreamly given over to lust, that from her came the Latin word *Sinopissare*, which signifieth, to be in the highest degree libidinous or voluptuous. *Suidas* saith, That *Nannum* the whore was called *Capra*, because she devoured a Vintner (or made him break) called *Thalus*, which word sometimes signifies *Germen*, i. A bough or sprig on which Goats love to feed. *Acca Laurentia*, the wife of *Faustulus* the Kings shepherd, who being a beautifull woman, prostituted her body for gain; she was surnamed *Lupa*, and from her even to this day all brothel-houses are called *Lupanaria*. She nursed and brought up *Romulus*, and *Remus*, *Liv. lib. 1. Decad. 1. Plutarch in Vita Romuli.* *Flora* the strumpet, who was likewise called *Laurentia*, constituted the people of Rome her heire; from her came the yearly feasts celebrated, called *Floralia*: of her, *Gellius lib. 6. cap. 7.* and *Vollat. lib. 16.* speaks more at large. *Mamilia* was a Roman Courtesan, whom *Hesilius Minimus* called into question, because a stone was cast upon him from one of her galleries: *Gellius*. *Phebe* was a freed woman to *Julia* the daughter of *Augustus Caesar*, and a companion with her in all her lusts and brothelries; who when the heard that her misties, was confined by her father, caring some severe censure from the Emperor, threw her self to prevent further torture; *Dion in Augusto.* The immoderate lust of *Celia*, *Martial. lib. 7.* thus reproves:

Das Cattis, das Germanis, das Cælia Dacis,
Nec Cilicum spernis Cappadocumque toros, &c.
To th' Catti, Germans, and the Dacians thou
Cælia giv'st welcome, and thou dost allow
The Cappadians and Cilicians bid:
Besides, from Pharo thou art furnished
With Memphian whorers, from the red sea sails
The swarthy Indian, and he brings thee vails,
And thou tak'st all, neither wilt thou refuse
The offer of the circumcised Jewes, &c.

Catullus of his *Lesbia* thus speaks:

Nulla potest mulier tantum se dicere amatum;
Vere, quantum à me Lesbia amata mea est.
No woman truly can report to be,
So well belov'd, as Lesbia thou of me.

So *Quintus Frabæus Comediotraphus* of his *Wantonnesse*

De improviso Chrysis ubi me aspicerit,

Alacris obviam mihi veniet, &c.

when Chrysis on the sudden me espied,

She took'd upon me with a bearful face,

W'sting withall, that me she might embrace.

To whom she owes her selfe; this I have tri'd.

It is a fortune I have seldom known,

And such as I prefer before mine own.

Dion, *Nicæus*, and *Xiphilinus*, in the life of the Emperour *Commodus*, besides the strumpet *Martia* whom he took to wife, rememb'res one *Damotata*, whom he after bestowed upon *Clander*, him whom from a bondman he raised to be of his privy chamber. Time, Paper, and Leisure would faile me before example, and I desire not to be tedious. I have hitherto shewed you what whores are, I now desire to expresse unto you what they should be. *Mary Magdalen* the daughter of *Syrus* and *Eucharia*, and sister to *Lazarus* and *Mariba*, for some years gave her selfe up to all voluptuousnesse and pleasure, insomuch that she had incurred the name of a common strumpet; but after, when she cast her selfe prostrate and washed the feet of our Saviour with her tears, and dried them with the hairs of her head, and anointing him with costly ointment in the house of *Simon the Leper*, her sins were forgiven her. We read likewise of *Aphra* who was born in *Creet*, her mothers name was *Hylaria* a notorious bawd: This *Aphra* with her three servants, *Dimna*, *Eugenia*, and *Eutropia*, for mony prostituted themselves to all men; but she her selfe being after converted to the Faith, by *Narcissus* Bishop of Jerusalem, abjured all incontinence, and adhering to the Christian Religion, proved so constant in the same, that for the true Faith she suffered martyrdome. *Niceta* and *Aquilina*, were two beautifull strumpets, and made gaine of their bodies; these were imploied by King *Dagres* to tempt and traduce the blessed Saint *Christopher*, and to upbraid him of false Religion, but it fell out the contrary to the purpose of the tyrant; for those two being by him converted to the true faith, and not to be removed by menaces or torments, were after by the same King both caused to be slain. *Faucula Clavia* is rememb'red by the Historiographer *Livy*, who though she was of that wanton and loose behaviour, yet highly commended for her piety; she to her great charge ministered food and sustenance

sustenance to many of the distressed Roman soldiers, all the time that Hannibal was possessed at Capua. *Marullus lib. 2. cap. 12.* and *Sabin. lib. 5. cap. 5.* speak of *Tbal* an Egyptian Strumpet, who by the often admonitions of the Abbot *Pan-nutius*, repented her of her wicked and lewd life; and to give the best satisfaction to the world that she was able; she caused a great fire to be made, and all that wealth which she had gathered by her prostitution she cast therein, and caused it to be burned before her face; and from a common Brothel-house, retired her selfe to a private Monastery, where after three years penitentiall solitude, she expired. *Pelagia Antiochena*, so called because she was born in Antioch exceeding in wealth, and excelling in beauty, was wholly given over to immoderate luxuries, insomuch that no woman appeared in publike more gaudily apparelled, or more voluptuously minded then her selfe; but being drawn by some religiously disposed friend of hers, to hear the Sermons of *Nonius Bishop of Heliopolis*, she acknowledged her error, cast off her gay and gawdy attire, bewailed her sins, and lamented her lewd course of life, distributing her wealth amongst the poor, and as a farewell to all loosenesse and intemperance, builded a poor Cottage in the mount of Olives. And lest any violence in such a solitude might be done unto her, in the way of prevention she changed her habit, and called her selfe *Pelagius*, proceeding in that sanctity of life that where before of *Pelagia* she was called *Pelagus Virtuum*, i. A sea of Vices, she was after stiled *Pelagus Virtutum, amarissimus Marath aquas in dulcis convertens*, i. An Ocean of Virtues, turning the most bitter Waters of Marath into sweet. And thus I conclude with these Wantons, wishing all such whose lives have been as ill, and intamous, that their ends might prove as good and glorious.

*Explicit lib. Sextus,
Inscriptus Erato.*



THE SEVENTH BOOK *inscribed POLYHIMNIA, or MEMORY.*

Intreating of the Piety of Daughters towards their Parents, Women to their children, Sisters to their Brothers, Wives to their Husbands, &c.



Here is no gift (according to Reason) bestowed upon man, more sacred, more profitable, or availing towards the obtaining of the best Arts and Disciplines (which include all generall Learning) then *Memory*, which may fitly be called the Treasure-house or faithful *Custos* of Knowledge and Understanding. Therefore with great wisdome did the Poets call her the mother of the Muses, and with no lesse elegancy did they place Oblivion below in Hell, in regard of their opposition and antipathy. Our *Memory* (as *Sabellicus* saith) is a benefit lent us from above, that hath her existence in Nature, but her ornament and beauty from Art. *Alexand. ap Alex. Lib. 2. cap. 19.* That the Egyptians in their Hieroglyphicks,

glyphicks, when they would figure any man of an excellent memory, they would do it by a Fox, or a Hare, with upright and erected ears; But when they would represent one dull and blockish, they did by a Crocodile. That Nation, of all others, hath been remarkable for their admirall retentio[n]; who, before they knew the true use of Letters, had all the passages of former ages by heart, and still the elder delivered them to the younger, keeping no other Records then their own remembrances. Themistocles in this was eminent; insomuch, that Simonides the Poet promising by Art to add something unto that which he had already perfect by Nature, he told him, he had rather he could teach him the Art of Forgetfulness, because he was prone to remember such things as he desired to forget, but could not forget such things, as he gladly would not remember. *Cic. lib. 2. de Finibus.* It proceedeth from a moderate temperature of the brain, and therfore may be numbred amongst the necessary good things which belong unto mankind. Many men have in this been famous, but few women, unlesse for remembering an injury. Most necessary to a good Memory, is Meditation; for as Ausonius saith, in *Ludo septem sapientium*:

*Is quippe solus rei gerendae est efficax,
Meditatur omne qui prius negotium.*

He only squares his deeds by measure true,
That meditates before what shall ensue.

And again:

Nihil est quod Ampliorum Curam postulat, &c.
Nothing there is that greater care should ask,
Then to fore-think ere we begin our task:
All humane actions justly are derided,
That are by Chance, and not by Counsel guided.

There is a Proverb frequent amongst us, *Oportet mendacem esse memorem;* It behoves a Liar to have a good memory. Neither is the sentence more common, then the practise is in these corrupt daies: insomuch, that one speaking of the generality of it, thus said, or to the like effect; Young men have learnt to lie by practise, and old men claim it by authority: Gallants lie oftner to their mistresses, then with them; nay, even womens aprons are stringed with excuses. Most of our Trades-men use it in bargaining, and some of our Lawyers in their pleading. The Souldier can agree with the thing it selfe, but quarrels at the name of the word.

word. It hath been admitted into Aldermens Closets, and sometimes into States-mens studier. The Traveller makes the modestest use of it, for it hath been his admittance to many a good meal. At a meeting of Gentlemen about this Town, whether in a Tavern, or an Ordinary, I am not perfect, but amongst other discourse at the Table, one amongst the rest, began thus:

It is recorded (saith he) by a Spanish Nobleman who had been Embassador in Russia, that in the time of his residence there, a strange accident befel, which was after this manner: A poor man of the Country, whose greatest means to live was by gathering sticks and rotten wood in *A poor man and a Bear,* the torrest, and after to make merchandize thereof amongst the neighbour Villages; he climbing a hollow tree, much spent with age, and that Country (above many others) being full of Bees, as appears by their traffick of Wax and Honey; of which, in the bulk and concavity of the Tree there was such a quantity, that treading upon a broken branch, and his foot-hold failing, he fell into the trunk thereof, where presently he was up to the arm-pits deep in Honey, besides the emptiness above his head, not being able to reach to any thing by which he might use the help of his hands. In this sweet pickle he continued the space of three daies, feeding upon the reliese the place affoorded, but altogether despairing ever to be released thence, as not daring to cry or call out for help, fearing the danger of wild beasts, of which in those wildernesses there are infinite plenty. But it so fell out, that a mighty great Bear coming that way, and by reason of the poor mans moving and stirring himselfe up and down the Tree, smelling the Honey (which they say Bears have appetite unto above all other things whatsoever) he mounts the Tree, and (as their custome is) not daring to thrust in their heads first, as tearing to fall headlong, provident Nature hath allowed them that foresight, as catching fast hold upon the top with their fore-feet, with one of their hinder legs (as with a plummet) they sound the depth of the place, and how far it is to the commodity for which they come to search. All this the Bear did, at such time as the miserable poor man was casting his arms abroad to catch hold of any thing by which he might raise himselfe out of that pittiful Purgatory, who meeting with such an unexpected Pulley or Crane, catch fast hold upon the Bears leg: at which, the beast being suddenly affrighted

affrighted (tearing to leave one of his limbs behind him) drew it up with such a mighty strength, that he pluckt out the man withall to the top, where he first fell in, by which means the poor wretches life was preserved, and the affrighted Bear (as if the Devil had been at his tail) never looked back, till he had got into the thickest part of the wilderness.

His discourse being ended, and everyone admiring the strangeness of the accident, a Traveller that sat next affirmed it for truth, as being then in the Country at the same time; and thereupon took occasion to discouer of the Cities, the Rivers, the Manners, and Dispositions of the people; and withall the coldnesse of the Clime, which in some places (saith he) I protest is so extream, that one of my Country men and I talking together one morning in the fields, our words still as we spoke them, froze before us in the air, and that so hard, that such as the next day past that way, might read them as perfectly and distinctly, as if they had been texted in Capitall Letters: to which one of the Gentlemen with great modesty replied, Truly, Sir, methinks that shold be a dangerous Country to speak treason in, especially in the depth of winter. Something before this discourse was fully ended, came up the Gentlewoman of the house to bid her guests welcome, and taking her chair at the upper end of the table: It seems Gentlemen (saith she) your discourse is of Russia; my first husband (God rest his soule) was a great Traveller, and I have heard him in his life time speak much of that Country, but one thing amongst the rest, which I shall never forget

A cold coun-
try.

My Hostes.
ses Lie.

whilst I have an hour to live, That riding from Mosco the great City, to a place in the Countrie, some five miles off, in a mighty great Snow, and the high way being covered, and he mistaking the path, he hapned to tumble horse and man into a deep pit, from which he could not find any possible way out, either for himselfe, or for his beast; and lying there some two hours, and ready to starve with cold; as necessity will still put men to their wits, so he bethought himselfe, and presently stepping to a Village, some half a mile off, borrowed or bought a spade; with which coming back, he set to work, and first digged out himselfe, and after his horse; when mounting, he (without more trouble) came to the end of his journey: And this (saith she) as much told to a hundred and a hundred Gentlemen in their own

hearings

hearing. To end this discourse in a word (which by examples might be exemplified into an infinite) one of the guests sitting by, said, I can tel you a stranger thing then all these being demanded what? he answered, I beleue all these things related, to be true. Plutarch in his book *De educandis liberis*, saith, *Praeter hæc omnia ad sue faciendi sunt pueri vero dicant, &c.* Above all things, children ought to be accustomed to speak the truth, in which consisteth the chiefest sanctimony: but to lie, is a most servile thing, worthy the hate of all men, and not to be pardoned in servants. Homer, *Iliad.* i. to shew the difference betwixt Truth and Falshood, hath these words:

*Pæne mihi est orci portis invisor ipsi,
Cujus verba sonant aliquid quam mente recondit.*

*He's to me hatefull, as the doors of hell,
That when he ill doth mean, doth promise well.*

Juvenal in his third Satyr gives it a more ful and ample explication, after this manner:

*Quid Romæ feciam? mentiri nescio; librum
Si malus es, nequeo laudare, &c.*

*What should I do at Rome? I cannot lye;
If a bad Book be laid before me, I*

*Nor praise it, nor desire it; I have no skill
In the Stars motions, neither can nor will
I make deep search into my fathers fate,
To know when he shall die, nor calculate
From the Frogs entrails by inspection: never
Was it my study, how by base endeavour*

*To pandarize, or close conveiance bide
Betwixt th' Adulterer and anothers Bride.
These practises, seek they (that lye) t' attain,
Such as I have been, I will still remain.*

This Muse Polybimnia, under whom I patronize this seventh Book, as she is the Mistresse and Lady of Memory, and consequently of the multiplicity both of Hymns and Histories, so from her I assume a kind of liberty to continue my variety of discourse, and from Mendacia come to Sales, or Disteria, i. From Lies to Feasts, or ingenius witty answers. For which, Athenæus in his *Dynpos. lib. 13.* remembers these women famous; Lamia, Gnathena, Lais, Glicera, Hyppa, Nico, Phrine, Thais, Leontium, and others. Yet lest women should not be content to equall men only, but to antecede them; I wil here commemorate some things, wittily and tacitiously

ly

Of mothers, daughters, &c. Lib. 7.

A Physician. It spoken by Princes and others. Auton. in *Melissa*, Part. I. Serm. 56. speaks of an unskilfull Physician comming to visit an old friend of his (or at least an acquaintance) saluting him in this manner: Sir, God be thanked you have lived to a fair age, and are grown an old man; Yes, Sir (saith he) and you have ny health too, for I never made use of any Physician Cicerio thus plaid upon *Vatinus*, who was but a few daies Consul; A great prodigy (saith he) there hapned in the year of his Consul-ship, That there was neither Spring, Summer, Autumn nor Winter; one asking him, Why he had neglected to visit the Consul in his honour; he answered, He had purposed it, but the night prevented him. He sported in the like kind upon *Cavinus*, of him (saith he) we had a most vigilant Constrol, who never so much as slepe in his Consulship. *Lucilius Manilius*, an excellent Painter, had drawn wondrous beautiful faces, but his children were exceedingly deformed: A friend of his supping with him one night, taunted him in these words, Non similiter singis & pingis: as much to say, Thou dost not set thine own children, as thou dost paint others; No wonder, answered he, For I get those faces in the dark; but when I paint others, I do them by the light of the Sun. The Christian Princes having united their forces to redeem the Holy Land from the oppression of the Infidels, *Santius* brother to the King of Spain was made Generall of the Christian forces; a man of great sanctity, and of an austere life, and withall a noble souldier: he amongst other Princes sitting in Council with the Pope, but not understanding the Roman Tongue, in which the busynesse was then debated, only having his interpreter placed at his feet; upon the sudden (after their Decree) there was a great acclamation and clamour, with flinging up their caps, &c. At which *Santius* demanded of his interpreter what that sudden joy meant? he told him, It was because the Pope and Colladge of Cardinals, had by their publick suffrage created him King of Egypt (for the Saladine then usurped in the Holy City.) Is it so (saith he) then arise and proclaim the Pope Caliph of Baïdacha. Thus with a Princeely liberty madly taxing their forwardness; who as they gave him a Kingdome without a Country, he to requite the Popes gratitudo, gave him a Bishoprick without a Diocese. *Pacuvius Taurus* having for his former service sued to *Augustus Caesar* for some great and grosse sum of money, and the rather to induce the Emperor to boun-

Santius of
Spain.

Lib. 7. Of mothers, daughters, &c.

ty, told him, That it was voiced in the City, and was frequent in every mans mouth, how he had already received a large donative from *Cæsar*: to whom he answered, Let them say what they will, but do not thou *Pacuvius* beleeve it. To another that was removed from his command, and sued for a pension, yet insinuating with the Emperor that it was for no covetous intent, or any hope of gain, but because it should be thought, that for no criminall cause he was put out of his place, and dismiss his office, that he desired an annuall fee from the treasury; to whom *Augustus* replied, Do thou then report openly that thou hast a pension, and if any shall ask me about it, I will not deny but that I have given it. The same *Augustus* going into a shop to buy Purple or Scarlet (for in those daies the Emperours were not so curious as some gentlemen are now) he cheapning a piece of cloth, but not liking the colour of it, because it was not bright enough, and the Draper having (it seems) a dark shop (such as are common amogst us in our daies) saith the Draper to him, So please your Majesty but to hold it up into the light, and you shall the colour more perfect. *Gramercy* for that (saith he) so when I purpose to shew my selfe amogst my subjects, to shew the true colour of my garments, I must likewise be tied to walk upon the Tarresses and tops of houses. Many other things are remembred of him, worthy to be commended to posterity. Philip, the father of Alexander the Great, had a custome when his army was in the field, to leave his own Tent, and come into the private Halls and Cabins of his souldiers, and observe how they spent their idle hours: The Poet *Calliniad*, then following the Camp, to whom the King had a particular love; he stole upon him one day, and found him busily seething a Conger, stirring up the fire, skinning the Kettle, and doing other such Cook-like offices, for his particular diet: the King clapt him upon the shoulder, and said; I never read, O Poet, that Homer, when he was writing his famous work called the *Ilias*, could ever find so much spare time, as to kindle a fire, set on water, and stimm a Conger. To whom he presently answered: Neither remember I O King, that I ever read in Homer, the Prince of Poets, that Agamemnon, in all the time of the ten years siege of Troy, had such vacancy as thou hast now to prie into the Booths of his souldiers; and neglecting the publike affairs, to busie himselfe to know how every private man cooke his own diet. This was a modest passage betwixt

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berwixt him that contended to act noble deeds, and him that the King knew could give them full expression. *Erasmus, lib. 5. Apoth.* speaks of the Orator *Craffus*, That when one *Piso* (being accused by *Sylus* for some words speaking) had incurred a *Censure*, and *Craffus* being then the advocate of *Piso*, found that *Sylus* his testimony preceeded merely from malice and envy; after the sentence was past, *Craffus* thus spoke to *Sylus*: It may be (saith he) this *Piso* notwithstanding this accusation) was moved, or angry, when he spake those words; who answered, (as reverencing his authority) Sir, It may be so. It may be too *Sylus* (said he) thou didst not at that time rightly understand him: who again answered, It was like enough. And it may be (said *Craffus* again somewhat hastily) That *Piso* never spake those words which thou saiest thou heardest; who answered unadvisedly, and it may be so too. At which the auditory fell into a great laughter, *Piso* was acquit, and *Sylus* punished by the revertement of judgement. It pleased a King of France, who had heard a great fame of the learned *Scotus*, to send for him, and to seat him at his Table (which was a grace not common) with expectation (it seems) to hear from him some extraordinary rare discourse, answerable to the fame was given him. The scholler seeing such rarity and variety set before him, only intended that for which he came, and eat with a good sound stomak: Which the King a pretty while observing, interrupts him thus; *Domine, quæ est differentia inter Scotum & Scotum?* i. Sir, What is the difference betwixt a Scot and a Scot? To whom he without pause replied, *Mensa tantum, i. The Table only*; the King playing up of his name, and be vexing the Kings ignorance. A great Earl of this Kingdome was sent over by Queen *Elizabeth*, to debate concerning State-businesse, and joyned with him in commission one Doctor *Dale*, a worthy and approved scholler: to meet with thele, f & the Spaniard were sent (amongst other Commissioners) *Richardetti*, that was Secretary to K. Philip. These meeting about State-affairs, question was made, In what Language it was most fit to debate them? *Richardetti* standing up (and belike having notice that our Embassador was not well practised in the French tongue) thus said: In my opinion, it is most fit that this businesse about which we are met, be discoursed in French; and my reason is, because your Queen writes her selfe Queen of France. At which word, up sturt the Doctor, and thus replid: Nay

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Nay then rather let it be debated in the Hebrew tongue; since your King writes himselfe King of Jerusallem.

These may appear digressions: I wil only, because this is a womans book, end this argument with the answer of a woman remembred by *Petrarch. Azo*, the Marquesse of Este, The wife, was eminent for many extraordinary blessings both of Nature and Fortune: But as these were never perfectly enjoyed without some difficulty and trouble, so it proved in him; for having a beautiful to his wife, he grew extremely suspicious of her faith and loyalty. He having by her a young son and heir then in the Cradle, looking earnestly upon him, he fecht a deep sigh; of which she demanding the cause, he thus said, I would God wife this child were as certainly mine, as it is assuredly thine, to confirm which to mine own wishes and desires, I would willingly part with the greatest moiety of my means and fortunes. To whom she answered, Let this be neither grieve to your heart, nor trouble to your mind, for of this doubt I will instantly resolve you: and taking the infant from the Cradle, and holding it in her arms, she thus said, No man, Sir, I hope, makes question but this chld is mine: to which words he assenting, she thus proceeded, Then to clear all former doubts and suspitions, Receive him freely from my bands as my gif, and now you may presume he is only and absolutely yours. Whether she equivocated or no, I am not certain, only this I am most sur of, That she hath left a precedent behind her to all succeeding wives, how their jealous husbands may be best confirmed in their suspected issue. I fear I have been somwhat too long in the Preamble, I wil therefore now proceed to the matter. And first of Filial piety, ascending from daughters to their Parents.

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OE Sons that have been remarkably grateful to their Parents for their birth and breeding, the histories are innumerable, and the examples infinite: as of *Coriolanus* to his mother, celebrated by *Tullus, Lelio, Dionysius Halicarnassus, Plautus, Pliny, Gellius, Appianus, &c.* as likewise of *Lacus, Mutilus, Torquatus, of M. Cotta, Carus Flamininus, Cimony, remembred by Justine, lib. 2. Cleobis, and Biton, Ampbinomus,*

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and *Anapus*, recorded by *Herodotus* and *Solinus*; the son of *Cresus*, &c. Yet should I undertake to write them all at large, they cannot exceed that piety of which I have read in women. *Suetonius* and *Cicero* in an Oration *pro Cælio*, speaking of *Claudia* one of the Vestall Virgins, thus report of her: She seeing her father in his triumphant Chariot, riding through the streets of Rome, and by the Tribunes of the people (who envied his glory) pluckt and haled from his seat, she with a wondrous dexterity, and a masculine audacity, freed him from the hands of their Tribunes and their Lictors, and maugre all their opposition, lifted him up into his chariot; nor forsook him, till she saw him in all magnificent pomp received into the Capitol: insomuch, that it was questioned amongst the Romans, which of them merited the greater triumph, he for his vertue and valour in the Forum, or she for her zeal and piety in the Temple of *Vesta*; nor can it yet be decided which may claim a just priority, the Father for his victory, or the Daughter for her goodness. *Plin.lib.7.cap.36.* and *Solinus*, speak of another Roman Lady, of a noble Family, who when her mother was condemned at the judgement-seat by the Praetor, and delivered up to one of the *Triumviri* to be committed to strait prison, and there for her offence to be privately executed. But the keeper of the Gaole commiserating the Matron so sentenced (either because he pitied her gravity, or suspected her innocence,) did not cause her to be instantly strangled, according to the rigour of her sentence. At the importunity of the daughter, he gave her leave to visit and comfort her mother, but narrowly searcht before her entrance into the prison, lest she should carry with her any food or sustenance to her relief; rather desiring she should perish by famine, and die that way, then himselfe to have any violent hand in her execution. The daughter having daily access to the mother, who now had past over more daies than the keeper thought was possible by nature, and wondering in himself how she should draw her thred of life out to that length, without any means to maintein it; he casting a more curious eye upon the young woman, and watching her, might perceive how she first drew out one breast, and after another, with her own milk relieving her mothers famine. At the novelty of so strange and rare a spectacle, being amazed, he carried newes to the *Triumvir*, he to the Praetor the Praetor related it to the Consuls, they brought it before

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before the Senat; who to recompence what was good in the daughter, pardoned all that was before thought ill in the mother: For what will not love devise? or whither true zeal not penetrate? What more unheard or unexpected thing could be apprehended, then for a mother to be fed from the breast of her daughter? Who would not imagine this to be against nature, but that we see by proof, true naturall piety transcends all bounds and limits? The like of this we may read in *Plirij*, of another young married woman, who when her father *Cimon* was afflicted with the same sentence, and subject to the like durance, prolonged his life from her breasts, for which she deserves equally to be memorised. Our parents in no danger or necessities, are to be by us abandoned, and that by example of *Aeneas*, in whose person *Virgil* thus speaks, as to his father *Anchises*, *Aenid 2.*

*Eia age thare pater cervici imponere nostræ,
Ipse subibo numeris, ne me laboriste gravabit, ergo
Come my dear father, and get up, for see,
No burthen to my shoulders you can be,
No weight at all; and hap what can bethide,
One danger, or one safey, we'll abide.*

Sabellius.lib.3.cap.6. remembers us of *Ruficana*, a noble Matron of Rome, and the daughter of *Synnarchus*, who with his brother *Boetius* (the famous Philosopher) being put to death by *Theodosius*, King of the Goths. She, after the Tyrants miserable end, was the cause that all his Statues in Rome were demolished and ruined, purposing utterly (if it were possible) to extirp his memory, that was the inhumane murderer of her father; for which fact of hers being called in question before King *Totila* who succeeded him, she was so far from excuse or deniall, that she approved the deed with all constancy; whose noble magnanimity and resolution, proved more available to her safety, then any timorous evasion could have done, for he not only dismissed her unpunished, but highly applauded and commended. *Fulgo*, *Sabellius* and *Egnatius* writing of *A'boinus* King of the Longobards, who at his first entrance into Italy, having subdued and slain *Turismundus* (whom some call *Cunimundus*) son to *Cunimundus* King of the Gepidanes, and after taken his daughter *Rosamunda* to wife; the History saith, he made a hole of her fathers scul, in which one night having drunk somewhat lavishly, he caused it to be filled

Gg 2

with

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with wine, and sent to Rosamunda, then in her chamber, with this message, Command me to thy Queen, a day, I command her to drink with her father. Lady though she knew him to be slain by the Lombards, receiving his death by a common casualty and chance of war, and by this assuring her selfe that he fell by the hand of her husband; betwixt filiall duty and conjugal love (being for a time distract) the bond of her affection towards her to her, prevailed above those nuptiall terrors in which she was tied to her Lord; insomuch, that to revenge the death of the one, she resolved to take away the life of the other: to bring which about, she devised this proj. & she had observed one *Hemigildus* a noble man amongst the Lombard, to be surprized with the love of one of her waiting Gentlewomen, with whom she dealt so far, that when her maid had promised to give this *Hemigildus* meeting in a private and dark chamber, she her selfe supplied the place of her servant; after whiche congreession the caused lights to be brought in, that he might know with whom he had had carnall company, and what certaine prejudice he had therein incurred, protesting withal, that soone he would join with her in the death of the bong, she would accuse him of rape and outrage. The Lombard to prevent his own disaster, undertooke his sovereignie death, which was accordingly betwixt them performed. The murder done, they fled together to Ravenna, the preferring the revenge of a slaughtered father, before the life of a husband, the title of a Queen, State, Sovereignty, or any other worldly dignity whatsoever.

*The love of
mothers to
their chil-
dren.*

Something is not amisse to be spoken in this place concerning the love of mothers to thir children, which as Plutarch in his *Grec. Apotheg. laib.*, was excellently observed in Themistocles Prince of the Athenians, who was wont to say, That he knew no reason but that this young son (whom his mother most dotingly affected) should have more power and command than any one man in Greece whatsoever; and being demanded the reason, he thus answered: *Athens* (saith he) commands all Greece, I Themistocles have predominance over Athens, my wife over slaves me, and my son over rules his mother. Olympia the mother of Alexander, caused Iollas grave to be ript up (who was Butler to her son) and his bones to be scattered abroad, raging against him in death, on whom in his life time she could not be revenged on for the death

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of her sonne, to whom this *Iollas* was said to have ministred poison. *Aerippina*, the mother of *Domitius Nero*, by all means and industry possible labouring to confirm the Empire unto her son, enquired of the Chaldeans and Astrologers, Whether by their calculations they could find if he should live to be created Cæsar? who returned her this answer, That they found indeed by their Art that he should be Emperor, but withall, that he should be the death of his mother. To whom she answered, *Interficiat mox Imperet, i. I care not though he kill me, so I may live to see him reign,* Sab. lib. 3. cap. 4.

The same Author tells us, that in the second Punic war, *Loving Mo-*

the Romans being overthrown with infinite slaughter, in *thers.* the battels fought at Thrasymenus and Cannas, many there were reported to be affreid dead escaping with life, after their funerals had beene limitted, returning home unexpectedly to their mothers, such infinite joy opprest them at once, that as it sinking beneath so great a burthen, betwixt their kis and embraces, they suddenly expired. *A-rianius* the Roman being proctived by the Triumvirate, his wife would needs have him take her dearely belov'd son along with him, to associate and entitole him in his travely, who when they were gone a ship-boord intendeing for Sicilia, and crost by an adverse tempest, could neither proceed on in their voyge, nor return to any late landing; such was their fare that they perished by tamme which the mother understanding, more for the grieve of her son (whom she her selfe proctived) then for her husband exiled by the Triumvirate, slew her selfe. The mothers of Carthage in *The mothers of Carthage.* the third Punic war, when the charract of all the Noble young men of the City were selected to be sent as hostages into Sicilia, when weeping and lamentation folowed them to the water side, and kept them hugg'd in their deare embraces, not suffering them to go aboard; but when they were forcibly plucked from them, and sent onto the ships, they no sooner hoisted saile, but many of these woful and lamenting mothers, opprest with the extenuity of sorrow, cast themselves headlong into the sea, and there were drawned, Sab. lib. 3. cap. 4. The wife of *Proclus Nastratus*, having a wild and misgoverned son, addicted meerly to yo- Imprudentesse and pleasure, and withall to Cockes, Horses, Dogs, and such like pastimes; his mother did not only nor seyng him in this licentiousnesse, but would be still pre- sent

*The wife of
Proclus.*

sent with him to feed his Cocks, diet his Horses, and cherish his Dogs; for which being reproved by some of her friends, as an incourager of his unstaid and irregular courses, to whom she answered, No such matter, he will sooner see i ben into himselfe and correct his own vices, by conversing with odd folks, then keeping company with his equals. Niobes sorrow for her children, Aestolias death at the talse rumour of her son Ulysses his Tragedy, Hecuba's revenge upon Polymnestor, for the murder of her young sonne Polydore, and Tomiris Queen of the Massagets against Cyrus, for the death of her son Sargapises, are all rare presidencies of maternall piety; nay, so superabundant is the love of mothers to their children, that many times it exceeds the bounds of common reason, therefore Turcine in Heron, thus saith:

*Matres omnes filii
In peccato adjutrices, & auxilio in patres
Solent esse—*

i. All mothers are helpers in their childrens transgressions, and aid them to commit injuries against their fathers: Therefore Seneca in his Tragedy of Hippolitus breaks out into this extasie:

*— Oh nimium potens
Quanto parentes sanguinis vincit tenes
Natura? quam te colimus inviti quaq;
— Nature ob
Too powerfull, in what boul of blood thou st. II
Bind'st us that parents are: commanding so,
We must obey thee though ag'nst our will.*

So great was the love of Paristatis the mother of cyrus the lesse, to her son, that he being slain, her revenge upon the murtherers exceeded example; for she caused one of them, whose name was Chares, to be ten daies together execuated with sondry tortures, after commanded his eyes to be put out, and then moulten lead to be poured down into the hollow of his ears; the second, Metroclates, for the same treason she comandred to be bound cast betwixt two boats, and to be fed with figs and bonie, leaving him there to have his guts gnawn out by the worms, which these sweet things breed in his entrails; of which lingring torment, he after many daies perished; the third, Metaphabos, she caused to be slayed alive, and his body to be stretched upon three sharp pikes or stakes, and such was his miserable end, a just reward for Traytors. Fulgos, lib. 5. cap. 9. tells us, That cæsar

cæsar having subdued Cappadocia, and taken the King Adiatoriges prisoner, and his wife, and two sons; after they had The wife of graced his triumphs in Rome, he gave command, That the Adiatoris father with the eldest son, should be put to death: now ges, when the ministers designed for that execution, came to demand which of the two brothers was the elder (for they were both of a stature) they exceedingly contended, and either affirmed him selfe to be the eldest, with his own death to reprise the others life, this pious strife continuing long, to the wonder and amazement of all the beholders. At length Diacritus, at the humble intercession of his mother (who, it seems, loved him some deal above the other) gave way (though most unwillingly) for the younger to perish in his stead. Which after being known and told to Augustus, he did not only lament the innocent young Princes death, but to the elder (who was yet living with his mother) he gave great comforts, and did them after many graces and favours; so great a reverence and good opinion doth this traitor well have beget even amongst enemies. Neither was this Queen to be taxed of severity or rigour to the youngest, since it was a necessity that one must die; it was rather a Religion in her, hoping to leave her first-born to his true and lawfull inheritance. Now lest I should leave any thing unremembered that comes in my way, that might tend to the grace and honour of the Sex, there is not any virtue for which men have been famous, in which some women or other have not been eminent; namely, for mutuall love, amity and friendship. Marul. lib. 3. cap. 2. tells us of a chaste Virgin called Roma, who lived a retired life in a house of religious Nuns: She had a bedfellow, a to whom above all others she was entred, who lying upon her death-bed, and no possible help to be deviled for her recovery, this Roma being then in perfect health of body (though sick in mind for the infirmity of her bittter) fell upon her knees, and devoutly besought the Almighty, that she might not survive her, but as they had lived together in all sanctity and sisterly love, so their chaste bodies might not be separated in death. As she earnestly praid, so it tamely hapned, both died in one day, and were both buried in one Sepulchre, bearing fellowes in one House, one Bed, and Grave, and new (no question) joyful end joint inheritors of the Kingdome. Thus far of maternal. But now to return a little from what we began. Some lasses have been kind to their parentes as we

Sicilia, when the mountain *Aetna* began first to burn, *Damon* snatched his mother from the fire. *Aeneas* in the fatal massacre of Troy, took his father upon his back, his son *Ascamus* in his hand, his wife *Creusa* following him, and passed through the sword and fire. We read like wise in *Hyginus*, of *Cleopatra* and *Bithys* (whom *Herodotus* calls *Cleobis* and *Bython*) who when their mother *Cleopatra*, the Priest of *Juno*, *Anno* 474, should be at the Temple at the appointed hour of the Sacrifice, or failing to fulfil her life: but when she came to yoke the Oxen that should draw her Chariot, they were found dead, her two sons before named laid their necks under the yoke, and so lying the place of thole beasts, drew her in time convenient unto the place where the sacred Ceremonies were (according to the custome) celebrated. The Oblations ended and the willing to gratifie their filial duty, berought of the goddesse. That it ever with chaste and undefiled hands the bad oyleaved her sacrifice, or if her sons had born themselves piously and religioutly towards her, that she would grant unto them for their goodnessse, the greatest blessing that could happen to any mortal or humane creatures. This Praier was heard, and the two zealous sons, drawing back their mother in her chariot from the Temple, unto the place where she then sojourned, being weary with their travell, laid them down to sleep. The mother in the morning coming to give her sons visitation, and withdraw thanks for their extraordinary and unexpected pains and travel, found them both dead upon their Pallets: by which she conceived, That there is no greater blessing to be conferred upon man, than a fair death, when Love, good Opinion, and Honor, attend upon the Hearte. These (I must confess) are worthy eternall memory, and never-dying admiration: But hath not she like piety towards their parents been found in women? I answer, Yes. How did *Pelopea*, the daughter of *Thespes*, revenge the death of her father? *Hypsite* the daughter of *Thesus*, gave her father life, when he was utterly in despair of hope or comfort. *Calciope* would not lose her father, or leave him, though he had lost and left his opinion. *Harpalce*, the daughter of *Harpalus*, restored her father in battell, and after defeated the enemy, and put them to flight. *Ergone*, the daughter of *Icarus*, hearing of the death of her father, strangled her selfe. *Agave*, the daughter of *Oedipus*, slew the King *Lycanbars* in Illyria, and plucked her father of his before usurped Diadem. *Xanthippe*

tippe fed her father *Nicanus* (or, as some will have it, *Cimnus*) in prison with milk from her breasts. *Tyche*, the daughter of *Salmonus*, to relieve her brother, slew her own chidren. Who will be further resolved of these, let him search *Hyginus*. And so much shall suffice for filiall duty towards their Parents.

Of Sisters that have been kind to their Brothers.

THE Poets and Historiographers, to impresse into us the like naturall piety, have lette divers presidants to posterity. Innumerable are the examples of fraternall love betwixt Brother and Brother. To illustrate the other the better, I will give you first of soane few. *Varrat. lib. 14. cap. 2. de. Aetropo*, relates, how in that war which *Caius Cornelius Cinna*, Tribune, (being expell'd the City with *Caius Marius*, and others) commenced against the Romans, there were two brothers, one of the *Pompey's* army, the other of *Cinna's*, who meeting in the battell, in single encounter, *Examples of piety.* slew the other: but when the victor came to rife the dead body, and found it to be his own naturall brother, after infinite sorrow and lamentation, he cast himselfe into the fire where the slaughtered carcasse was burned. *M. Fabius the Confutator*, in the great confilct against the *Herricians* and *Yeintians*, obtained a glorious victory: when the Senate and the people of Rome had with great magnificence and cost, at their own charge, prepared for him an illustrious triumph; he absolutely refused that honour, because *Q. Fabius* his brother (fighting manfully for his Country) was slain in that battell. What a trational piety lived in his breast may be easily conjectured, who refused so remarkable an honour, to mourn the losse of a beloved brother? *Valer. cap. 5. lib. 5.* We read in our English Chronicles of *Archigallo*, brother to *Gorbomannus*, who being crowned King of Britain, and extorting from his subjects all their goods to enrich his own Coffers, was after five years depos'd and deprived of his roiall dignity, in whose place was elected *Eridurus*, the third son of *Morindus*, and brother to *Archigallo*, a vertuous Prince, who governed the people gently and justly. Upon a time being hunting in the Forrest, he met with his brother *Archigallo*, whom he lovingly embraced, and found such means, that he reconciled him both to the Lords and Commons of the Realm; that done, he most willingly resigned unto him his Crown and Scepter, after he himselfe had

had governed the Land five years. Archigallo was re-instated, and continued in great love with his brother, reigning ten years, and was buried at York; after whose death, Eldurus was again chosen King. What greater interchange of fraternal love could be found in brothers? To equal whom, I will first begin with the sisters of Phaeton, called by some Heliades, by others Phaeontides; who with such funerall lamentation bewailed the death of their brother, that the gods in commiseration of their sorrow, turned them into trees; whose transformations, Ovid with great elegancy expresseth, lib. 1. *Metamorph.* as likewise Virgil in *Catullus*, their names were, Phaebusa, Lampitæ, Phebe, &c. Antigone, the daughter of Oedipus, when her brother Eteocles was slain in battel, she buried his body, maugre the contradiction of the Tyrant Creon: of whom Quid, lib. 3. *Tristium.*

— *Fratrem Thebaea peremptum*

Supposuit tumulo regre vetante soror.

The Theban sister to his Tomb did bring

Her blight'red brothers Corpse, desp'gnt the King.

Hyas being devoted of a Lyon, the Hyades (his sisters) deplored his death with such infinite sorrow, that they wept themselves to death; And for their piety, were after by the gods translated into stars; of whom, *Pontanus*,

Fratri Hye quas perpetuus dolor indidit astris.

Thus you see how the Poet did strive to magnifie and eternize this Virtue in Sisters. No lesse compassionate was Eletra, the daughter of Agamemnon, on her brother Orestes; and Iliona, the issue of Priam, when she heard of the death of young Polydore Stabæus, Serm. 42. out of the History of *Nisolani de morib. gent. um.* saith, That the Ethiopians above all others, have their sisters in greatest reverence & esteem, that their Kings leave their succession not to their children, but to their sisters sons; but if none of their issue be left alive, they chuse out of the people the most beautiful, and warlike widdow, whom they create their Prince and Sovereign. Even amongst the Romans, M. Aurielius Commodus, so dearly affected his Sister, that being called by his mother to divide their Sisters patrimony betwixt them, he conferred it wholly upon her, contenting himself with his grandfathers revenue. *Pontanus de lib. cap. 11.*

I will end this discourse concerning Sisters with one His-

The wife of Story out of *Sabelliana*, l. 3. cap. 7. the same confirmed by *Sabellianus Zophus*, lib. 3. cap. 5. Intaphernes was (say they) one of these
names.

confederate Princes, who freed the Persian Empire from the usurpation of the Magician b others, and conferred it upon *Darius*: who now being established in the supreme dignity, Intaphernes having some businesse with the King, made offer to enter his chamber, but being rudely put back by one of his grooms or waiters, he took it in such scorn, that no lesse revenge would satisfie his rage, then to cut off his ears and nose: of which the King having present notice, his indignation exceeded the others rage; for he gave commandment, That for his insolence and outrage done in the Palace, and so neer his presence, that not only Intaphernes the Delinquent but all the male issue of his stock and race whatsoever, should be laid hold upon, and after, to the dread and terror of the like offenders, by merciless death cast the terror of the Kings inclemency. The sentence of their apprehension was performed, and their execution hourly expected: when the wife of Intaphernes cast her selfe groveling before the Court gate, with such pitiful ejaculations and clamours, that they came even to the ears of *Darius*, and much penetrated him; being uttered with such passionate and moving accents, able to mollifie the Flint, or soften Marble. Imprest therfore with her pitious lamentations, the King sent unto her, That her teares and clamours had so far prevailed with him, hat from the condemned society they had ransomed one, and one only, to continue the memory of their Name and Family chuse amoungt them all, whiche lit the most favoured, and whose safety with the greatest affection desired, but fur her then this to grant her his sentence was unalterable. None that heard this small (yet unexpected) favour from the King, but presently imagined she would either redeem her husband or at least one of her sons, two of them being all she had then groveling under the burthen of that heavy sentence. But after some small meditation (beyond the expectation of all men) she demanded the life of her brother. The King somewhat amazed at her choice, sent for her, and demanded the reason, Why she had preferred the life of a brother before the safety of such a noble husband, or such hopeful children? To whom she answered, Behold (O King) I am yet but young and in my best of years, and I may live to have another husband, and so consequently by him more children: But my father and mother are both aged, and stricken in years; and should I lose a Brother, I should for evermore be deprived of that sacred Name.

At

Of Conjugall Love.

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At which words the King exceedingly moved, to see with what a fraternall zeal they were spoken, he not only released her brother, but added to his unexpected bounty, the life of her eldest son.

Of Matrimony, or Conjugall Love.

It was inserted in *Plato's Lawes*, That what man soever lived a Bachelor above five and thirty years of age, was neither capable of Honour or Office, *Alexand. ab. Alex. lib 4. cap. 8.* *Licenius*, the Lawgiver amongst the Lacedemonians, (as the same Author testifies) to shew the necessity of marriage, made a Decree, That all such as affected singleness and solitude of life, should be held ignominious. They were nor admitted to publike Places, but in the winter were compelled to passe through the Market-place naked, and without garments. The Law of the Spartans set a fine upon his head first, that married not at all; next, on him that married not till he was old; and lastly, on him they set the greatest mullet, that married an evill wife, or from a strange Tribe, *Sib. Sermon. 65. Fulgosius* calls the Judgements *Cacogamia*, and *Opsigamia*, *lib 3. cap. 1.* So laudable and reverent was Marriage amongst the Lacedemonians, procreation of Children, and fertility of issue, That whosoever was the father of three children, should be free from Watch or Ward by day or night; and whosoever had four, or upward, were rewarded with all Immunities and Liberty: This Law was confirmed by *Q. Metellus Numidicus*, Censor; after, approved by *Julius Caesar*; and lastly, established by *Augustus*. Memorable are the words of *Metellus* in a publike Oration to the people, If we could possibly be without wives, O Romans (saith he) we might all if us be free from molestation and trouble: but since Nature excites us, and necessity compels us to this exigent, That we can neither live with them without inconvenience, nor without them at all; more expedient is therefore that we aim at the generall and lasting profit, than at our own private and momentary pleasure. *Brunson. lib 7. cap. 22.* The Athenians, the Cretans, the Thessalians, all in their Statutes and Ordinances encouraged Marriage; and punished the obstinacy of such as took upon them the peccant life of singleness and solitude, either with

an exec-

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ameritement or disgrace. To that purpose was the Law *Julia* instituted, that incited young men in their prime and flourishing age to the marriage of wives, propagation of issue, and education of children; and that such should be encouraged by rewards, and the opposers thereof to be deterred with punishments. *Tiberius Cæsar* deprived one of his Questorship, because he divorced himselfe from his wife, having been but three daies married, alledging, That he in whom there was such lightnesse, could not be profitable for any thing. *Claudius Cæsar* caused the Law *Papia* to be abrogated, giving men of threescore years and upwards, the free liberty to marry, as at those years of ability to have issue. *Theodoretus. lib. 1. cap. 7.* and *Sozomenus. lib. 1. cap. 10.* both write, that in the Nicene Council, when certain of the Bishops would introduce into the Church a new Decree, before that time not known, namely, That all Bishops, Prelates, Priests, Deacons, and Spirituall or Religious men, should be made incapable of Marriage; as also all such as in the time of their Life (before they took the Ministry, or any service of the Church upon them) should be separated from their wives, of whom they were then possesse: One *Paphnutius* Contessor (who was likewise Bishop of a City in the upper Thebais) stood up, and with great fervency opposed the motion, yet a man of approved chastity, and great austerity of life: who though he were mightily opposed, yet at length so far prevailed with the Synod of the Fathers, that it was definitively concluded, That though the marriage of Priests were interdicted and singleness of life enjoined them, yet all such as had wives were dispensed withall, till death made a separation betwixt them. *Pius*, the second Pope of that name (being a man of unquestioned prudence and gravity weighty in his words, and discreet in all his actions) was often heard to say, That he held it more convenient and consonant both to reason and Religion, that their wives should be restored to Priests, then taken from them. For the wise Bishop wel understood that the restraining them from lawfull marriage, was the occasions of their falling into many great and grievous sins, which by the former legal and regular course might be prevented: and if the liberty of marriage were again admitted, peradventure many of those sins might in time decrease and be forgotten, into which by that restraint they were subject hourly to fall. *Fulgos lib 2. cap. 2.* This short discourse shall serve for the necessity of Marriage,

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Marriage, which is ever the most pleasing and contented, when it is made betwixt equals. Therefore Ovid. lib. Epist. Heroid, thus writes :

*Quam male inquales veniunt ad aratra juvenci
Tam premittur magno coniuge Nupta minor,
Non honor est sed onus, &c.*

Which though not verbum verbo, yet the intent of the Author I give you thus in English :

*Insightly do the unmatched Hesires draw,
Nor can the Plough go even then : such the Law
Of wedlock is ; to prevent the nuptial strife,
There must be parity 'twixt man and wife.
Then needs the one the other must oppresse,
The husband great in power, the wife much lesse :
It is no honor, but a burthen rather,
To join, and not be equall : this we gather
From th' uneven yoke, for so you cannot strike
The furrow straight ; if match,match with thy like.*

Times for-
bidden in
Marriage.

From the convenience or rather necessity of marriage, I will speak briefly of the times granted and allowed for the ceremony, or limited and forbidden amongst other Nations; as also of some proems or preambles, before the consummation. It was religiously observed among the Romans, that no marriage was suffered to be celebrated in the month of May, in which the Lemuria were kept solemn, which were in remembrance of Remus, and to the purification of his ghost or shadow ; nor whilst the Ferolia nor the Parentalia were solemnized. The first was to appease the gods for dead souls, (as our All-souls day) the others were feasts made at burials of their fathers, brothers, or ancestors ; neither any day that was held impure, nor when the Aanylia were observed, nor upon any festival or holy day, nor in the month of June till after the Ides, neither did the Romans in their espousals neglect Auguries and Presages, (for either there were earth quake or a troubled firmament, they held it fatal ; and therefore deferred it to a more quiet Earth, or less turbulent Heaven). A Crow they hold to predict a fortunate Omen, and an inviolate league of future faith and loyalty betwixt the Bride and Bridegroom for such is the society of Crows, for if one die, the other which is widowed never choseth other mate : the like is remembred of the beast called a Lox or Lynx, above all other the quickest sighted, as also of the Turtle. Alex. ab Alex. lib. 2. cap. 5 No betrothed Virgin

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Virgin could marry amongst them, upon any of their holy-dais, or such as they called festival ; but a widow had that liberty, so it were done in private, and without any solemn ceremony : the reason pretended was, Because to a widow there could be no force offered as to a Virgin, and therefore it was no violent but a meer holy-day labour : Upon this Verrini Flaccus took occasion *apud Verronem* in these words,

*Fossas veteres festis diebus licet tergere
Novas facere non licet.
Old ditches on the feast-daisies they might scour,
But to dig new the law admits no power.*

The Persians were only permitted to contract matrimony in, or before the Summer equinoctiall, but not after : The Dapsolites once a year make a solemn convention of all the men and women that are disposed to marriage, in one day, in which after their great feast, the women retire themselves, and lay them down upon thir severall pallets, the lights being all put out, the men according to their number are admitted in the dark, where without any pre-meditate choise, but meet lot and chance, every man chuseth her whom he first lights on and divirginates her ; and be she fair or foul, ever holds her as his wife, Stob. Serm. 42. Amongst the Carmanians no man is suffered to marry, before he hath presented the head of an enemy to the King. About the Lake Meotes, there is a people called Laxamatae, amongst whom no Virgin contracts matrimony before she hath subdued an enemy. There is a law amongst the Armenians, that Virgins are first prostituted in an old Temple, dedicated to the goddesse Anetes, whose picture was of solid gold ; which Antonius after sacrilegiously (as they held it) took away : according to the gain of their compression, it was lawfull for any man to chuse a wife where he pleased. Amongst the Ciprians, the Virgins before marriage daily repair to the Sea-shore, and there company with strangers, till they have got such a competent sum as may make up their marriage dower. The Phoenicians do the like in the City of Syca, but their prostitution is in the Temple of Venus, but the surplusage that ariseth above the dower, returns towards the repairing of the Church. The Carthaginians observe the like custome. The Lydian Virgins before they were suffered to lie with their husbands, made themselves for a certain time common to any man, till tired with satiety they

Of Contracts and Dowries. Lib. 7.

they came gentle and quiet to their beds, and from that time forward vowed chastity, but if any one was found ever after to transgresse the bounds of temperance, she was punished with all rigor and cruelty, *Aelian lib. 4. de Var. Hist. Lycurgus* having prescribed a certain age, before which time it was not lawful for young men and maides to have carnall company, being demanded the reason, answered, Because the issue that proceeds from those of ripe years and grown strength, is likewise able and perfect; but the hasty and unriene generation is still subject to weaknesse and infirmitie. *Plutarch in Lacon.*

Of Contracts before marriage, and of Dowries, amongt whom they were allowed, and by whom forbidden.

Of contracts.

IT was a custome amongst the Grecians and Lacedemonians, when a young man and a Virgin were contracted, to eat of bread together that had been divided by a sword. *Romulus* the first ector of the City Rome, caused the covenant of marriage to be performed betwix them by a reciprocal receiving of bread and water. There was after his time no stipulation or nuptiall league fully confirmed, without fire and water placed at the threshold of the door where they should enter, both these they were both enjoyned to touch; with the water the new Bride was after sprinkled, as it by that ceremony they were coupled and joined in an expiable coven. int, and inseparabile bond of affection; these two being the chief elements of nature, on which the life of man in our common food, most essentially exist. Amongst the Indians, unlesse both the husband and wife anointed their bodies all over with a certain gum or oile distilling from certain trees growing by the River Phasis, the matrimony w^s not to be allowed. The Persians and the Alcyriacs, only joined their right hands in contract; so likewise the ancient Germans, accounting that the only sim pledge of their love and bialty. Amongst the Galathians in their contract, the bridegroom drunk to the bride a cup of Greekish wine; in other places of milk, which she pledged him; by this ceremony intendung that their nuptials were not only firmly contracted, by that mutuall love, equall society, conjugall loyalty, mariage concord, but like food

Lib. 7. Of Contracts and Dowries.

food and diet should alwaies be common betwixt them. *Alex. ab Alex. lib. 2 cap. 5. Concerning nuptiall Dowries, by Of Nuptiall sonic Nations approved, by others interdicted, Lycurgus and Dowries, Solon* because they would not have the Virgins oppressed by the covetousnesse of men, torbad by their Lawes that any man should demand a dower with his wife(a necessary and profitable decree;) by which he was condemned, that being a long suitor to the daughter of Pygander, and promising her mariage in her fathers life time, repudiated the Contract after his death, because he dying poor, her dower did not answer his expectation, *Aelian lib. 6. de Var. Histor.* Amongst the Herurians it was held base and ignoble, and absolute-ly forbidden by their inscribed statutes, for a man to send tokens or gifts to her whom he affected; accounting them no better then bribes or mercenary hire, not fit to be thought on in such a sacred commixion, where nothing should be meditated save sincere love and conjugall piety. The Egyptians were so opposite to demanding of portions with their wives, that they called all such as received them, no better then slaves to them and their dowries. Now touching bridall gifts and presents. It was an ancient custome among the Greeks, that the father, the day after the solemnization of the marriage, sent to the Bride some spousall offerings, which they called *Epanlia dora*, they were ushered by a beautiful young lad attired in a long white vesture reaching to his heel, bearing in his hand a bright burning taper; in order followed after him all such young men and maides youthfully attired, that brought the presents; one presented Gold, another Gems, a third a Basin and Ewre, with other Plate dishes, a fourth Boxes of Alabaster ful of sweet oils and unguents, a fift rich Sandals or Slippers, with other necessaries belonging as wel to the whole house, as to their private bed-chamber, *Alex. ab Alex. lib. 1. cap. 5. Solon* to this marriage offering allowed only three sorts of garments for the Bride to bring with her, besides such small gifts as were tendered by the kindred, friends, and household servants. A damosel of Lacæna being poor, and demanded, What Dower she had to bring to her husband, and to marry her with? answered, That which was left me as an inheritance from mine ancestors, namely, Virtues, and Modesty; Ingeniously interring, that there is no more commendable Dower to be expected in marriage, then chastity and uncorrupt manners. The daughters of C. Fabritius, Cn. Scipio, and

and *Manius Curim*, because their fathers left them not portions sufficient to bestow them according to their birth and quality, had their dowers allotted them from the common treasure. There was a Law among the Romans, That no virgins Dower should exceed the sum of ten thousand pieces of silver : But after, that limitation was taken away, and brought to forty thousand and upward. Insomuch that *Metilia* (because the Dower of which she pleased her husband, amounted to five hundred thousand pieces) had a surname bestowed upon her, being ever after called *Dotata*. In ancient times the husbands wooed their Brides with a Ring of Iron, without any Stone or Gem, but merely circular and round ; by that denoting the parsimony of diet, and frugality in living. *Homer* (the Prince of Poets) having no wealth with which to bestow his daughter upon a thrifty Citizen, gave her only an *Epithalamium*, with certain Cyprian Elegies; for so *Pindarus* and *Aelianus*, lib. 9. affirm. The Carthaginians gave no Portions with their Virgins, but were only at the charge of the Nuptiall Feasts, which grew to be immoderate and wasteful. Amongst the Indians none can claim a greater Dower with his wife, then the price of a yoke of Oxen ; neither can he marry out of his own Tribe. The Assyrians brought their noblest Virgins into the market place, and their prices there publiquely proclaimed by the Cryer, whosoever wanted a wife, and would reach to the sum propounded, might there be furnished ; and he that had had not ready mony, if he could put in good security, it was held sufficient. The like custome was amongst the Babylonians ; in which they observed this order; They first set out to sale the most ingenuous and beautiful, and those at an high rate; and when they were put off, they brought forth the worser featured, even unto the degree of deformity, and then the Crier proclaims, That who will marry any of them, he shall have so much, or so much, to recompence her foulness or lameness. And this mony which sells them, is collected from the overplus of the price of the other : so that the beauty of the fair ones, helps to bestow and dispose of the foul. The Mafilienses would not suffer any man to receive with his wife more then an hundred pieces of Gold. Amongst the Cretans, halfe the brothers estate was conferred upon the sister, to make her a Dowrie. The ancient Germans when they had made chiose of such with whom they meant to marry, at their proper charge

charge provided them of Dowries. Which custome even to these latter times hath been continued amongst the Celiberians, who dwelt in a part of the Pyrenes, a Province which is now called Biskay, *Fulgas*, lib. 2. cap. 1. And with the Dower which he sent, he was tied to present her likewise with a Horse bridled, a Sword, a Target, and an Armour, with a yoke of Oxen. And these were held to be the most assured pledges of Conjugal love, without which no nuptials were legally solemnized. *Alexand. ab. Alex.* lib. 2. cap. 5. *Idem* lib. 4. cap. 8.

Amongst the Greeks, the Bride was crowned with w- *Nuptiall* *Ornamenta*, or Cresles : her head was kembed with a *Ornamenta*, piece of a Lance or Spear of a Fencer, with which some man had been slain ; it is w- called *Celibar*, which imported, that the new-married Bride should be as conjoinedly commixt with her husband in mutual affection, as that spear was inward in the transperced body, when it was drawn from the wound. A strange Enigma it appears to me; howsoever it is so recorded. Her hair was parted the one way and the other, leaving a seam in the middest, that her forehead and face might be the plainer discovered. Some interpret it as an Emblem, that she might be the breeder of a warlike and valorous issue ; or else, that by that ceremony the shuld ever acknowledge her felte obsequious to the will and pleasure of her husband, *Alexand. ab. Alex.* lib. 2. cap. 5. In other places of Greece the Brides heads were covered with a Veil, to signify her bashfulness and modest shame : It was of Clay-colour : Sise, by which the colour the Matrons of the in- A temperate life and modest carriage, denoted unto the world their comittance and virtue. Amongst the Athenians, as the Bridegroom / sp. his bride concealed and covered at home in the place where she was after to be devirgined ; the floor of the house were adorned with white wool, and crowned and beautified with Laurel, which were first touched by the Bride, who accounted the posts and daubed the threshold with Swines greate, or the fat of Wolves, to prevent all Pest, or pernicious diseases, from ever having entrance into that house. Some used to sprinkle their heads with a rough kind of herb called *Cavix*, much like unto Broom, with the fruits of Palm-trees, with

Pulse or Pease, and with a kind of powder which belongs to painting: this office was still performed by new servants, at their first entrance into the houses of their Masters. The Law of *Lycurgus* amongst the Spartans was, That the Bride should cut her hair, and putting her selfe into mans habit, be brought into her chamber by the Bride-maids, who had before prepared it; and being left by them, the Bridegroom then entred, and first unloosing her Virgin Girdle, he had free liberty of congreſſion. In *Boeotia* their Virgins were crowned with a wreath made of the herb called *Sperage*. In the Isle *Cous* the husbands were compelled to enter the Bride-chamber, attired like women. It was an use amongst the *Lobernenses*, for the Matrons to pick and gather selected flowers to make garlands for the Brides; but such as were bought for monie, were held vile and contumacious. The ancient Latins, as wel the Bride as Bridegroom, wore Ribbands and Laces party-coloured, White and Purple: so likewise they are apparelled in checkred garments, of the same colours; or else their necks are put into one yoke (a ceremony they have) of which *Juno*, the goddesse of Marriage, is called *Jugalis*; intimating, that with concordant minds and equall sufferance, they should bear all distresses and disasters. All marriages amongſt the *Lusitanians* were celebrated in Rose-coloured garments, or else not permitted. The *Chelidoniæ* women that had prostituted themselves to strangers, went with halfe of their faces open, the other halfe covered, else it was not lawfull for them to be ſeen abroad. They wore girdles of Sheeps wool woven, about their Waſts, which was faſtened about them with an *Herculean Knot*, which was not lawfull for any to unloſe, but either in the Bride-bed, or in the celebration of the *Sacredſſin* which they obſerve a kind of *Omen*, that they ſhould prove as fruitfull in the propagation of iſſue, as *Hercules* was in the getting of children. The German Virgins, when they prepared to give meeting to their betrothed, and ſo to proceed to the Conjugall ceremony, put on a ſtright or plain garment, ſuch a one as they in ſome places call a *Huke*, and over that a Cloak without ſpot or ſtain, bearing a garland woven of *Vervaine*, an herb dedicated to *Venus*, with other ſelected flowers intermixed. And ſo much for their Habit and Nuptiall Ornaments used amongſt ſocrian Nations: I will now give you the deſcription of a Bride, in her way to the Bride-chamber.

Deſcription

Deſcriptio egredientis Sponsæ.

At length comes forth the Bride (in all partes rare)
Full ripe for man (of Venus the just care:)
A Virgins face, a Virgins chaste attire
She weares. Now modifi bluſhes kindle fire
within her bashful cheek, whch by degrees
Growes ſtill more hot, and warms all that ſhe ſees.
The youthful frie, diſpersed here and there,
On tip-toe move, to ſee this ſtar appear,
And riſe with ſuch reſulgencie: on each hand
The aged Fathers and the Matrons ſtand,
And make a reverend Lane for her to paſſe:
She makes them think upon the time that was,
Their prime, their youth, their ſtrength (now gone & waſted)
And Nuptiall ſweets, which they before have taſted.

On ſtill ſhe goes, and by the arms her lead
Two Ganymedes: where ſhe vouchſafes to tred,
The earth would have her feet ſtill to ihaft,
At loth to part with what ſo late it kift.
Still further ſhe proceſſes upon the way,
With her iouſe locks the winds delight to play,
And Boreas (as if once again turn'd lover)
Blowes off her Vaile the better to diſcover
So rare a Beauty; and amaz'd, dare ſwear
A new Orythea doth in her appear:
He wantons with her garments, to behold
Her pictured Velture clouded late in gold;
Did not her modeſt hands her coats keep down,
He'd blow her bare, then ſeize her as his own.
Thus habited was Aſſive Hellen ſeen,
When Menelaus made her Sparta's Queen.
The Go idesses celeſtiall, when they trace
The milky path to Joves high Pallace, grace
Their riche attire no better, ſcarce ſo well:
They in ſome one thing 'bove the reſt excell,
But ſhe in youth, ſtrength, ſtate majesticall,
In unſouc't purity, pulcritude, all
That beautifies the Sex. Thus is the Bride
Brought to the place, where ſhe muſt now reſide:

The Bride
comming out
of her chamber.

Ergidien.

H h 3

Egedius Sponsus.

The Bride-grooms first appearing.

See from another part the gates set wide,
From whence the Bridegroom issues tow'ards the Bide,
A youth of the first haire, whose tender skin
Yet never razor sculps, his budding chin
(Save Down) can nothing shew: upon him flames
A curious mantle, which he carelesse throwes
About him with neglect, as seeming pride,
The ground thereof in Tyrian purple dyes,
And mixt with golden wires; for understand,
'Twas woven with his carefull mothers hand;
About the edge double meanders run:
'Twas long in work, but against this day done;
His countenance losty, and his shoulders spread,
As sometimes we have seen gods figure'd:
In whose bright eye the lvs. of youth don't shine,
And as the day star from the Ocean bane
Where he bath newly wsh'd himself, appears,
And as he moves, the place about him clears;
So he, his star like eyes arm at the place
To which he hastes, his deir love to embrase:
Love troubl's him, whil's he attends him still,
Till entring, he finds time to gazz his fill,
And feasts his vis upon his sovereign blif,
That done, they first take hands, embrace, then kisse.

Oblatio munorum, or the Offering.

The Nuptiall offering.

The young men with their clients next proceed,
With an affected gae, they acclap i sped,
Nor doth their pace seem tard, but on a row
In order march, to make the goodlie shew.
(Their parents set about them) now behold,
The first a rich robe off'res stain'd with gold,
Figured with beasts and birds and creeping things,
Talents of gold and ivory the next brings,
One an embroidered Chair, and then another
A Cabinet which for the time doth smother
Jewels and Gems. The Tables seem to bend
And swell with golden heaps the offerers send,

of

Of coin and Plate, the next before them throwes
Chaplets set round with stones to deck their browses,
To her a hind maids given, at either breast
A sucking babe; the morall is express,
In fertile marriage, as he would have sed,
"Lo here the fair fruits of a Nuptiall bed.
Four young men, and as many Virgins stand
Obsequious all to hers and his command,
Their hairs alike (as 'tis the custome) shorn,
And all their necks rich chains of gold adorn.

The Epithalamium, or Nuptiall song.

The mothers then with more then common care
Atake busynesse, and bestir them; who prepare
To lead them to their rest, whom as they bring
Neer to the chamber door, the Quirers thus sing:

"O you most Fair, most Chaste, and meriting Bride,
"Of a like Husband; now to sports untrid
"Apply your selves: and may your Nuptiall sheets
"Flow and abound with all delicious sweets:
"O may Lucina when her childing growes
"Be present, and release her painfull throwes:
"Prove fruitfull as the Vine, let Bacchus fill
"Her cup to th' brim, with juices that distill
"From his choice grapes: the husband in all places
"Scatter ripe Nuts, with Ribbands and with Laces;
"The Altars hang and deck, since he hath got
"To lodge with him, a Virgin without spot;
"A Flower, a Virtue, Glory of man-kind,
"And of her Sex the pride, O may you find
"Long daies of joy, nights shorined in your rest,
"And as your parents are in you, live blest
"In your fair Issue, you are happy then,
"Hark, bark, to this, the Fates cry all, Amen."

The Nuptiall Song.

A ceremony
for them to
cast Nuts a-
bout, us'd a-
mongst the
Romans.

Ingressus in cubiculum, i. Their entrance into their bed-chamber.

Being entred, and the bed with all things fit,
Upon the side thereof a while they st,
Hh 4

Their going

with

Of Nuptiall Ornaments, &c.

Lib. 7.

When (left alone) they talk and toy and smile,
 She whilst she can, the time seeks to beguile,
 Till suddenly her checks are all bewept,
 To lose so soon what she so long hath kept,
 And oft she casts her eie upon the place
 Where she's to wrestle, and she hides her face,
 But thinking on't, nor dares to enter in,
 Doubting what's lawfull, still to be a sin:
 He with such gentle force compels the lassie,
 As would not break her, were she made of glasse,
 So loath he is to hurt her, yet he throwes
 Her softly downe and to her side then growes,
 Venus begins to teach them a new trade,
 The mariage Queen here plaies the chambermaid;
 Juno her selfe, who's now eft wox grown,
 And th' reattens to teach them wais unknown,
 Tho' whilst he seeks for babies in her eies,
 Feels her white neck and ioyously blyst that rife
 Like two whie snowie Hills, and still doth praise
 All that he feels or touches, then thus sies.
 O faire and flowry Virgin, now my Bride,
 And are you growen at length thus neer my side?
 Of all my hopes the Store-house and the treasure,
 My ong expected, now my latest pleasure:
 My sweet and dearest wifre, this could not be,
 Nor happen thus but by the gods decree,
 And w'll you now the power of Love withstand?
 At this she turns, and bites his forward hand,
 Thrusting to think on that which was to enue.
 O prove the thing wch yel she never knew.
 'Twixt Hope and Fear, she thus replies, O fair
 And lovely Youth, list to a Virgins praire,
 By me I intreat, by thos which got thee such
 Thy, wvere cloe I onty big thus much,
 Pity my wair, put me to no affright,
 Only are reprise but for this night.
 wch that shi seems intrane'd, and prostrate lies,
 Yath not me word to utter more, nor eies
 To see her selfe unvirgi'd, winks, lies still,
 And since he needs must, lets him att his will:
 betwixt them twa they quench their amorous fires,
 She, what shi feares, he hath what he desires.

I

Of Nuptiall Ornaments, &c.

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I dare proceed no further with the Author, whose conceit I have borrow'd, but his words not altogether imitated; those that have read him, I make no question, wil say I have broke off and shirk hands with him in good time, and as far as I have gone hand in hand with him, rather added to his invention, then any way derogated from his stile, or detracted from his conceit; wherefore I now pause and proceed to the Nuptiall Pomp, used amongst forein Nations, according to my promise.

Pausonias hath left related. That it was the custome amongst the Grecians, for the Bride to be placed betwix her betrothed husband, and one of her next kindred, and so in a Chariot (which was called by them *Parechar*) to be drawn throu the streets, the Axel-tree thereof at her comming home was taken off, and burned before the gates of her house, to signifie, that she must ever after be an hulwife and keep within, as a faithful and industrious overseer of their domestic affaires and busynesse. It was the fashion in other Provinces of Greece, that those of lower degree (I mean the Brides) when they were conducted home to their husbands, a young boy went before them hung round with Oaken leaves and Acorns, bearing on his arm a wicker basket ful of bread; who all the way cried aloud, *Effigi malum, & juveni vatum*, i. I have thunned the bad, and found one made choise of the good. As the enters the doors, there the Bridegroom stands ready to receive her, the child em demand wall-nuts, which are cast unto them in abundance. Amongst the Rhodians, the Bride is called from her fathers house by the common Cryer, and by him conducted to the bed of her betrothed. The Romans observed another custome: Their Brides were not to touch the ground or pavement with their feet, but were snatched up in their arms, and born upon their shoulders, and as if she were rapt and forcibly against her will hurried to her bedchamber: so Plutarch affirms, others add, that their hair was braided and combed with a piece of a soldiers spear intimating that they were now valiantly and resolutely to enter a new war and skirmish. Amongst the Lusitanians, she was not permitted either to talk her selfe, or be led to her nuptiall chamber, but the young men came, and with pretended rudeness and force snatched her from the arms of her mother, as if according to the Roman custome she were ravished hence; before them went a piper, and one that sung an Hymenæan

Hymenæan song, all her alliance and kindred attended her, of whom one bore a distaffe with Tow, another a Spindle, next her a young man and a maid, that had their parents living, one lighting them with a taper, whose stiffe was made of a Pine-tree; and with these Ceremonies she was conducted to her Bride-bed.

Sacred Auguries and Nuptiall Expiations, &c.

THIE Auspices or Auguries, were Southayers, and such as used to handfast or contract marriages, and these were still consulted with, as wel in undertaking wars, as propounding Nupials, as also in most of their publick enterprizes or private imployments: these divined either from the voices, or by the flying of birds. The women supped with their husbands the first night in their beds as they lay together, which seemed to be an invitation of the gods, because Jupiters banquets are (as some report) after the same manner celebrated, for he still feasted in his bed, and Juno and Minerva sitting in chairs or upon benches, *Vater. lib. 2. cap. 1.* The Athenians at their Bridals had the room studded with the skin of a black dog, burned in the fire, his privy parts were buried under the threshold of the door; at the outward gate was hid in the earth, the snout of a Wolfe, and thence they held to expell all Evil-cinations and Witch-crafts from the house: other use a fish called *Stella Marina*, or the Sea Star, which sprinkled with the blood of a Wolfe, preserved the marriage couple from all dangers or disasters. *Cynxia* and *Gamelia Juno* were devoutly celebrated in Hymenæan contracts. In all their sacrifices they took from the entrails the Gall of the beast, and buried it in an obscure and remote place not far from the Altar, thereby signifying, that all marriage ought to be without gall or bitterness. Amongst the Boeotians and Locreenses no contract was held firm unless they had before offered at the Altar of the Virgin *Eulcia*. In Rome there was a custome of old, that all maids before marriage should kneel some certain hours in the Temple of the god *Futinus* (whom we may term the god predominant in the act of Copulation) and of him intreat happy successe in their future congreession. The Etrurians in their Hymenæan bargains from the noblest to the lesse qualified, slew hogs in their sacrifices, by that calling the gods to witnesse, That

Alex. ab
Alex. lib. 1.
cap. 24.

Their league and covenant was thenceforth inviolable, not to be altered but by Lawful Divorce, Death, Captivity or Slavery and losse of freedome. Many other are reckoned up by *Alex. ab Alex.* too tedious here to insert; a word or two of their Hymns and Nuptiall Invocations

The ancient Greeks used a kind of Verse, which they call *Hymns and Amboecum carmen*, the same which (they say) was sung *Invocations*, by the gods at the Brydals of *Pelous*, the father of *Achilles* and *Thetis*. *Aristophanes in Avibus* say, That they were wont to cry aloud, *Humin Ho Humerai Ho Humin*. In other places, at marriages, the Matrons held the Tapers and Torches, at which time were sung *Festivini*, which were broad and bawdy Verses: and they being ended, that which they call the solemn and sacred Hymn in the Athenian Espouals, was sung:

Bonos ama, timidos repelle, &c.

*Love those that good are, and the f' a full shun;
Observing these, thou dost what's to be done.*

Plato in Gorgia affirms, That at Nuptial Feasts was used to be sung this short Hymn following:

*Formosum est divitiae & bene valere,
Summum existimari bonum.*

*To attain the sovereign bliss, let us implore
Health, wealth, and Beauty, then we need no more.*

The Romans (as *Liv. lib. 1. Decad.* and *Plin cap. 2. de viris illustribus*, affirm) in all their celebrations called aloud upon the name of *Thalassias*, which they held as an Omen to their future successe and prosperity. Their Brides, when they entered into the houses of their husbands, whilst their feet were yet upon the threshold, invoked the name of *Caria Cecilia*, by another name called *Tanaquilla*, continuing and not surceasing to iterate that name from the door, till she came into the Bride chamber. *Tanaquilla* was the wife of *Tarquinius Priscus*, King of the Romans, for temperance, modesty, vertue, and all the accomplishments that best grace a woman, most eminent; thus intimating, that by remembiring her name, they might imitate her life. All other ornaments laid apart, there was only borne before them a Distaffe and a Spindle: and thus the mothers of *Martia*, of *Portia*, of *Lucretia*, were first ushered to their Nuptiall Chambers.

Touching their diet, *Solon* published a Law, That no Nuptial Virgin might be permitted to enter the Bride-bed, if at *Diet.* supper

Nuptiall
Custom.

supper her husband and she had not before tasted of a Quince-Pear, which they call *Malum Cydonium*. The Nau-cratiens in all such Feasts forbid both eggs, sweet-meats, or any confection in which there was Honey: Amongst them no service was admitted saving Skallions, or such roots as were divided into cloves, Pine-Apple Nuts, the juice of the herb, called Rochet, and Pepper, and these were in the place of a Banquet. Amongst the Persians, the husband was not permitted to come to visit his Bride, unless he had first eaten an Apple, or else tasted a sweet Rush called *Squinanthum*, or Camels meat; neither might he eat of any thing else for that day. Amongst the Babylonians they bedded nor, without red Storax first tasted. The Carthaginians in their *Hymenean* Festivals sliced the fish called a Tunny, without the eating of which there was no perfect and absolute celebration. *Alex. ab Alex.* From their Feasts I come to ceremonies observed concerning the copulation in or before marriage; and of that briefly.

Amongst the Trogloditæ, their betrothed Virgins were first brought forth by their nearest kinsmen and allies, and by them promiscuously prostituted. After which time, they betake themselves to all civility and continence, which whosoever was known to violate or digress from, was most severely chastized, without all commiseration or pity. The same custome is observed amongst the Gymnesians, the Lydians, and the inhabitants of the Baleares. The Andri-machides (a people of Africa) before they can bestow their daughters, offer their Virginities to their Princes first, and such as he best affects he viatates at his pleasure, and then they are permitted to marry. The like custome was held in Scotland: but since the Christian Religion was there professed, that Law hath been there abrogated; only the maids redeem their Virginities with a certain piece of monie, and by that Tenure their lands are held to this day. The Vol-cinicenses are tied to a more base servitude, because they are compelled before marriage to prostitute their free daughters to their slaves and servants. *Alex. ab Alex. lib 1. cap. 24.* *Herodotus* writes, That the Adyrmachidæ present their daughters maidenheads first to their King, ere their betrothed husbands can be admitted any congress with them. The Babylonians never have company with their wives, but they before sitting about a fire, make a fume of a strong scent, which they snuffe up at their nostrils; by the Authors

thors description, it should not much differ from that which we have now in such frequent use, and call Tobacco: In the morning they both wash, before they touch any Vessell whatsoever. The Spartans (by the Decrees of *Lycurgus*) in all their Bridals, the man still came into the womans chamber, the Light being first extinct; where (with bashful fear, and a religious kind of modesty) they performed the Offices of Nature, Love, and Custome.

The Conjugal Love of Women towards their Husbands.

Having done with the superstitious ceremonies of the Gentiles concerning marriage, as far as *Polyhymnia* or Memory will help me; I will now proceed with some few remarkable examples of Conjugal Love, being an argument that cannot be too oft remembred, nor overmuch handled, I begin with the women of India. These, according to the custome of the Country, being many married unto one man, he is no sooner dead, but they all contend together which of them was of him in his life time best beloved; and if it cannot be determined amongst themselves, they bring the controversie before the Judges, and plead as earnestly to accompany him in death, as for some great fortune and honour; the amongst the rest that prevails, exults with joy, as having attained a great victory, when being led by her best friends and nearest of kindred (partakes with her in the same triumph) unto the place where her husbands body is to be consumed; with a pleasant and merry countenance she casts her selfe into the fire, and is there burned with him together; the rest that survive, and were deprived of this last honor, consume the remainder of their lives in great discontent, sorrow, and anguish. Of this custome Cicero remembers us. *Tusc. Quest. lib. 5. Valer. Maxim. lib. 2. cap. 1. Alex. ab Alex. Alianus, Egnatius, and others.* This funerall ceremony, as *Fulgos. lib. 2 cap. 6.* is continued amongst them unto this day: alluding to this purpose, is that of *Propert lib. 3.*

Fælix est lex funeris una maritis, &c.
Which I thus paraphrase in English.

You Eastern Husbands, in your funerall Lawes
Most happy, and their first inventors wise,
In which you are more famous then, because
On you the blushing morning first doth rise,

Indian wo-
men.

When

Of Conjugall Piety. Lib. 7.

when Death bath with his last mortiferous wound
The Husband struck, his last Rites to prepare,
A pious troupe of wives engirt him round,
Drying their moist cheeks with their scatt'red hair,
Who strive which shall associate him infate,
And bed with him, together in the flame,
To live beyond him is a thing they hate,
And he once dead, life is to them a shame :
She that can die with him, hath her desire,
And leaps with joy into the funeral fire.

Thracians.

The like is observed by a people of Thrace, that inhabit a little above the Crestonæans. They likewise are delighted with plurality of wives; who after the decease of their husbands enter into the like contention, as the women of India; and she that is Victorell (as if glorying in some great conquest, adorned in her best and richest ornaments) is with great ceremonious pomp (among all her kindred and allies) conducted unto the place where his body is to be interred : where being slaine by her next of Kin (as the best office he can do her) she is buried in the same grave with her husband. *Herod. lib. 5.* The wives amongst the Geates repair to their husbands sepulchre, and holding a litle tedious and burthensome without them, offer their bodies willingly either the sword, or to the fire. The Custome of the Catheoreans was, That when the Bride chose her husband she made a covenant with him, at his death to be burnt in the same Pile. *Ab Alex. lib. 1. cap. 25.* The women amongst the Herulians (a people that inhabit beyond the river Danubius) repair to the graves of their husbands, and just over against them, strangle themselves. Which marriage-love appears the more strange, because the men are of that barbarous and inhumeane incontinence, that they hold it no shame to leave the society of their women, and have congreession with brute beasts. *Bonfacing in his Epistle unto King Ethelbaldus, as G. Helm. Malmesbur. lib. 1. cap. 64 de Anglia,* relates it, saith, That the Winedi are the worst and the most nasty people among the Germans; yet their wives are of that incomparable zeale and piety toward their husbands, that she is held to be the most laudable and praiseworthy, that with her own hand kills her selfe, to burn with him in his last funeral fire. From the generality of women, I descend to particulars. Admirable was the love of of *Phila* towards her husband *Demetrius*, and haughty and mag-

Geates.

Catheoreans

Herulians.

Winedi.

Of Conjugall Piety.

magnanimous her spirit ; who receiving newes of his defeat in battell, and that his whole army being dispersed and scattered, he was retired into Cappadocia, drank poison, and so died. The wife of *Straton*, Prince of Sydonia, when the City was straitly besieged by the Persians, her greatest care was, lest the person of her husband should fall into the hands of the merciless enemy, which she purposed to prevent by death. When therefore she heard they had scaled the wals, and were ready to be instantly possest of the Town, and seize upon the person of her husband, she snatched from him his sword, with which she first slew him, and then (laying out his body with as much comeliness as the shortnesse of the time would permir) after fell upon the same sword, thus by voluntary death preventing the dishonour of captivity. *Fulgo. lib. 4. cap. 6.* *Fannia*, the daughter of *Arria* the younger, wife to *Petus Patavinus* (before remembred in her brave and heroick death with her husband) was the spouse of *Hilvidius Priscus*, who followed him in all his exile, even to his unfortunate and most unjust death : she was the third time confin'd, from the reign of *Tiberius Nero*, to the death of *Domitian*. *Pliny* with infinite praises applauds the incomparable vertues of this *Fannia*, with both the *Arrias* in *Lib. 9.* in his Epistle to *Quadratus*, and in his seventh to *Genitor* and *Priscus*. *Triaria* was the noble and chaste wife of *L. Vitellius*, brother to *Aul. Vitellius* the Emperor, who as *Hypsicratae* followed *Mithridates* in all his combustious wars, so she never forsook her husband, but was present with him in all those civil dissensions against *Vespasian*. And the night when *Vitellius* her Lord with a great army of Soldiers invaded and entred the City Terecyna, she presented her selfe in the middest of the slaughter, not only daring but doing equilly with the most valiant, killing on all sides, till she had hemmed her selfe in with dead bodies, slaine by her own hand ; so bold and magnanimous a spirit had the conjugall love to her husband imprest in her. Her memory is made famous by the same Author, *Antonia Flexilla* (by some called *Archona*) when her husband *Priscus* was found guilty of the Pylonian Faction, and for that cause exiled by *Nero*, and when she might have enjoied all the plenty and abundance in Rome, left all the pleasures and delights of the City, to accompany her desolate Lord in his penurious and uncomfortable banishment. Her example *Egnatia Maximilla* imitated, who likewise associated her husband *Gaius*,

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*Of Conjugall Piety.**Lib. 7.*

Gallus, guilty of the same conspiracy with *Priscus*. *Fulgos.* lib. 6. c. 7. From *Jacobus*, the son of *Visson Cassianus*, amongst many other Captains that revolted, there was one eminent in that rebellion, called *Pandoerus*, who had a most beautiful young wife (her age exceeded not sixteen years) to whom he was ardently and in conjoined love affected. He being by her often earnestly entreated to forbear all conflicts with the enemy, but by no means, either moved by her tears, or persuaded by her intercessions and prayers (persisting resolute for a present encounter) she then begged of him. That before he hazarded himselfe to the extremity of danger, he would first take away her fears, by transpiercing her with his sword; which when he likewise denied, he presently left her, and gave signall of battell, in which conflict he was vanquished and slain, his Test rifled, his wife surprised, and committed into the hands of one of the chief Captains belonging to the King: who pitying her tears and sorrow (to which her feature and beauty gave no common lustre) made instant suit unto her, to make her his wife. She (whilst she could) put him off with all possible delaiers; but after perceiving, that what he could not compasse with her good will, he purposed to attain unto by compulsion and force, she craved only some few hours of deliberation privately to her selfe: which granted, and being retured, she first wrot in a short Schedule these words, *Let none report, that the wife of Pandoerus harboured so little love, as to out-live him.* Which Note leaving upon the table, she took a sword then hanging in the chamber, with which she immediately dispatcht her selfe of life, and so expired, following him in death, with whose life she could be no longer delighted. *Ibidem.* Equall in all Matrimoniall piety with this Lady, was *Cecilia Barbadica Veneta*, who after the death of her husband *Philippus Vedraminus*, by no counsell, comfort or perswasion, could be won (either by her kindred or friends) to taste the least food whatsoever, or give answer to any word that was spoken to her; in which silence and consumption, she (after some few daies of unpeakable sorrow) breathed her last, *Egnat.* lib. 4 cap. 6. *Petrus Candianus*, after the decease of his first wife, espoused a second, called *Malberta*, the daughter of *Vrgon*, one of the Princes of Italy, who lived with him in all ouedience, with a religious observation of true love and piety, never forsaking him in any disaster, but attending him with her young son in law, *Vitalis*.

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Vitalis. The Duke her husband being after slain by the Venetians in a seditious mutiny, *Vitalis* escaped the fury of the Murtherer, and fled, but she staid to abide the utmost danger, with the body of her dead husband, meditating all possible means to revenge the death of her husband upon the conspirators: but her womanish inability not prevailing, she likewise secretly left the City, and followed her son *Vitalis*; in whose society she fled to *Adelata*, the wife of *Otho* the German Emperor, who at the same time resided in the City Placentia; but after long vain incursion (seeing her hopes and purposes quite frustrate) she retired again into her own City, where she lived a sed and solitary life, still invoking the name of *Petrus Candianus*, with whose name in her mouth, she not long after deceased. *Egnat*. (the remembrancer of the former History) speaks likewise of *Frances Foscarius*, another Duke of Venice, who married a second wife out of the Noble Family of the *Nane*, with whom he conjecturedly lived long, and had by her hopefull issue a Bulle Senate in his age depriving him of the Principality, wherupon the greate thereof he retired himselfe into the most ancient house of his own family, and there (after three daies) died. Whose body, when the Fathers would have had brought forth to a solemn and princely Funerall, because he had once been their Duke and Sovereign, she shut her gates against them, blaming their former ingratitude, alldging, she had both wealth and will sufficient (without them) to bestow upon him the latest rites due to a worthy and to all husband: And though the Fathers were insatiate upon her si st with entreats, and after merces; yet she constantly persisted in her resolution, not suffering them once to approach the place, much leesse to take thence the body wee of the bulle carefully bestowed it; still exclaiming on the Senates malice, and the Commonwealths ingratitude, who to their own wrongs were about to add this new injury, not to leave him in deere to her, whom they had so perjuriously in life forsaken. Notwithstanding these exclamations, they stirr her up in her chamber, and before took thence the body, all the Fathers attending upon the Hearse, upon which they bestowed a solemn on i a pompous funerall. The greater their countertenit sorrow was outwardly, the greater was her essentiall grieve, still more and more weeping, every succeeding day adding to her tears, to think that her Princely Husband should in his death be for any

courtesies at all beholding to his enemies ; desiring, that he (whom for his principality they had degraded, and compelled to a private life) might only by her end from her have had a private Funeral ; with whole choice affection, and rare conjugall piety, I have broke off to enter upon a new Projectt.

De Lænis, Or of Bawds.

FROM the honor of Women, I now come to the disgrace and shame of their Sex, in which I will be as briefe, as I know the very name to be to all chaste minds odious. *Sotades Marionites Cinædus*, that is, one abused against nature, or addicted to preposterous Venery, was a Poet, and writ most bawdy and beastly Lambicks in the Ionian tongue, which he intituled *Cinædi*; in which were described the forms and figures of severall new devised Lusts (and before that time) unheard-of prostitutions : Of whom *Martial* thus saies,

Nec retro lego Sotadem Cinædum.

Neither do I read Sotades Cinædus backward.

For as *Voleterian lib. 17. Antropoph.* relates, his verses were all to be read backward, lest their included nastiness might appear too plain and palpable. *Tranquili* reportes of *Tiberius Caesar*, That he built Cellars and Vaults, in which all kind of lusts and monstrous congreßions were practised in his presence, which would offend modest ears but to hear related. The Emperor *Domitian* succeeded, if not exceeded him in those detestable and devilish abominations. He as *Suetonius* affirms, devised that which was called *Clinopales*, i. The wrestling in the bed; he was often seen to bath himselfe and swim in the company of the basest and most common strumpets, he stuprated his brothers daughter yet a Virgin, after she was contracted to another man. *Cratinus Atheniensis* the Comick Poet, was so dissolutely addicted both to Wine and Venery, that he hung his chamber round with Glasses, the better to discover himselfe in his own unnatural and beastly prostitution. The like some of our scandalous Grammarians most falsely would asperse upon *Horace*. *Suet.* confers the like upon *Tiberius*, as likewise *Gyralda*. *Div. 6. Historie Pictarum Elephantis Philenis and Astianassa*, writ

writ books of the severall waies of Congression, with the pictures of them inserted; but of them I shall speak further in the title of the Poetes, but before I come to these monstrosities in particular, I will remember some few men infamous in the like kind. *Erasmus in Chiliadib.* speaks of one *Clobulus* a most wicked He-bawd, who kept in his house two most infamous strumpets, whose bodies he prostituted for money to all strangers, and what the whores could not extort from them, he himselfe would rob them of, from whence came the Proverbe, *Clobulicatum*, which was still in use when two knaves of like dishonesty were seen to have friendship and society together. *Timæus apud Erasmum*, speaks of one *Cymarus* a Selenusian Bawd, who all his life time promised to leave his ill gotten goods to the Temple of *Venus*, in whose service he had got them; but at his death they were all squandered and lost, by the direction of the multitude. One *Cippius* counterteigned himselfe to sleep and shott, that others with the lesse fear or doubt might have free intercourse and carnall society with his wife ; an argument that he was not haunted with the fiend called *jealousie*: from him grew the adage which *Cicero* used in an Epistle to *Fabius Gallus*, *Non omnibus dormio*, I sleep not to all men. *Ius lus apud Brundum*. *Catullus* remembers us of the Bawd *Silo*, and *Gudu* of one *Braphis*, that made his wife basely mercenary. *Cai. Ticinus Mintenensis*, provoked his wife to incontinency for no other reason then to defraud her other joyns. *Gemellus* one of the Tribunes of Rome, a man of a noble family, yet was of that corrupt and degenerate condition, that he made his own Palace no better then a common Stew, insomuch, that in the Consulship of *Metellus* and *Sipio*, he suffered two great Ladies, *Martia* and *Eutvia* (innobled both wives in her families) with the noble child *Saturinus* to be virgined in his own houle. *Clemens Alexandrinus lib 3. S. romanum* and *lib 4* have left remembred, that the Arch Heretic *Nicolaus* having a faire wife, and being of him reproved of jealousy by the Apostles, to shew himselfe no way guilty thereof, he brought her into the publike assembly, setting her freely up to the examination of any man whatfor you soe (in my mind). Setting in his too much reasoning her before in his over great stornesse. Nay left this detestable sin should want a countenance, even from a dialy, *Iycithem* in his Theater of Human life, tells us of *Hincius Rex Castalonensis*, who shamed not to be a

*Of Bawds.**Lib. 7.*

Bawd to his own Queen, you may read further of him in the Spanish History by the title of *Henry the Unable*. Now of She-Bawds, and of them briefly. Plutarch in the life of Pericles, reports, That *A/pasta* his sole delight, made her houle a Stews, in which the bodies of the tall est young Women, were made common for monie. It is reported that *Cat-lition*, surnamed *Pruche*, being hired to lie with a common fellow or bond-man, and by reason of the hot weather being naked, she espied the marks and staks of blowes and stripes upon his shoulders : to whom she said, Alas poor man, how came these ? he willing to conceal his bate condition answered, That being a child he had scalding hot Pottage poured down his neck, I beleive it (saith she) but sure they were *Calves Pottage*, or made of *Calves fl sh*, promptly reproving his quality, because slaves eat pottage made of Veal, and the things with which they were lashed and scourged, were made of Calves skins. Erasm Apeophtheg. 6. *Dipsas* is the name of an old Bawd in one of Ovid's Elegies, whom for instructing his mistresse in the veneriall trade, he reproves in these verses:

*Est quedam (quicunque volet cognoscere lenam
Audiat) est quedam nomine Dipsas annus.*

If any man an old Bawd list to know,
It is the crone Dipsas she is till dso.

Of the Bawd *Quartilla* I have before given you a true character from *Petronius Arbiter*. Tacitus lib. 17. puts us in mind of *catvia Crisalpina*, who was the School-mistresse of Nero's Lures, a fit tutorell for such an apt and forward Pupil. In my opinion to be wondred at it is, that these being past their own actuall sins, wherein too much saciety hath bred surfe, or the infirmity of age, or disease, a mere disability of performance ; yet even in their last of daies, and when one foot is already in the grave, they without any thought of repentance or the least hope of grace, as if they had not wickednesse enough of their own to answer for, heap upon them the sins of others ; as not only enticing and alluring Virgins and young wives, to that base veneriall trade, and the infinite inconveniences both soul and body depending therepon, but to wear their garments by the prostitution of others, and eat their Bread, and drink Sack and Aqua-vite by their mercenarie sweat ; and so base an injury and uncomely travail of their bodies, as is not only odious in the eies of man, but abominable in the sight of Angels.

*Of Bawds.**Lib. 7. 483*

Angels This apprehension puts me in mind of what *Corneille Gallius* writes in a Periphasis of old Age, which I hold Of Age, not altogether impertinent to be here inserted. These be his words :

*Stat dubius tremulusq; senex semperque malorum
Credulus, & stolidus quæ facit ipse timet,
Laudat præteritos, præentes despicit annos
Hoc tantum rectum, quod facit ipse, putat, &c.*

What he speaks of the old man, may be as well appropriated to the aged woman, his Verses I thus English :

The trembling old man he is doubtfull still,
And fearefull in himselfe of that known ill,
Of which he's author, and in this appears
His folly, to be cause of what he fears.
Past years he'll praise, the present he'll despise,
Nought save what's his, seems pleasing in his eies.

It after followes,

*Hæ sunt primitio, &c.
Of Death these the yrst fruits are, and our fathers
Declining towards the Earth, she her own gathers
Into her selfe, though with a tardy pace.
We come at length ; the colour of the face,
Our habbit, nor our gate, is stil the same,
Nor shape that was, yet all at one place aim.
For the loose garments from our shoulters flades,
And what before too short seem'd, now abides
A trouble to our heels ; we are contraitid,
As if (of late) in a new world compacted,
Decreasing still ; our bones are dry'd within,
As seems our flesh shrunk in our withered skin.
We have scarce liberty on Heav'n to look,
For prone old age, as if it in some book
Meant to behold his face, looks down-ward still,
Prying where he the indebtid place might fill,
From whence he first was borrowed, and the same
Matter return to Earth, from whence it came.
We walk with three feet first, as infants creep,
Next crawl on four, as if the ground to sweep,
We follow our beginning, all things mourn
Till to their generation they return,
And fall upon the breast where they were nurst,
" That goes to nothing, which was nothing first.*

This is the curse that ravenous Age still beats
The Earth with th' st'ff he leans on, and intreats
A place to rest in, as if he shold say
With o'clock ne'mother g've me way,
At length into thy bosom take thy son,
Wofain wold sleep now all his labour's done.
Let this suffice as a short admonition to these old cor-
ruptors of Youth.

De Gulosis & Violentis. i. Of women addicted to
Gluttony and Drunkenesse.

Of these there are not many left to memory, the reason (as may be conjectured) is, because to seem the more temperate, being invited to publicke Feasts and Banquets, many of them will dine at home before they come, eating in private, and drinking in corners. Of men forth is incceasable voracity, there are presidents infinite, I will give you only a few of sume few, and those not altogether commonised with their compatriot women. I will pass over *Erosichus* remembred by *Ovid Caelias* by the Port *Ajax*, *Moribus* blessed by *Ariophanes*, *Melan-*
thius by *Suidas*, *Pseudepi by Rawf Trevor* (who at one meal
ate up a whole Bull in invitation of *Milo*, who devoured an
Ox at a breakfast), *Pak Cullenay* by *Lelius* surnamed *Gorgo*,
as also these Roman Emperors intantious for the infuscieties
of their throats and bellies, as *Tiberius Nero C. Caligula*, *Ne-*
ro Galba, *Vitellius*, *Elagae Pirus*, *Plautianus*, *Severus*, *Anton-*
Hilongabulus, *Domus*, *Marcinus Imperator*, *Furius*, *Galie-*
nus, *Augustus*, though most moderate in diet of them all, able to
ground a Histroy. *Petrarch* remembers me of one *Hugotio*
Fagiolanus, a Prince, who after manyough and tempestuous
storm of Fortune, as his last refuge, retired himselfe
into the Palace of *Caius Magnus*, Duke of Verona, *Hugotio*
being then an old man, where he was magnificently feasted
and received, more like a father reverenced, then a guest
entertained; upon a time discourse being commenced at
table concerning eating and devouring stomachs, where
many of ravenous and infusciate spites were remem-
bered; *Hugotio* being a man fat-gross, and of an extraordi-
nary bulk, began to recite many unbelieveable things con-
cerning

cerning his appetite in his youth. One *Petrus Navus* sitting then at table, a man of a ready and acute wit, thus replied, We wonder not O Prince at these strange marvelous things which you have already related, having concealed greater then you have yet spoken of, for there is none here but knowes, that at one dinner you devoured the two rich Dukedomes of Luca and Pysa; in these few words comprehending both his incredible voracity, and discommendable prodigality. As a fit match to this great eater, *Aelianus* puts us in mind of *Aglaia* the daughter of *Megacles* a she-minstrel, who at one meal usually devoured twelve pounds of flesh, four great loaves of bread, by the Grecians called *Chœrices panum* (a Chœrix contained a measure of a quarter of a peck, which was as much as a man was allowed to eat in one day) to which she usually drunk four *Congium*s of wine, every one containing six *Sextaries*, and is according to our measure a Gallon and a Pinte. *Tymocreon* of Rhodes for his gluttony in meat and wine, was called *Helluo*, which signifies an insatiable glutton, after his death this Epitaph was inscribed upon his Tomb stone;

Multa bibens, tam multa zorans, male plurima dicens
Multis, hic jaceo Tymocreon Rhodius.

Much drinking, eating much, and much ill speaking, I
(Of many) here beneath this stone Rhodian Tymocreon lie.

What shall I now think of *Agarista* the daughter of *Cle-*
stheres, who it seems had an extraordinary good stomack, since *Aelianus* in his twelfth book tells us, that when *Smin-*
drides of the City Sybarita came to visite her as a suitor, he
sent before him a thousand Cooks, a thousand Bird-catchers
or Fowlers; and a thousand Fishermen to catch fishes, and
all to the furnishing of one table. *Astidamas Milesius*, being
invited to supper by the Persian *Ariobarganes*, he alone de-
voured what was provided for himselfe and all his other
guests. It is read likewise of *Gabis Queen of Syria*, to be
so gluttonous, that she caused an Edict to be published with
a great penalty depending upon the breach thereof, That
it was not lawfull for any subject to tast or eat fish, unless
she were invited to the feast. *Ravissus Philoxenus Eressius* the
son of *Leucadius*, a Parasite, for his gluttony was called
Philodipnos, by others *Philichthis*, by *Aristotle*, *Pachemerus*, and
in his third book *Ethicorum Opisophagos*, because (as *Melan-*
thius before him did) he wist his neck so long as a Cranes,
that he might be the better delighted in the swallowing of

his junkets. If any dish were set before him that relished his Pallat, he would purposely cast therein some nasty or noisome thing offensive to the guests, that they abhorring the taste thereof, he might have the liberty to devour it alone: he being set at *Dionysius* his Table, and a small Mullet being placed before him, when the greater were set at the upper end of the boord, he took the little fish and held the mouth thereof close to his eare, which *Dionysius* obseruing, asked what his reason was so to do? who presently answered the King that he was inquiring of that small fish concerning *Nerous* and *Galatas*, to be resolved of some scaueenes; but the young Mullet excused himselfe by reason of his youth and janiuity, but commended him to those his elders and greateres above, from whom he might be better satisfied. *Dionysius* pleased with his jealst, reached him down the bigger fishes on which he fed to his content. This *Philodipnos* died in *Syracusa*, after he at one meal had devoured up a whole Poule of two cubit long, all save the head. *Gerald. Dial. 9. Histor. Poetarum*. Though not for such voracious devouring, yet for her profulencie and prodigality in diet, *Cleopatra* the last Queen of Egypt, is remarkable, who as *Suidas* testifies of her, at one supper to which she invited *Marc. Antonius*, bestowed an infinite masse of treasure, one dish in the second course being valued at two hundred and fifty pieces of Gold; more famous she was for her draught in which she drunke unto him, in which she powndred a Pearl that was valued at no less then the ransom of a King. From eating I come now to drinking. The Greeks in all their feasts and celebrations used at first small cups and moderate draughts, but after, bowls of greater receipt and deeper quaffing healths, insomuch it grew to a proverb, if any man took an extraordinary draught, he was said, *Græco more bibere*, that is, to drink after the manner of the Grecians. *Alex. ab Alex. lib. 5. cap. 21. l. 11.* There was a law amongst them established, that such as would not freely take the round as it past, must depart the place. They used at those publick meetings, in their cups to salute the gods, and in turning up the bottom of the bowl or glasse at the end of every draught, to nominate them. At the chusing of their Magistrats, or confering any new honours upon a man, they drunke to him in a cup brimmed with wine, as a confirmation of his dignity: And from them it may be conjectured, these drunken Healths (so frequent in these daies)

The first
drinking of

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daies) had their first originall. I need not reckon up any great Drunkers of old, or derive the custome from antiquity, since this age in which we live, is not able to equall them only in deep carousing, and quaffing, but far to exceed them in strange and new eviled Healths: nay, there is now scarce any meeting without perpetuity of wine, and drinking, even to surfeit. *Adrianus B. Ylandius. Centuria prima*, reports, That a young man being at a Banquet, was accused for many scandalous and calumniated words spoken against a Priest; for which being questioned and cited before the Judges, a question was demanded him, Why he durst speak so contumeliously against a man of his holy profession and sacred order? who answered, Should he invite me again unto the like Feast, and ply me so fast with wine as he did then, I shold not only be apt to malign and revile, but beat out of the room (if they were then present) the twelve Apostles. The Judges by this understanding, that his contempt only proceeded from the excessie of wine, dismissed him unpunished, and upon the Priest that had first invited him, and after accused him; they laid this penance, That he should taste no wine for four whole daies together. Old *Ennius* (notwithstanding these effects) never buckled himselfe to the writing of any brave Heroick Verse, before his brain was moistned, and his Muse kindled and awaked with the spirit of the grape: of whom *Horace*,

*Ennius ipse pater nunquam nisi potus ad arma
Prosternit, &c.*

They need no further explanation, the former words expresse them fully. *Tiberius* was so addicted to immoderate cups, that being in the camp, the soldiers used to nickname him, and instead of *Claudius* called him *Caldus*; for *Tiberius*, *Biberius*; and for *Nero*, *Mero*; all of them reproving his intemperate Vinosity. *Juvenal* in his Satyrs reports one *Lenetta*, a woman, for an incontinent wine-bibber. *Martial* taxes another, called *Myrtale*, for her insatiate drinking; but because her breath shoud not smel of the Grape, she used to temper her wine with the leaves of Lawrell: His words be these:

*Favore multo Myrtale soleat vino
Sed fallat ut nos, folia devorat Lauri.
Myrtale drinks much wine: which to excuse,
Lest that her breath thereof should stink and smel,
To deceive us, she in her cups doth use
To have her wine with Lawrell temp'red well.*

Of women beloved, &c, Lib. 7.

The like Epigram he hath, lib. 1. of another called *Fescennina*, a great drinker of wine, whom he brands for her intemperance. In so great a custome was this rioting in drink grown, that when the great and sumptuous Espousals of *Hypollita* and *Alphonſus* were celebrated by King Ferdinand his father, where every thing was carried with extraordinary magnificence and state, as well the martial exercises abroad, as the Masks, Revels, and private sports within, which extended not only to condigne praise, but admiration of all the spectators; and all these Pastimes, Feasts, and Banquets, kepr to the end with great plenty and abundance, yet without vain excesse and loupe fluyt. In the shutting up all these solemnities, one amidst the multitude (by Nation a German) clamoured out aloud (even to the hearing of the King, and all his Princely guests) in these words; *Oh valent ludi quibus nemo bibit, i. Happy be those sports, in which there is no excesse in drinking.* *Pentamus.* And thus for the present I give over Healthing.

Of women beloved of divers creatures.

Egesidemus upon Pliny, tells us, That the child *Hermias* was so beloved of a Dolphin, that she would come to the Sea-shore and suffer him to get upon her back, then swim with him into the sea; and having sported with him sufficiently, bring him safe to land, and then attend him the next day. It hapned, that having long continued this love betwixt them, upon a time being mounted on the Dolphins back, a sudden tempest arose, by the violence of which the Lad was beaten oft, and so perished in the sea. Which the Dolphin perceiving, and having lost him whom she much loved, she left the water, and casting her selfe upon the dry Continet, there gave up her selfe to a voluntary death. Of the love of that kind of Fish to men and children, there are divers remembrances, as of *Aion*, and others. In Argis, the child *Glenus* was affected by a Goose: so likewise *Lycidas* the Philosopher, who would never depart from him, nor be driven out of his company, but was his continuall associate, in publike and private, in the Bath, in the night, the day, without any intermission. *Plin.lib. 10. cap. 22.* *Glouce* the Harper was beloved of a Ram; a youth of Sparta by a Daw. *Nicander apud Caelium* witnesseth, That one *Selandus*, the Butcher to the King of Bithynia, was beloved of a Cock, whom they

Of Women Painters, &c.

they called *Centaurus*. A Cock doted likewise on a young Lad, whose name was *Amoblochus*, by Nation an Olenian. Why may we not then as well give credit, that *Semiramis* was affected by a Horse, and *Pasiphae* by a Bull? when Pliny tells us, that in *Iucadia* a young Damolet was so beloved of a Peacock, that the enamoured bird never left her in life, and accompanied her in death: for seeing the Virgin dead, she never would receive food from any hand, but so pined away, and died also. In the City of *Sestos*, a young Eagle (taken in a nest) was carefully brought up by a Virgin: The Bird being come to full growth, would every day take her flight abroad, and all such foul as she could catch, bring home, and lay them in the lap of her mistresse: And this she used daily, as it were to recompence her for her fostering and brinking up. At length this Virgin dying, and her body being borne unto the Funerall fire, the Eagle still attended: which was no sooner exposed unto the flames, but the bird likewise cast her selfe, with a voluntary flight, amidst the new kindled pile, and to her mistresses Hearse, gave her selfe a most grateful sacrifice. *Plin.lib. 10. cap. 5.* *Saxo Grammat.* in the tenth book of his Danish History reports, That certain young maids of a Village in Swethland, playing and sporting together in the fields upon a holy-day, suddenly an huge he Bear rushed out of the Forrest, and snatched up the fairest amongst them, and hurried her away to his Den; but gently, and without any harm: where having bestowed her, long gazed on her face, as if with a kind of admiration, he grew so enamoured of her on the sudden, that in the stead of a murtherer he became a lover, imparting unto her all the prey that he got abroad. The sequele of this History (which is almost past beliefe) I am loth (for many speciall reasons) to prosecute any further here: therefore (though abruptly) I break it off.

Of women excellent in the Art of Painting, Weaving, &c.

Innumerable are the men that have been excellent in the quality of Painting: the Catalogue of their Names (without a Capitulation of their Works) would ask much paper, but great pains to set down. Yet as of the rest, I will give you a small taste of their exquisite dexterity in that Art. I have read, That *Apelles* having made an excellent Piece,

Of Women Painters, &c; Lib. 7.

Piece, in which he had deciphered a Horse to the life, he thought it then a Present worthy *Alexander*: and comming to present it to the King, he only gave it a neglected look, neither praising it, nor discommending it, but found other discourse. The Painter still holding it up, *Bucephalus* (on whom the King was then mounted) casting his *ei*: upon the Table, fell a neighing, thinking the lively effigies had been a living Beast. Which *Apelles* observing, could no longer contain himselfe, but cried out aloud; O *Alexander*, I now well perceive thy Horse hath better judgement in Painting than thy selfe. *Zenex* being almost with him equally famous, *Apelles* maligning that any Painter should be named whilst he was yet alive, took occasion in an humour, to make a purposed Journey to give him visitation, but especially to observe the manner of his shop, and work-houle; and crossing an arm of the Sea, he came to the City where *Zenex* then lived, and enquiring out his house, was directed thither, where knocking, the maid came to the door, *Apelles* asked her for her master: she told him, he was gone into the Town upon very serious occasions, and was not then within; but I pray (Sir) when my master returns, who shall I say was here to speak with him? *Apelles* spying a fair Table hanging in the shop, ready to be wrought, but no work therein, and the Pensils and Colours all ready by it, By thy leave maid (saith he) and entering the shop, chusest out a Pensill, with which he only drew a curous small line crosse the Table, almost of that sizenesse to deceive the *cie*; which having suddenly ended, Tell thy master (saith he to the maid) That he that drew this line was here to have spoken with him, and so away he goes: who was no sooner out, but *Zenex* returning, and asking her, If any man had been there to ask for him in his absence? She told him all, and shewed the line drawn upon the Table; on which he looking with admiration, suddenly broke into an exclamation, saying, This could never have been done but by the hand of *Apelles*; and instantly sent up and down the Town to seek him. In the interim (this president being still standing before him) in a kind of emulation, it animated him to adventure on something worthy the sight of *Apelles*; when chusing out another colour, differing from that *Apelles* had wrought, he with his Pensill cut the first line just in the middle with a kind of miraculous stedfastnesse and evennesse: when glorying in his work (which indeed was rare)

Now

Of Women Painters, &c.

Now tell the Painter (saith he) if he come again to enquire of me, that I have been since at home, witnessse that, and shew him the Table; and so retired himselfe into the inner part of the houle. Soon after comes *Apelles*, and asks the maid if her master had been yet at home? Yes, Sir (saith she) and bad me shew you this, and asks you how you like it. *Apelles* wondered (as thinking it had scarce been to be found in Art) and was startled at the first; but as one that never had been equalled, and loth now to be exceeded, he again took the Pencill, and altering the colour, in the very life and spirit of Art, he divided the (almost invisible) line of *Zenex*; parting it in the middest, in such a constant proportion, that it seemed altogether to exceed the practice of Science. Which having done, Now (saith he) commend me once more to thy Master, and ask him from me, if this last line hath not made good the imperfections of the former: at which word *Zenex* appeared, and before he had the power to give him any salutation (looking upon what he had done) acknowledged him Victor, yet held it no dishonor to him to be so overcome. This Table was after held as a rare and an unparallel'd Master-piece, and being sold for a great sum of monie, rs a choice Jewel hung up in the Capitol of Rome, where it was long preserved, even till time had defaced the colours, and razed out the memory thereof. Amongst thousand Excellencies both in their Works and Inventions, these shall suffice in this place: I now come to my Women Painters.

Tymarete, the daughter of *Mycon* or *Mycos* (a man eminent in that quality) amongst other curious pieces/wrought by her own hand) made that admirall picture of *Diana*, which was hanged up in the Temple of Ephesus, claiming priority above many that proceeded from the best Artifts: She flourished in the time that *Archelaus* reigned in Macedonia, *Plin lib.35. cap. 11.* *Irene* was the daughter and scholler of the Painter *Cratinus*; she was famous for the pencilling the Maid, whose effigies was kept as a Relike sacred to Memory, in the City Eleusina. *Calipso's excellency* was expressed to the life, in drawing the old Jugler *Theodorus*. *Aristiphne* licened a Dancer and she Mintrel, and by that got her a name amongst the best. *Aristarete* was the daughter and scholler of the Painter *Marcus*, and drew *Aesculapius*. One *Olympias* professed the same Art, and instructed many schollers; amongst whom (as *Pliny* saith) was *Anubulus*.

Of Weaving Women, &c. Lib. 7.

bulus. *Lala Cyzzena* lived a perpetuall Virgin, and was the sole daughter of *Marcus Varro*: she practised in Rome, and drew both with the Pencil, and with a sharp pointed Quill, called *Cestrum* she cut in ivory. She medled not with the Faces of men, but women only; she made her own picture from a Looking-glass: she was commended for the nimblenesse and dexterity of hand, for none ever equalled her in quicknesse; and for curiosity, she exceeded two of the greatest and best practitioners in her daies, *Sopylon* and *Dionysius*.

From him
al rich and
costly Ar-
ras Han-
gings are
called At-
talia.

From Painting, I come to Weaving: The practise of which was held in great use and estimation amongst Priestes, and the chief Matrons in which to be excellent, was held as a prime honour. The exercise thereof was accounted a commendable thing in Wives, and a great sign of womanish modesty in Virgins. It was first brought from the Phrygians to the Romans. King * *Attalus* was the first that devised to weave with threads of Gold. It grew to that reverend and respected custome, that sisters for their brothers, mothers for their sons, and women for their husbands, with their own hands, weaved Cloaks and Gowns. And therefore the Romans in all their marriages, caused the new married Virgins to present their husbands with a Distaffe, Thread and Spindle: it is a custome which the Iberians still observe; as also, That whatsoever their women first spin, and after weave, is brought to be viewed in publick, and rated, she that hath done most, and best, hath so much the more respect and honour, *Alex. ab Alex. lib. 4 cap. 8.* Amongst the *Ptolemaenses*, the men mind only navigation, and the women Texture and weaving; but amongst the women of Persia, it is held a great dishonour to lay her hand to the Web or Needle. *Penelope*, by the testimony of Homer, and other Poets, in this Art was excellently practised, of which came the Proverb, *Tela Penelops & Icarotis*, The Web of *Penelope* or *Icarotes* (because she was the daughter of *Icarus*.) *Vrg. Aeneid lib. 5.* nominates one *Phloe* to be eminent in this exercise. *Plin lib. 11 cap. 22* conters the invention of Weaving upon *Pamphile*, the daughter of *Plates*, who devised it in the Isle *Cyprus*. In this, *Aegeus Patarinus*, and *Helicon Cariensis*, exceeded all others: these two brothers wove and embroidered a V-Sorte and a Hood for *Pallas Polides*, who was honoured in the Temple of *Athena*, which was done with such unimitable cunning, that thereupon came the Adage

Of Weaving Women, &c.

Adage in Greece, if any thing were curiously or exquisitely performed, it was called, The work of *Aegeus*, and *Helicon*. Above others most magnified by *Ovid. Metamorph. lib. 6.* is *Arachne Lydia*, the daughter of *Idmon*, whose mother was born in the small City *Hypepis*: she having by many degrees exceeded all mortall women, and that without difficulty durst compare with *Minerva* her selfe, who for her boldnesse and pertinacy she turned into a Spider. Her controversie with *Pallas*, is with great elegancy expressed in *Ovid. Alexander of Macedon*, and *Ostavius Augustus*, the one wore a Garment woven by his Mother, the other a Mantle by the hands of his Wife. These Ladies had sequestred places, in some part of their Pallaces, and kept their hand-maids and damosels at work; of which, these two potent and mighty Queens disdained not to be the daily Directoresses and Over-seers. *Alex. ab Alex. cap. 4. lib. 8.* Part of the Wool which *Tanaquil* spun, with her Distaffe, Spindle, and Slippers, were long time reserved as sacred Reliques in the Temple of *Anchus Martius*, as also a Kingly Garment or Imperiall Robe, woven quite through with Raies and Flames of Gold, wrought with her own hand, in which *Servius Tullius* oft went in state, and sat in the high Judgement-Seat, in the Capitol. *Varro apud eundem.* By the Law called *Paganum*, all women were forbidden to spin or draw out any thread in the streets or common high waies, because they held it ominous to the prosperity of the Grain sown in the Earth, or the Fruits blottedted, or growing upon the Trees, as the same Author testifies. *Ausonius* speaks of one *Sabina*, not only excellent in this Science, but a Poet withall, which he left to posterity in one of his Epigrams:

*Sive probas Tyria textam sub tegmine vefra
Seu placet inscripti commoditus tituli, &c.*

Which is thus Englished,

*If thou affect'st a purple Robe,
Woven in the Tyrian stain,
Or if a Title well inscrib'd,
By which thy wit may gain;
Behold her works unpartially,
And censure on them well:
Both, one Sabina doth profess,
And doth in both excell.*

And thus I take leave of weaving, for Memory now transports me to another Argument.

Of Women Contentions and Bloody.

Textor in his *Offcine* remembers us of one *Kalla*, who was of that barbarous and inhumane cruelty, that being at dissencion with her husband *Vazyles*, she having banished all conjugal piety and pity, caused his eies to be digged out of his head, spending the remainder of his age in uncomfortable darknesse. These subsequent stories of flinty and obdure hearted women, though I could willingly have spared them out of this work, that the world might almost be induced to believe that no such immanities could ever have place in the smooth and soft bosomes of women, yet in regard I have promised briefly to run over all Ages, Features, Affections, Conditions and Degrees, though they might perhaps have been thought well spared by some, yet I make no question but that they might be challenged at my hands by others. The rather I present them, and with the more confidence unto your view, because, though their actions to the tender breasted may seem horrid and fearful, and therefore the hardier to purchase credit, yet the testimony of the Authors being authentick and approved, will not only bear me out as their faithfull remembrancer, but in the things themselves fisten an inherent beleefe. I proceed therefore. *Cyre* the Witch, slew the King of *Sarmatia* to whom she was married, and usurping the regall throne, did much oppresse her subj^{cts}: of her *Satellus* writes more at large. *Clitemnestra* was the wife of *Agamemnon*, Arch Duke or Generall of the Grecians at the siege of *Troy*, she by the help of *Aegistus* (with whom she adulterated) slew her husband, of this *Virgil* speaks, lib. *II. Seneca* in *Ag. memnon*, and *Juvinal* in *Saty. Danax* the son of *Beller*, had fifty daughters, who were espoused to the fifty son of *Aegistus*, they made a conjuration in one night to kill all their husbands, which they accordingly did, all to kill all their husbands, which they accordingly did, all save the youngest, *Hippomedes*, who spared the life of her husband *Timetus*, *Seneca*, *Herodot. Eur.* *Alexander Pne. cur. a Tyrant of *Thebes** when he had slewed his wife naked in a bower in *Babylonian*, the took it so impudently, that he cut his throat sleeping, *Ovid* in *Iob. Voluntar. report.*, that *Albina* daughter to a King of *Syria*, had two and thirty sisters,

sisters, who all in one night slew their husbands, who being exil'd their Countrie, landed in *Brittain*; and that of this *Albina*, this kingdome first took the name of *Albion*. *Laodice* was the wife of *Antiochus* King of *Syria*, who caused himself to be call'd God the poison'd her husband because of his too much familiarity with *Beruce* the sister of *Ptolomey*. *Fabia* slew *Fabius Fabicianus*, that she might the more freely enjoy the company of *Perronius Volentanus* a young man of extraordinary feature, with whom she had often before accompanied. *Agrippina* poisoned her husband *Tiberius Claudius* the Emperor. *Lucilla* the wife of *Antonius Verus* Emperor, poisoned her husband because she thought him too familiar with *Fabia*. *Aelius Prince of Ferolivium*, married with the daughter of *Jaunes Bentivolus*, of whom being despised, and finding her self neglected, she hired certain cut-throat *Physians*, who slew him in his chamber. *Andreas* the son of *Carolus* King of *Pannonia*, was slain by his wife *Joanna* Queen of *Sicily*, for no other reason but that he was idle and held unprofitable to the weal publick. *Albea* sorrowing that her two brothers *Plexippus* and *Texenus* were slain by her son *Meleager*, she burned that Brand, of which the fatal Sisters had made a prediction, That his life and health should continue as long as that was preserved, *Ovid Trist. lib. I. Bacat in Geneal.* *Agave* a Theban woman, slew her son *Pinthus*, because he would not honour the feast of the *Bacchinalis*, with the rest of the *Menades*; *Virg. in Culicet. Eteclaus* taking arms against *Eumolpus*, and having answere from the Oracle, That he should have a certain victory if he would sacrifice his only daughter to the gods; by the perswasion of his wife *Praxubas*, gave her up to slaughter; *Euripides apud Plutarch.* *Etearchus* one of the Kings of *Ceet*, at the perswasion of his second wife *Proarma*, commanded his only daughter by the hand of one *Themistones*, to be cast into the river, and there drowned, *Herodot.* *Polidce* betrayed her father King *Pleterato* *Ercon* King of *Thebes*, and caused him to be slain; as likewise *Nyx* being besieged by *Mimas*, by the treason of his daughter, lost that purple hair which was the stay of his sovereignty, *Ovid Metam.* and *Servius. Tiphon Aegyptius*, as *Berosus*, *Seneca*, *Diodorus*, and others relate, slew his brother *Obris*, then reigning in *Aegypt*, and governing justly; which done, he caused him to be cut in twenty six pieces, and to every one of the conspirators, gave a part, the better to secure him of

of their fidelities : but *Isis* their sister, after she had lamented the death of her brother *Osrus*, by the assistance of her son (who was called *Oros*) slew *Typhon*, and avenged his death. *Draomitia* was a Queen of Bohemia, she caused *Ludimilia* (much devoted to Religion) to be slain : by her instigation her son *Boleslaus* was the murderer of his brother *Wenceslaus, Polaterran*. The nymph *Lara* was of that loquacity, that raising dissention betwixt *Jupiter* and *Juno*, by telling her of his escapes, that in revenge thereof, he pluckt out her tongue. *Talantia Spartana* having intelligence that her son *Pedaretes* tyrannized over the men of *Chius*, writ to him in this or the like language. *Or govern there better, or remain there, if thou returnest to me, thou art not safe*: thus admonishing him of better government, or menacing him with death. *Damariana* was a woman of Sparta, and with her own hands slew her son, because she found him of a timorous condition, and would not be drawn to the warres. *Amazru* was the wife of *Xerxes*, and did prosecute the wife of *Massissa* the President, with that inhumane and barbarous cruelty, that having first slain her, she caused her breasts to be cut off, and cast unto the dogs, dismembering her of her Nose, Ears, Eyes, Lips, and Tongue, *Ravis, Tixtor*. *Cisenis*, the daughter of *Diogerides* King of Thrace, was of that savage inhumanitie, that she took pleasure to see living men dismembered and cut in pieces, causing young children to be dressed, after commanding them to be served in to their parents, and to be by them eaten. *Solinus*. *Tellia*, the wife of *Tarquinius Superbus*, she caused her Chariot to be drawn over the face of her dead father *Servius Tullius*, presently before murthered by her husband in the Capitol. *Livy*. *Irene* the Empresse was wife to *Leo* the fourth, and caused her own son *Constantius Sextus* to be first cast in Prison, and after to have his eyes digged out, because before she had by him been expelled the Empire. *Fulvia* was the wife of *Marcus Antonius*: and how the excellentest of Orators, *M. Tullius*, being dead, was tyrannized over by him, many Authors have commended to posterity; whose sacred hands and head being cut off, were nailed unto that Polpit, where he had often most learnedly declaimed. His head was first be right to *Anthony*, which he caused to be set upon a table, and scarce in a whole day could he satiate his rancorous malice, with so sad and pitifull a spectacle; but at length (as *A. Plautus Alexandrinus* reports) he commanded it to be took thence :

thence : And (as it is gathered out of the collections of *Dion, Prusius, and Suidas*) when *Fulvia*, the wife of *Antonius*, came to the sight of it, she took it in her hand, and after the breathing of many fearfull maledictions, execrations, and curses against it, spit in the face thereof : then taking it into her lap, with a Bodkin or Penner which she wore in her hair for an ornament, pricked his tongue, which she had caused violently to be forced out of his jawes, lest there should be any thing wanting that might add to an undiscreeet womans hate, and inhumane cruelty. This murther and horrid act against so worthy a Senator, hath beene deplored by many, as well in Prose, as in Verse ; as *Portius Latro, Albutius Sylo Castius Murrhedius*, and others; but none more elegantly then *Severius Cornelius*, in these Verses of his, which we have by tradition from *Annaeus Seneca* :

*O ajs, magnanimum spirantia pene virorum
In rostris faciere sui, &c.*

As they were at large remembred in *Crinitus* : *Euridice* the wife of *Amintas* King of Macedonia, who had by him three sons, *Alexander, Perdiccas*, and *Philip*, father to *Alexander the Great*; as likewise a daughter, called *Euryones*. This *Euridice* not only polluted the bed of her husband, but sought his life, to transfer the Principality into the hand of the adulterer : and lest her daughter should discover either her whoredome or treason, she likewise plotted against her life. The old man in the middest of these dangers died, leaving the Kingdome to his eldest son *Alexander*; she after caused him to be slain : A president of strange and unheard of cruelty in a mother. *Justin. H. flor. lib. 7.*

Spitarenes (a puissant Captaine that had long opposed *Alexander the Great* in many battels and conflicts, with his competitor *Dahæ*) so dearly loved his fair wife, that he drew her to be a partner with him in his wars, and lodged her in his Tent : But being put to many affrights and distresses (the common casualties belonging to warre) shee grew so tired with alarums, tumults, mutinies, affrights, slaughters, and such like, that she daily importuned him (being before only used to feasts, banquets, and effeminate delicacies) to submit him to the Macedonian Conquerour. So long and so urgently she solicited him to peace, both by her children, her friends, and her self in person, that bearing a blunt and plain souldier, tradid in combustion (and to whom the very thought of summision was more odious than them)

then death) though he entirely affected her, yet upon a time he advanced his hand to have struck her, and had done it, had not his brother come in by accident, and suppress his incensed fury: yet he concluded, That it ever after the persuaded him to peace, or troubled his eares with that base word of submission, that Hand which so long had opposed *Alexander* (all Conjugall amity set apart) should be her sudden and assured ruin. The Lady affrighted with the name of death, thought it no safety to interpose to robustious and settled a constancy, especially in a soldier, daily and hourly enured to blood and mischiefe, therefore considering with her self what was best to be done; in meditating for her own safety, she thought it better by yielding, to conquer, then by contending against power and advantage, to be overcome. After submission therefore made, and a new reconciliation established betwixt them, she invited him to a banquet in her Tent (which was furnished with all the dainties the Camp would yeeld, and whatsoever variety remote places could afford) where she carried her selfe with all humility and obedience. At this feast she caused him to be plied with Healths, and lavish Cups, till the Wine having got the preheminence of his better sensesshe grew drowsie, and retired himselfe to his Pillar. The Tables were then withdrawn, and every man that was invited, repaired either to his charge in the Army, or to his rest. They having disposed of themselves, and the place now private, she had conederated with one of her servants, by whose assistance, she in his depth of sleep cut off the head of her husband, and gave it to him. This done (having the Word) they past through the Watches and Guards, and by the break of day came unto the Camp of *Alexander*, desiring to have conference with him about affairs which concerned him nearely. The Prince understanding it was a woman, commanded she should be admitted into his Tent; which was accordingly done, and she appeared before him all stained and sprinkled with blood (for she had not yet changed her habit) at which he grew so amazed, demanding the cause of her repair thither? She desired her servant might be likewise admitted (who attended at the door of his Tent) so he that about him by which he should be better informed. His entrance was granted: but being suspected by the guard (because they perceived him hide something telled up in his garment) they searched him, and found a head

head cut off, but by reason of the paleness of the face (which was disfigured with the clotted and congealed blood) the countenance thereof could hardly be discerned. The servant was brought in, with the head still dropping blood) in his hand. At which the King more wondring, desired by her to be better satisfied concerning the Novel; to whom she boldly replied, Look here (*O Alexander*) the end of thy many troubles and fears, the head of the great Captain in *Spartamenes*, who though my husband, yet because he was thine enemy, I have caused his head to be cut off, and here present it unto thee. At the horridnesse of these words, the King, with all that flood by were abashed; every one glad of the thing done, but in their hearts detesting the manner of the deed. The Lady still expecting an answer *Alexander* (after some pause) thus replied: I must confess (Lady) the great courtesy and infinite benefit received from you, in presenting me the head of an out-Law, a Traitor, and one that was to me a great obstacle and an hinderance in the smooth passage to my intended victories; but when I understand it to be done by the hands of a woman, nay a wife, the strange horridness of the fact takes away all the thanks and reward due to th. benefit I therefore command you instantly to depart the Camp, and that with all speed possib'e; for I would not have the savage and inhumane examples of the Barbarians, contaminate and infect the mild and soft temper of the noble Grecians: With which word, she was instantly hurried from his presence. As noble a preseruent of Justice in a Prince, as it was an abhorr'd example of cruelty in a most unnaturall wife. Q. Curt. lib. 8. de *Alexandri Historia*. From a remorseless wife, I come now to as obdurate a stepmother.

Pelops having married *Hippodamia*, the daughter of *Tantarus* and *Eurianassa*, had by her two sons, *Thieles* and *Aircus*, and by the nymph *Danais* a third son called *Crisippus*, to which he seemed outwardly better affected then to the former; on whom King *Laius* of Thebes casting an amorous eye, at length stole him from his father. But *Pelops* with his two sons by *Hippodamia*, madewar upon *Laius*, took him prisoner, and recovered *Crisippus*: and when he truly understood that love was the cause of his rape, he was attoned with *Laius*, and an inviolable league of amity combined betwixt them. Whilst the Theban yet sojourned with *Pelops*,

Hippodamia persuaded with *Atreus* and *Thiesles* to conspire against the life of *Crisippus*, as one that aimed at the succession of the Kingdome: but not prevailing, she meditated with her selfe, how to despoile him of life with her own hands, when having conveyed the sword of *Laius* out of his chamber, when he was fast sleeping she came to the bed of *Crisippus*, and transpierced him as he lay, leaving the sword still in his body, and left the place still undiscovered, accusing the Theban for his death: but the youth not fully dead, recovered so much spirit as to discover the murtherrer; for which King *Laius* was acquitted, and the from her husband received condign punishment for her immorality and murther, *Dosythus in Pelopid.s.* *Pregne*, to revenge the rape of her sister *Philomela* upon her husband *Tucus*, King of Thrace, feasted him with the body of his own son, *Iulus*; of which, you may read at large in *Ovid's Metamorphosis*. Some women have been so unnaturall, as to betray their fathers. After Troy was utterly subverted and depailed, King *Dionede*, (one of the most valiant amongst the Kings of Greece) in the return towards his Country, being by storms and tempests violently cast upon the coast of Thrace, where *Lycus* the son of Mars then reigned, and according to the bloody custome of the Country, sacrificed all such strangers as landed upon his Countrey; his daughter *Callirhoe* surprised with the love of King *Dionede*, not only releaded him from durance, but betrayed the life of *Lycus* her father into his hands; notwithstanding, he most treacherously left her: for which ingratitude (and urged with remorse of conscience, for proving so unnatural to him from whom she had her being) by strangling her selfe, the despairingly expired *Juba, lib. 3. Libicorum.* Parallel with this, is that w^{ch} icl. we read of *Calphurnius Crassus*, an illustrious Roman, and sent by *M. Regulus* against the Massilians, to take in a most defensible Castle called *Gaiatium*: but by the crosses disaster of fortune being surprized in the siege thereof, and reserved the next day to be sacrificed to *Satum*, being in despair either of rescue, or life. *Besalia* daughter to the King (who was then possesse of the Fort) falling in love with *Calphurnius*, not only delivered up unto him the Keys of the Castle, that he might freely escape with life, but betrayed unto him the liberty and life of her father: but after being degenerately forsaken by him, she desperately flew her selfe, *Gegefinax, lib. 3. rerum Africarum.*

I am weary with setting down these iminuties in women, and *Polyhymnia* invites me to a new argument.

Of women strangely preserved from death, and such as haue unwillingly been the death of their fathers.

Nicias Malotes (as *Plutarch* in his thirteenth Parallel Testimoes) reports, that when *Hercules* for the love of *Iste* the daughter of *Cacus*, invaded Oechalia, and she abhorring the embraces of him who had before slain her father, retired her selfe for safety into the strongest Cittadell in her Country; in which being straightly besieged by *Hercules*, and the Fort ready to be surprized and taken, she having no way to escape, and unwilling to stand to the mercy of so loving an enemy, mounted up into the highest Tower of the Castle, and from thence cast her selfe headlong down toward the Earth, but the wind gathering under her loose garments so extenuated the fall, that she came the ground without any hurt at all; by which miraculous fortune she enioied a desperate life, and *Hercules* a most desired mistresse. Answerable to this, is that which *Theophilus Italicorum tertio* relates: The Romans in the Sciturian war, instituted *Valerius Torquatus* Generall of their forces, he having beheld *Clusia* the daughter of the Tuscan King, grew enamoured of the Virgin, and sent Embassadors to demand her of her father: but she not willing to make any contract with her Countries enemy, and her father as loath to contradict his daughter, the motion and effect of *Torquatus*, was peremptorily denied; at which iniaged, he begirt the City with a strong and fearful st^rg^t, it g^{iv}ing the defendants to all dangers and difficulties, insomuch, that *Clusia* timorous of surprisall, and p^{ro}pecting death before captivity, threw her selfe from the highest part of the wall, to destroy her selfe in the open view and face of the enemy, but either (as the former late mentioned) favoured by the winds, or (as my Author tells me) greatly supported by the hand of *Venus*, or whether the pitious earth unwilling to hurt or harm such fair and wel-featured limbs, and therfore with more then accustomed courtesie, favourably received her into her into her lap, I am not certaine, but the Lady (to the wonder of all the beholders) was taken up whole and sound, without wound, or the least astonishment, and from thence conducted to the Tent of the Generall, who because he made but offer to violate her chastity, the ever nobly minded

ed Romans, not only took from him the charge of the Army (alleging that he that could not govern his own affections, was not fit to command others) but confined him into the Island Corse adjacent, neer to the continent of Italy. Not much leſſe strange was that of *Peribaea*, the daughter of *Aegeus*, who when *Telamon* the son of *Aeacus* and *Eudeides*, came into the City of Euloxi, where ſhe then ſejourned with her father, and took her at that advantage, that ſhe was by him devirgined and deflowered, his name or perſon not being known by her or any, and ſo privily elea- ped and fled away by night. At which after perceiving her by exlured tokens to be grown big with child, and ſuspe- cting it to be done by ſome one of his Citizens or Subjects, he was thereat ſo incensed, that banithing all pity or pa- ternall pity, he delivered her into the hands of one of his Captains, commanding him either to kill her with his ſword, or cast her into the ſea; the Soldier undertakes the im- poſition of his Sovereign upon him, with many vowed and profeſtions to perform his pleasure with all strictnes and ſeverity; but by the way commiserating her wretched for- tune, and loth to be the deflower of ſuch youth and beauty, created for better uſe: coming neer the ſea-ſhore, and ſpying a ſhip there at Anchor, he ſold her to the chief mer- chant for a ſum of monie, returning to the ſhore with an attired relation of his daughter's death. The mariners preſently with this fair purchase hoisted ſail, and a fair and gentle gale favouring them, they attained unto the Port of Salamine, and there harboored, where purpeling to make ſale of their merchandife, they expoled them to the publike view, amongſt the ielt they ſet a price on the Princeſſe *Peribaea*. *Telamon* who was Duke of Salamine, and then reſtant in the City, took his attendants with him, and hearing of this new Merchant, went down to the Ky to take the firſt view of his goods, and provide himſelfe of ſuch things as he wanted; amongſt all, the fair *Peribaea* pleased him beſt, whose face he well knew, and ſtil remem- bered what had paſt betwixt them; he bargained for her, paid down her price, conducted her to his Palace, and there ac- quainted her with the true paffage of all his former pro- ceedings. Within few months ſhe brought him a ſon which he called *Ajax*: and this was that *Ajax Telamon*, who at the Siege of Troy betwixt the two armies combatted with bold *Hector*, in the plain of Scamander: you ſhall read this Hi-

Story

story in *Aretades Guidinus*, in his leſſond book inscribed *In- fulu*. The next that infues, hath correspondence with this. *Lucius Trocina* had a beautifull young daughter called *Flo- rentia*, ſhe was ſuprinated by the Roman *Calphurnius*, and when the act came to the knowledge of her father, deliv- ered to the truſy executioner to be caſt into the ſea; who in the ſame manner was by him pitied and ſold to a Mer- chant, his ſhip being then bound for Italy, where ſhe being expoled to publique ſale, was ſeen, known, and bought by *Calphurnius*, by whom he had a ſon called *Contruscus*. I pro- ceed to ſuch as have unwittingly been the death of their pa- rents.

Eurus, the ſon of *Mars* and *Steropes*, by his wife *Alcippe* the daughter of *Oenemannus*, had a beautifull female iſſue, whom he called *Marpissa*, who had vowed perpetuall virgi- nity; her, *Idas* the ſon of *Aphareus* ravished and ſtole away, which her father hearing, prosecuted him even unto his own Country, but in vain, for not able to overtake them, and returning without her, in griece of his lost daughter whom he ſo dearely loved, he threw himſelfe into the river Lycormus, and was there drowned; ſome think that by his death the flood lost his name, and was ever after called *Eve- nus*; *Diodithe lib. 1. rerum Italicarum. Anius* King of the Etrus- cians, having a rareley teatured damofell to his daughter, called *Salia*, whose virginity he had vowed to *Dana*, and therefore admitted no ſuitors, though many great and rich offers made unto her: at length, as ſhe was ſporting abroad amongſt other Virgins ſhe was espied by one *Calibetas*, a hopetull young Gentleman, and ennobled by his family, who at the firſt ſight of her was ſo extaſi'd with her beauty, that inaugre all fear of pursuit or danger, he ſnatcht her up in his arms, and uſed ſuch means, that he got her ſafe within the wals of Rome. Her father following the ravisher, but not overtaking him, was ſtruck into ſuch a deep sorrow, that desperate of all comfort or counſel, he violent- ly caſt himſelfe into the next Foord that parted Rome and his own Kingdome, which ever ſince that time ſtill bears the name of *Anius*. *Calibetus* had by *Salia* two brave ſons, *Latinus* and *Salinus*, who were famous in their noble and flouriſhing iſſue, in ſommuch, that ſome of the beſt and grea- test Families in Rome, were proud from them to derive their ancestry. This history is recorded by *Aristides Miles- hi*, by *Alexander* and *Polibitor*, *lib. tertio Italicorum*.

Of clamorous women commonly called Scolds.

Cneius Pompeius to make his faction the stronger, by his friend Munatius sent to Cato, that he would be pleased, of his two Nieces to contract the one of them to himselfe, the other to his son: by whom Cato sent word back to Pompeius, That though he as a friend took gratefully the free proffer of his friendship and alliance, yet being a man, he had ever kept himselfe from being intricated in the inates of women; but he protested he would adhere unto him in a more firm league of amity, than could be contracted by kindred, if he would study any thing conducent and profitable for the Common-weal, but against the publique good he would neither give nor take hottesges; calling his Nieces (who as some write were his daughters, given to in matrimony) no better then pledges, of much future inconvenience, especially in matters of State, where the Common-weal is distracted and divided. *Eras. 5. Apophtheg.* Socrates was wont to say, that he had patiently suffered three torments, Grammer, Poverty, and a scolding Wife, Xintippe, two of which he had pretily well evaded, namely, Grammer and Poverty, but the morosity of a scold he could never put off. *Anton. Parle. 2. Meles.* *Serm. 34.* The like may be said of Sausarion the Comick Poer, equally tormented with a bitter and railing wife. Pittacus Mitelenus having married the sister of Draco the son of Penthilus, a proud, insolent and railing woman, perswaded a deer friend of his to marry with the other sister, for if he were never so much given to wrath and anger, she would teach him sufferance and patience. Lertius when Georgias the Sophist at the solemnity of the Olympick games, had made an elaborate Oration concerning concord, and to perswade men to unity: one M. Lenthinus in the conclusion or catastrophe thereof spake aloud, This man perswades all Greece to peace, who having but one wif, and three maids at home, yet his houle is never without clamour and dissention, and with all his smooth filed phrases cannot make his own peace, *Eras. 6. Apophtheg.* Mar. Pacuvius upon a time said (weeping) to his familiar friend and neighbor Aetius (alias) Arius, Dear friend (saith he) I have a tree in my garden, in my mind the most prodigious and unhappy that ever the earth produced, or gave sap unto, for upon that my first wife hanged her

her selfe, and after that the second, and now but this morning my third and last; to whom Arius his neighbour replied, I wonder you being a leareued man and approved for your wildome, should be my way grieved at these successes and chances. *Dii boni (inquit) quot tibi dispendia arbor iste suspendit?* i. Oh you gods, how many of thy dammages and losses hast thou hanged upon that tree; and proceeded thus, Dear friend give me some of those graftis and syents, that I may plant them in my Orchard or garden. Valerius records this in an Epistle to Rufinus. As also Cicero reports the like of a Cician, in *2 de O'at.* and Gyraldus *Dial. 8. Poetarum.* Even Cato Censorius could not escape a brawling and crabbed wife, though he married her from an ignoble stock and family. Guid Bitturis saith, That Hadrianus had a wife called Sabina, hard, perverse, untoward, rude in her behaviour towards her husband, and worthy to be repudiated, and her bed and society abandoned. Alphonsus King of Naples, demanding of one Antonius Panormita, What noble Neapolitan Gentlemen were delighted in Hunting, or whether any late Writer had published any Treatise, concerning the goodnesse and excellency of dogs? To whom Panormita answered, I beseech thee (O King) rather ask this Knight (pointing to one that was then in presence) who can better resolve you, who for the space of forty years hath been continually so conservant amongst such creatures, that every night he beddeth with a Canicula (which word as it signifieth a Brach or Bitch, so it is taken for a detractor or snarling slanderer, as also for a Dog-fish:) and proceeded, Therefore he (O King) can best describe unto you their natures and conditions. This Knight of Naples (whose name for his honors sake is concealed) only smiled at the taunt given by Antonius, well apprehending that by *Canicula* he intended his wife; a woman barkingly clamorous, most contentious and bitter, Pontanus. Gregorius Hamburgensis, a famous and eloquent Lawyer (amongst all the German practisers the most approved) when all his busie impleiments were ended in the Court of Caesar, where he was staled some two months, or thereabouts; and (as we say in our English phrase) the Terme being, and he returning home to his own house, not far from the Town of Nurimburgh (where he then dwelled) he met with a friend and neighbour, who after some familiar salutes past betwixt them, told him, That his wife was living, and in good health

at home to whom inking his head, he made this short reply, *Sic uox vixit, sane obit, i.* If my wife be living, then am I but dead, thereby intimating, that the mortality of a chaste wife is no better than a daily death to her husband, *Aeneas Sylvius, lib. 3. commun. ar. de reb. Gestis Alphonsi Thibronius the Lawe, and of the learned Council to King Alfonus,* having at one time three hundred pieces of Gold stolen from him, which was part of the Dowry of a perverse and peevish wife whom he had lately married, for which being wondrous sad and peevish in the presence of the King, *Alfonus* looking upon him, and seeming to commiserate his sadness, broke out into these terms, *O how happy a man were Thisponius, if the threes bid stolne away his wife, and left the Grid behind them! P. in rima, lib. 1 de Gestis Alphoni.* Euripides, the most excellent of the Greek Tragick Poets, had two wives; the name of the first was *Cherite*, or (as Suidas calls her) *Cherine*, the daughter of *Mn. silenus*, by whom he had three sons, *Mnesiloches*, the Actor or Stage-plaier, *Mnesaratus* the Merchant, and the third, *Euripides* the Orator; yet partly for suspicion of adultery, and by reason he led with her an unquiet life, after so hopeful an issue, she was divorced from him. After this separation, he married another called *Melitta*, who being apprehended in adultery with *Ctesiphon* the Plaier, he was to be branded for a Cuckold, and so taunted and jeested at by the Comick Poets in the publicke Theater, that he was forced to leave the City, and to remove himselfe into Macedonia, where he spent the remainder of his life in the Court of King Archelaus, *Gel. lib. 15. cap. 20. Athenaeus, lib. 13.* *Arinus, Tarquinius, and Tulla,* lived together in perpetuall discord and dissention, by reason of her unconstant and crabbed condition. *Arianus Brantius* tells us of an Inn keeper or Host (a pleasant and trolick fellow) who when a guest of his complained unto him, that he could not endure such noise and clamour, for his wives tongue never ceased walking, finding fault with this thing, then that; besides, there was no cessation of her perpetuall brawling and chiding with her maids and servants. To whom the merry Host replied, And I pray (my friend) is this a just cause for your impatience, or discontent? What do you think of me then, that for two and thirty years space have had this noise and clamour continually in mine ears, night and day, without ceasing, and yet you see with what sufferance I bear it; and cannot you endure it for the space

space of a few minutes? By which words he not only gave present satisfaction to his guest, but converted his wives anger into laughter. *Servius Tullius*, King of the Romans, contented upon his two daughters upon the two *Tarquins, Aruns* and *Superbus*; of severall dispositions were the men, and of sundry conditions the women; as they were opposite in humour, they were as unsightly disposed. To *Aruns* (a man of a quiet and mild temper) *Tullia* (a Lady bold and daring) was given: on *Superbus* (a Prince haughty and insolent) the other (being a modest and weak Lady) was bestowed. Disparity of minds, could not brook the inequality of manners: Theretore bold and bloody *Tullia*, pollions her faire and gentle conditioned *Aruns*; the other modest and mild-tempered sister is made away by the proud and ambitious *Superbus*: the best are lost, the worst left. They two contract an incestuous Marriage, Pride with Cruelty, and Humanity with Ambition; Murther is the ground or cause, and Treason and Usurpation the prodigious effect: she complots the death of her own naturall father; and he, the ruine of his liege, Lord, and Sovereign; she a Parricide, he a Regicide. The King is betwixt them slain, over whose dead body she caused her Chariot to be drawn; Her cheeks blushed not, when the wheels of her Waggon were stained with her fathers blood. And so much to give *Tullia* a shone character, the most insolent of Wives, and the worst of Daughters. Of a lower voice, softer spirit, and more temperate condition, were these wives following. *Chilonia* the wife of *Cleombrotus*, King of Sparta, and daughter of *Leonides*, who had before sovereignised, when in those civil combustions the son in law had expulsed the father, and compelled him into exile, she never ceased to importune her husband, till she had called him home from banishment. But in process of time, when Fortune had turned her wheel, and *Leonides* in those dissensions (having got the better) had confined *Cleombrotus*, she was an hourly intercessor for the repeal of her husband; but finding her father to be obdurate, and her suit by him not listned to, though she might in all pleasure and ease have happily spent her age in her own City with her father, she rather made chiose to be a faithful companion in all distresses with her husband. *Fulgo lib. 6. cap. 9. Axiades*, the son of *Leonidas*, married with his sisters daughter, whom he exceedingly loved, but because she was barren and that by her he had no issue, the Ephori made suit unto him

him to be divorced from her, and would have compelled him unto it: but when he had absolutely denied to condescend with them in that point, they made another request unto him, That he would take unto him another wife more fruitfull, lest the most fortunate issue of *Euristenus* might in him be extinguished. He therefore at their intreaties took to him a second wife, namely *Perinetades*, the daughter of *Demarmenus*, and so brought her home to his house; where (which is strange) the two women lived together peaceably, without emulation or envy. His last wife brought him a son, whom he called *Cleomenes*: and not long after, his first wife (before barren) made him the fortunate father of three sons; the first *Doricus*; the second, *Leonides*; the third *Cleombrotus*: but *Cleomenes* (the eldest by the second wife) succeeded in the sovereignty, *Herodot. lib. 5.* *Thesea*, the sister of *Dionysius*, being married to *Polixenus*, who having entered into a conjunction with other noble Gentlemen, to supplant the Tyrant, but fearing discovery fled for his best safety: Upon whose flight, *Dionysius* calls his sister into question, as one that must of necessity be privy to his escape. To whom she boldly thus answered: Thinkest thou (O *Dionysius*) thy sister to be a woman of that servile and degenerate condition, that had she known the least purpose of his retirement, she would not have made her selfe a companion in all his Navigations and Travel? *Erasm. Apophtheg. lib. 5.* *Caius Caligula* the Emperor, having found *Herod* (the husband to *Herodias*) Tetrarch of Galilee, engaged in a revolt from the Empire, with *Artabanus* King of the Parthians, amerced him in a great sum of monie for that detest; and till it was levied and paied into the Treasury, gave him in custody to King *Agrippa*, whom he had found ioiall unto him, and in whose fidelity he much trusted. He after banished *Herod* into a Lyons (a City of France) with an irrevevable doom of exile imposed upon him: but understanding *Herodias* to be sister to the wife of *Agrippa* (whom he much favoured) out of *Herods* mult, or fine, he proportioned her a large Dower, reserved in the hands of *Agrippa* to her use, as not dreaming she would have been a companion with him in his confinement. To which extraordinary grace from the Emperor, she thus replied: You (O Emperor) as best becomes your Majesty, speak like a roiall and munificent Prince, but the Conjugal Bond of Love and Piety, in which I am tied to a husband, is to me an impediment, that I am not

not capable of this grear Largesse, and unmerited bounty. Unmeet it is, that I (who have been a partaker with him in all his prosperous and flourishing fortunes) should now forsake him, and not be a companion with him in the worst that disaster or adversity can inflict. This noble answer *Caligula* took in such scorn and high displeasure, to see himself in magnanimity and greatness of spirit to be exceeded by a woman, that he banished her with her husband *Herod*; and the bounty (before bestowed on her) he conferred upon her brother in law, *Agrippa*. *Joseph. in Antiq. Cleomenes*, the son of *Anaxandrides* and *Perinetades* (but lately spoken of) being expulsed from Sparta by *Antigonous*, King of Macedonia, fled for refuge to *Ptolomeus*, King of Egypt: whether his wife would have followed him, but dissuaded by her parents (notwithstanding a strict guard was set over her) yet in the night she beguiled her keepers; and having provided a horse for the purpose, posted with all possible speed to the next Port Town, that was least suspected; where hiring a ship, with all the Coin and Jewels then about her, she sailed into Egypt, and there spent the remainder of her daies with him in his uncomfortable exile, *Fulgos. lib. 6. cap. 7.* I have but one more (gentle Reader) to trouble thy patience with at this present.

Blanca Rubea Patavina, the wife of *Baptista a Porta*, betaking her selfe into the same free privileged Town, of which *Bassianus* was then governor, and whither her husband for his safety was retired in the year of our Redemption, 1253. when *Acciolinus* the Tyrant having lost Padua, when bending all his forces to the surprisall of *Bassianus*, compassing that at length by fraud and stratagem, which by opposition and violence he could never have accomplished; in the entring of which Town *Baptista* was slain, and *Blanca Rubea* being armed, and fighting boldly by his side till she saw him fall, was (notwithstanding her masculine valour) taken prisoner by a souldier, and presented to the Tyrant; who gazing on her rare feature (much more beautified by the rich armor she then had on) grew exceedingly enamoured on this manly Virago, and first with fair enticing blandishments he courted her love, but finding no possibility to satiate his libidinous affections that way, where all means failed, he purposed force: which to avoid, and to prevent the dishonour intended her, she cast her self out from an high Bay-window, two stories from the ground; where

where being taken up, half dead, with much difficulty she was recovered. No sooner was she well able to walk, but the Tyrant still prosecuted his beastly and brutish desires; which she still opposing, with that small strength he had left, he caused his servants to bind her according to lustfull direction, and not able to stir hand nor foot, in that horrible manner ravished her. At length being loosed from those hateful and unsufferable bonds, she (with what patience she could) dissembled her griefe, and wrought so far with some that compassioned her miseries, that she had liberty to visit her dead husband in his Tomb, into which with loud shrieks and passionate lamentation she entred, still invoking her husbands name, and with all the force she had, plucked the great and ponderous Tomb-stone upon her, the weight whereof forced the breath out of her bosome. And by this means she purchased the honourable name of a most chaste wife, at which her life still aimed; and a common grave with her husband, which even in death she most desired: one stone being the cover to both their Hearses. *Bernard. Scardeonus, lib. 3. H stor. Patavina.*

Variety of discourse concerning Women.

Apollo, or the Sun, is said to have five Daughters, which by their names appear to be no other than the five Senses: The first is called *Pasiphae*, or Sight, of *Euengab*, i. *Omnibus apparens*, i. Visible to all; for the Sight is a Sense that hath inspection into all the rest: for the eye sees him that calls, or clamours, beholds him that feels, observes those that taste, and intend such as smell. The Suns second Daughter, is *Medea*, or Hearing, of the Greek word *Mnēsikē*, i. *Nullum visionem*. The the third, *Phœdra*, or *Odoratus*, or *Opus odoris*, *Afferrens suavitatem*, i. Affording sweetnesse and pleasantnes. *Douce* is derived of *Sapientia*, i. *Sapientia Judex*, To judge by taste; or *Acre Judicare*, that is, To censure acutely. The Syrens were the daughters of the flood Achelous, and the Muse Melpomene, so saith *Hyginus*; others derive them from *Calliope*. They are by the Greeks called *Tractatoriae*, as attracting or insinuating into the ears of man by their severall allurements, or enticements; by Song, by Sight, by Custome. They are

three

three in number; the first excels in Voice, the second in the Harp, the third in the Pipe: it was so ordered by the Fates, that whosoever listned to their musick should instantly perish, but when any one escaped their incantations, they themselves should live no longer; which destiny of theirs was made good in *Ulysses*. For stopping his own ears and the ears of his sailors, with wax (by the counsel of Mercury) and casting them all to be tide to the Masts of the ship, when these Syrens perceived that they were prevented they tumbled themselves from the Rocks headlong into the Seas, and were so drowned. The place stil bears their name, and is called *Syrenides*, it lies betwixt *Cicilie* and *Italy*. Some think that by these *Syrenes*, were intended no other then strumpets, who by their enchanting insinuations and luxurious flatteries, have been the ruin of many eminent and excellent men, as likewise of others meanlier degreed and qualified; but whatsoever he be that by his wisdom can prevent them, is his own preserver, and their destroyer. Their bodies upward were feminine, withal fair; and from the navel downward beastial or fishie, denoting unto us the uglinesse of sin and deformity of lust. Divers differ about their number; There are reckoned unto us, *Aglausi*, *Telisspoi*, *Pisno*, *Iliki*: some think the **City Parthinope** to take denomination from *Parthenopæa*, once numbred amongst these Mermaids, because she was there buried: Others reckon amongst them the two Nymphs, *Leucosia* and *Lygia*. *Plutarch* in *Amator* speaks of *Oenanthea* a she-minstrel, and a dancer, as also *Aristonica*, *Aglaia*, and others. These and the like of their alluring profession, to these *Syrens* may not unfitly be compared.

Some women have to honest purposes changed their garments, and dissembled themselves in mens habits; that have laudable it was in *Theodora* a Virgin of Antioch, who dissembled when a rude and rough hewed soldier was sent unto her into prison, forcibly to despoile her of her virgin ^{their shape,} chastity, she with her modest looks and becomming tears mixt with passionate persuasions, not only mollified his obdurate heart and deterred from his wicked purpose, but won him to change habits with her, by which fortunate stratagem she escaped out of prison, and so prevented the threatened slaughter intended her by the tyrant *Diocletian*, *Ambros.* lib. 2. de *Virgin.* *Euphrosyna* a maid of *Alexandria*, took upon her a mans habit, and for the space of thirty

six yeers dissembled her Sex unknown to any, all which time she spent in a religious monasterie only for devotion sake. *Valaterran Dicearchus apud Cælum testatur*, That only for the love of learning, and to be truly instructed in the grounds of Philosophy, *Lathenia, Martinea, Ax o hoa, & Phliaia* came disguised in mens habits into *Plato's School*, and were his daily auditors, into which place women were nor to be admitted. *Pelagia* a woman of Antioch, being in her yoruth solely given over to voluptuousness and pleasure, at length was so retired from all worldly delights and vanities, that abandoning humane society, she assumed the shape of a man, lest her Sex might be discovered, and so betaking her selfe to the solitude of a most desolate wilderness, led a contemplative and devout life till she expired her last. The like I have before related of *Marina*, who with her habit changed her name to *Marinus*, and *Eugenia* to *Eugenia*. Here I might fitly introduce *Johanna Anglicana*, but I have reserved a place for her amongst the learned. Not to the like commendable purpose, we read how *Semiramis* betrayed her Sex, and for many years together beguiled the eyes of her people, took upon her the stile of a King, and reigned in the person of her son.

Women
that have
changed
their Sex.

As those before remembred have dissembled their shape, so there be some recorded in history, that have miraculously changed their Sex. In *Phestus* a City of Crete, lived one *Lictus* or *Lignus* of a noble family, who being married to *Telethusa*, a Lady of equall birth, both nobilitated as wel in wealth as parentage, he as an addition to the rest, being honourable above others by his place and office; his wife being great with child, and something neer her delivery, he not only besought her at the first, but after injoined her upon her life of two things, the one was that she should bring him a male child to inherit, the other, that if it proved to be a girl, she should instantly bereave it of life. Hard was the imposition to a mother, and it somewhat penetrated the heart of the father, for he no lesse wept to speak it, then moistned her cheeks to hear it; it drew tears from both, yet by reason of a vow solemnly made to the gods, notwithstanding all her passionate intercessions, he stood obstinate from being removed, and she altogether in despair, because he would be no further intreated. All her small hope was now in the hazard, as not knowing what her issue would prove; if a male, the joy of

her

her life, if a female her double death, as not intending to survive her infant. The night before her delivery, she was conformed in her dream, in which a Vision appeared to her, to command her to save the child howsoever, for the gods would take it into their protection; this somewhat cheared her growes: A girl is born, the Sex is conceal'd betwixt her and her nurse, the father is proud of his young son, leads to comfort the mother, and performs the ceremonies of the vow before pastime, doth the countenance of the infant any way betray the Sex, for as *Ovid Metamorph. lib. 9.* saith of it:

*Cultus erat pueri facies quam siue puellæ
Sive doris pueri sicut formosus uterque.
The habit of a Boy she wore,
And it had such a face,
As whether she were Boy or Girl,
It either Sex would grace.*

Lictus gives it the name of the grandfather, and calls it *Iphis*, a name that may belong equally either to man or woman; the mother holds it as a fortunate Omen. The infant growes to be ripe for marriage, and the father is as ready to provide a wife for his supposed son: *Ianthe* is found, the daughter of *Dyctæus* and *Thaleste*, a young damosel of large dower and commendable beauty; *Iphis* and *Ianthe* were of equall yearts and alike in feature, they were bred together, brought up and schooled together, and as they had like instruction, so they had like affections, they were paralell'd in love, but not in hopes, *Ianthe* expected to be possesst of *Iphis*, *Iphis* was in despair ever to enjoy *Ianthe*; as her fear did growes greater, so the marriage day approacheth neerer, the fathers joy and comfort is the mothers dread and grief, the ones exaltation to bliss, the others dejection to sorrow. The Contract is past, the Nuptial day come; there are two Brides, and no Bridegroom: notwithstanding, *Hymen* is present, *Juno* at hand, *Venus* not far off, and *Lucina* (the goddesse of Child-birth) in hope of future imployment. The mother retires to her prayers, the daughter to her tears: Where humane hope fails, and Nature opposeth (or at least helpeth not;) whither should we flee but to the gods, for assistance? So they repair to the Altar, where they humbly kneel, and as devoutly pray. Praiers are said to be the daughters of *Jupiter*, and have at all hours access to the ears of their fathers.

Their Orisons ended, the mother and the daughter returned ; if not helped, yet in their resolutions armed against hurt. In the way back, as Ovid my Master tells me, it thus hapned :

*Mater abit Templo, sequitur Comes Iphis euntem
Quam solita est maiore gradu, &c.*

The mother from the Temple, Iphis guides,
She follows her, but yet with larger strides
Then when she thither went; and thinks it strange
To find within her self such sudden change,
Because she feels about her something grow,
The like she never saw, nor yet doth know.
The whitenesse in her cheek begins to fade,
She seems more swart ; besides, more breadth is laid
Upon her spreading shoulders ; she is now
More strong then erst, and in her modest broun
A look more manly : her fair hair, that hung
Below her waiste, still shortens ; and her Tongue
Hath got a bigger tone : nor marvel, when
Iphis the Maid may now be rank'd 'mongst men.

What, and how great joy this prodigious change was,
I leave to them that can truly apprehend the happiness of
such a hopeless and unexpected fortune betwixt two lo-
vers: but whether this was done meerly by the miraculous
work of the gods, or were possible in Nature, might be dis-
puted. To this purpose, he that collected the *Memorable His-*
stories of these times, hath quoted an Author, in many things
believable, That the like hath been known in our later
ages: yea, children have been born, that by the Midwives,
Nurses and Parents, have been mistaken for daughters,
and so continued for some years. But growing to the
age of twelve, or thereabouts, and are able to distinguish
of good or evil (being capable of passions, and subject to
affections) whether Love or Time hath produced these
strange effects, I am not certain: but those manly parts that
were before inverted, and concealed within the body, have
burst forth, and been made apparent ; insomuch, that they
have been forced to change their womens names into
mens, with the exchange of their habits ; and after made
choice of wives, and as this Iphis to Ianthe, have been joy-
fully married. Ovid in his twelvth book of *Metamorphosis*,
remembers the like transhape from the mouth of Nestor.
Cenis (saith he) the daughter of *Elatium*, one of the most
beautiful

beautiful virgins of The Italy, and of such fame, that even
Peleus, the father of Achilles (amongst many others) was an
earnest suitor unto her to have made her his Bride and
Queen: but the proud Girl despising both his proffers and
person, gave him a like repulse with the rest, pretending a
perpetual vow of Chastity. At length Neptune grew en-
amoured of her, and encountered her at such opportunity and
advantage, that in anger all resistance, she was by him vitia-
ted and devirgined. To recompence which injury, he bad
her ask whatsoever was in his power (being a god) to grant,
and she should be recompenced to the fulnesse of her wish-
es and desires. She fearing lest the temptation of her in-
comparable beauty might bring her in danger of the like
violence, and to base prostitution (which she above all
things hated) to him she thus answered :

*Magnum (Cenis ait) facit haec injuria votum
Tale pati, jam posse nibil, da semina ne sim,
Omnia præstiteris, &c.*

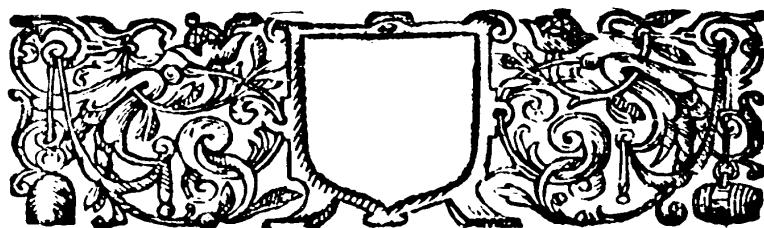
My injury doth make me (Cenis said)
To ask a mighty bo[n]e, which grant I pray,
(That I no more in this kind be betrav'd)
Make me to be no woman from this day ;
'Tis all I beg. The last words that she spake,
Seem'd to be utter'd with more manly sound
Iber were the first : Great Neptune for her sake
Had granted it (which in her self sh: sound)
And added more; to recompence this deed,
Never shall that smooth skin by weapon bleed.

After which time she proverbi invulnerable, changed her
name to *Ceneus*, præstiled arms, and proved a famous soul-
dier. She was in that great battel betwixt the Centaurs
and the Lapithes, where fel by her hand, *Stiphilus*, *Bromus*,
Antimachus, *Heclimus*, and *Pyrachmon*, five valiant Centaurs.
Now though this may seem somewhat to favour of fabu-
lous Poetry, may not she (leaving out the compression of
Neptune, or being made wound free) by the former proba-
bility so late remembred (being born of a warlike race,
and having in her the inherent seeds of hereditary valor)
though she was first thought a damsel, yet when time
produced her virility, make shew of that, imperfect Nature
had not then ripened, and practise Arms, agreeable
with the brave spirits of her ancestors ? And because ei-
ther her good fortune assisted her, or her valor to pro-
te-

Sed her, that she never received any apparent wound in battle; may she not theretore (and without any palpable absurdity) be thought invulnerable? And so much to Apology (in the way of discourse) for those supposed impossibilities; only producing these Histories, least any thing (that favors not of immorality) that can be spoke of women, should be left unremembered.

*Explicit lib. Septimus.
I. sive p. us Polyhymnia.*

FINIS.



THE EIGHTH BOOK *inscribed V R A N I A.*

*Introducing of Women every way learned, of Poetres-
ses, and Wishes, &c.*



Olyhymnia remembres me to look up to her
Sister *Vrania*, whose contemplation is in
the Stars and Planets; where me thinks
I behold the twelve Signs, as Manilius
(in his first book *Astronomicum*) thus de-
scribes their order:

*Aurato Princeps Aries in vellere fulgens
Respicit, admirans aduersum surgere Taurum, &c.
The Princely Ram clad in his golden roost,
Looks back, admiring to behold the Bull
Against him rises; who with a chearfull face
Calls to the Twins to bid them mend their pace:
The Crab whose followers, and the Lion than;
Next, the Celestiall Maid, who known by man:
Libra comes after, who (lest Time should fail)
Weighes on the Nigrits and Dries in equall scale,*

And calls the Scorpion on, who in his train
Bears a bright fulgent star, at which (in vain)
The Centaur (with his string drawn to his ear)
Aims his keen shaft : the Goat cloth next appear,
Thats Capricornus call'd, who oft times lourers,
Because to quench his star, Aquarius powers
His Laver forth : next after him, are plac'd
Pisces, that of the twelve Signs are the last.

And now whilst mine eyes are yet fixt upon the stars, let it appear no unprofitable digression, to speak something concerning Astronomy. *Atlas* for his skil in that Art, the Poets taibled him to support Heaven on his shoulders; and *Endimion* for observing the course of the Moon, was therefore said to be her friend and lover. The Babylonians are reported to be the first observers of the Stars and Planets, by whom the Grecians being instructed, found out the two Poles, devised the Dial, and distinguished the Day and the Night into four and twenty hours. *Zoroaster*, that flourished in the time that *Ninus* reigned in Assyria, was in this Art famous. *Palamides* the son of *Nauplius* and *Climene* was the first amongst the Greeks that accommodated the Weeks, Months, and Years, and proportioned them to the true course of the Sun ; he observed the terrible eclipse of the Sun, and taught it to be a mere natural cause, and not prodigious, as it was then feared. *Philostratus* in *Heroicus*. *Tales Milesius* one of the Seven Wise men of Greece, applied himself to this study, and as *Calimachus* witnesseth of him, was the first that disputed upon *Visa major*, as *Eudemus* predicted the Eclipse of the Sun to the Ionians, which hapned in the time that *Hatianthes* was King of Lydia, and fought a great and terrible battell against *Ajaxarus* King of the Medes. *Herotitus in Clio*. *Laertius lib. 1.* *Anaximander Milesius* the Scholer of *Thales*, first taught that the Moon shined only by a borrowed light, and that the Sun equalled in bignesse the compass of the whole frame of the Earth, and was the purest fire ; he made the first Sun dial in Lacedemon, and placed it where it might best give a shadow from the reflection of the Sun ; he observed the Equinoctiall, and made Spheres and Horoscopes. *Laert.lib. 2.* *Anaxagoras* *Cyzicinus* taught, That the Sun was a fire perpetually burning, greater in the circumference then the Island of Peloponnesus, he called it a fiery Stone ; he predicted that a stone should fall from the Orb of the Sun, which hapned

hapned neer to *Aegae* a flood in Thrace, in the second year of the seventy eight Olympiad. This made *Euripides* his scholer in *Phaeontide*, to call the Sun a golden Turt; and that the Moon contained within her Sphere, Houses, and Dwellings, Hills, Vallies, Forrests, Beasts, and People. He affirmed the Galaxia or Milky path, to be a mere reflex of the Sun, and no inter-light arising from the Stars; Comets he taught to be a concourse of the wandring Stars, and the flames or beards which proceed from them loose sparks shaken by the air : Being asked for what end he was born into the world, he answered, Only to have inspection into the Sun, the Moon and the Planets, *Laert.lib. 2.* *Plin.lib. 2. cap. 60.* In this were eminent *Parmenides Eleates*, the scholer of *Xenophan*, *Lexippus Eleates*, *Democrites Abdites*, *Xenocrates Chalcidoniensis*, who wrie six books de Astrologia, as *Laertius witnesseth*, *lib. 4.* *Eudoxus Guidius*, *Theophrastus Erisius*, *Oenopides Chius*, *Miton Lacedemonius* (both recommended by *Aelianus*) *Protagorus Astrologus*, with infinite others : and among these *Hyppatia* a learned woman of Alexandria, daughter of *Tkem* the famous Geometrian, and wite to the Philosopher *Isiidorus*; she wrie of Astronomy, kept school in Alexandria, where she was frequented by many worthy scholers, she flourished in the time of *Arcadius* the Emperor, and was after by such as envied her fame in learning, pitifully slain and massacred. From the professors of this Art, I come to the effects thereof. It is related of *Meton* the expert Astrologian, when the Athenian forces were to be shipped into Sicily to fight against the Syracusans, he foreseeing by his Art the lamentable successe of that battel, which after proved accordingly, to avoid the danger thereof, being a man of especial imploiment in that busynesse, and to come off without suspition of fear or cowardise, he counterfeited madnesse ; which the better to confirm, he fired a Summer houle of his own which stood neer *Pyceta*, by which act he was judged to be distracted in his sences, and for that reason dismissed from his charge. *Plutarch in Alciab. P.* *Nigidius Figulus* was of the Pythagorean Sect, excellent both in the Mathematicks, and Physick, of whom *Lucian.lib. 1.*

*At Figulus cui cura deos secretaq; mundi
Noste fuit.*

*But Figulus, whose chiese care was to find
And know the gods, with secrets from mankind
Conceal'd, &c.*

He flourished in the time of *Cæsar*, he was skilful in the revolutions of the Heavens, above all that lived in his time : amongst other notable effect of his Art, he predicted to *Augustus* being an infant, the Imperiall purple. *Xiphilin* in *Augusto*. *Scribonius Mathematicus* told *Lyvia*, the mother of *Tiberius Cæsar* being with child, that she was great with a male infant, not a female, adding (wherein his Art failed) *Vix sine Diademate*, i. But without a Diadem, as ignorant then to what height the majesty of the *Cæsars* were to ascend, *Sabellius lib. I. cap. I.* It is reported of the Astrologian *Thrasillus*, that when *Tiberius* was banished by *Augustus* into the Island of Rhodes, and in his greatest melancholy and discontent, he had been often comforted by *Thrasillus* his School-master, as promising so ne speedy good news apprehended from his Art. But on a time they two walking together upon the banks of the *Se*, *Tiberius* still fretting and chusing inwardly with himselfe, that he had been so long foole with vain and idle promises, by the Mathematician his Master, he rated him with bitter and harsh tearms, reviling his Art, and was ready to have cast him headlong (in this extremity of rage) from the promontory; when *Thrasillus* intreating his patience but a few hours, espied a ship with full sails making towards the harbor, when suddenly rejoicing, Be of good comfort *Tiberius* (saith he) for in yon ship is brought thee what thou most desirest; which proved accordingly, for they attending their landing, letters were delivered to *Tiberius* from *Augustus* and *Lyvia*, of his repeal from exile, and his calling back to *Rome*, at which time was laid the foundation of his Empire, *Fulgos lib. 8 cap. II. Dion. in August.* reports it thus, *Tiberius* walking with *Thrasillus*, and privately intending to cast him from the rock, without any appearance of anger, on the sudden he grew wondrous melancholy and sad, upon which *Tiberius* demanding the cause, *Thrasillus* answered, because I find there is now a present mischiefe intended against me ; upon which words the purpose of *Tiberius* was altered, and the othe's prescience by him much commended. Even *Tiberius* himself was studious and expert in Astrology, Astronomy, and other mystical and hidden Arts, insomuch that he caused many noble Gentlemen of *Rome* to be innocently put to death, for no other reason then by calculating upon their nativity, he presupposed them dangerous to the State; he observed the carriage and conditions of all men, and whosoever excell'd others

others in vertue, or entred into the least popular love, him he cut off. It is said, that meeting with *Galba*, upon his marriage day, he cast a stedfast look upon him, and without uttered these words, *Et tu aliquando Principatum degustabis*, i. And thou also shalt in time attain unto the Principality. The Emperor *Hadrianus* was not only industrious in the attaining to the height of perfection in the knowledge of all other general learning, but also in the Mathematicks, insomuch that *Marius Maximus* affirms of him, That he assuredly knew all things that were spoken of, or by him ; he writ down every morning with his own hand, the chances and successions that should follow the same day, and thus he continued to the hour of his death. He was often heard to say of *Veras* whom he had adopted,

*O scindit terris hunc tantum fata, nec ultra
Efficit finire, &c.*

The fates will to the earth but shew him, them,
Ere fully seen, snatch him away agen.

Polarian Antiro lib. 23. saith, That he continued the writing down daily of these predictions, even to the last month of the year, in which he died, and then gave over; speaking openly, that within the compasse of that month he should be gathered to his fathers, *Fulgos lib. 8 cap. II. Severus Pertinax* having buried his wife *Mariia*, made choice of a second called *Julia*, born of obscure parents ; for no other reason, but that by the inspiration into those Stars that were predominant at her birth, he found that she was born to participate of Imperial honours, *Polarian lib 23.* An Astrologian in the Court of *Frederick the Second*. emperor, with great ceremony and diligence observed *Rodolphus* Earl of *Hausburch* (a plain Gentleman of mean fortunes, and lesser hope, and one whom all the other Courtiers despised) and still he was mock'd when he had neglected others of great place and office, to be only obsequious to him : this being told to the Emperor, he commanded the Artist before him, demanding the reason of his so doing ; to whom he answered, Because O Frederick, in this *Rodolphus* I see a succeeding Emperor, who when thy issue shall fail, must repair the dignity of the *Cæsars*, and his noble memorable acts fit all Christendome with condign praises; neither was this presage trifolous or vainly spoken, for in the year of our redemption, 1273, in the Calends of October, this *Rodolphus* was by the princes of Germany confirmed in the Imperial

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Imperiall dignity, and crowned at Frankford, Caspinianus in Cæsaribus. Marullus speaks of one *Byliotus* an Astronomer, who died with eating of Mushroms, or such as we call Toad-stools, his words be these:

Dum cavit Astrologus prituris sidera amicis,
Dum sibi Boletos non cavit ipse perit.
Whilſt to foreſee his friends mishaps,
His ſkil the Artist tri'd:
His own ſad fate he could not find,
But eating Muſhromes, di'd.

Rare effects of this Art were shewed in *Guido Bonatus fortivensis*, who lived under Martin the fourth, who ſent to Guido Earl of Mountferrat, that it ſuch a day, and at ſuch an hour he would iſſue out of the City, and by Stratagem invade his enemies, poſterity ſhould remember him in that honorable victory, in which he ſhould give them a ſtrange defeat, and a ſluridly overcome, and himſelf receive a dangerous wound in the thigh. The Earl at the day appointed iſſued from the City, and auſaulted them, providing himſelf of all things neceſſary about him for a wound. He wins the day, followed the viſtory, was hurt in the ſame place, and after healed. *Fulgo lib. 8 cap. 11. Egnat. lib. 8. cap. 11.* *Paulus tertius Pope (Farnesius)* was miraculoſly ſkilful in Astrology: He ſent to his ſon Peter Aloysius (who at that time with great cruelty uſurped in the Dukedom of Parma and Placentia) and warned him to beware and take heed of his own ſafety the 10 day of September, in the year of Grace, 1547. for that day was malignant to his life, and opposite to his good above all others. The father (as my Author ſaith) had power to forewarn his ſon, but the ſon had not grace to prevent the danger; for the ſame day prediſted, he was ſlain in his own Castle by *Augustinus Landus* and *Jacobus Scotus*, two Earls of Placentia, who pretended private confeſſion with him. Being dead, he was delivered to the long afflieted people, who firſt hanged him up by the privy parts, and after (without all humane pity) tore him limb from limb, to ſatisfie their malicious vengeance. *Steidanus, lib. 19. Comment.* I fear I have ſtaied too long amongſt the ſars, and conſidered ſo much amongſt thofe men, that ſome may fear I have forgot the Women: but it is otherwife, for I now proceed with them. And firſt,

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Of Women Orators that have pleaded their own causes, or others.

Strange and admirable is the efficacy and force of Eloquence. It is writ of the Poet *Tyrtæus*, That when the Lacedemonians had been in three ſundry battels deſeated, and were in despair for ever reobtaining their priuilegious honours and dignities, in this lowest of their deſtedneſſe, he with his excellently eloquent Verses ſo kindled and awaked their dul and drowsie couraſes, that they the fourth time opposed the Messenians, their enemis; and wearing about them the names of their noble ancestors (whofe brave exploits he in his Poems had celebrated) they re-againſt their former forces and couraſes, with ſuch an addition and encrease of fortitude, that they after grew unrefiſtable. Anſwerable to the facundity and eloquence of the Poet *Tyrtæus*, was that of *Amenia*, a modēſt Roman Lady, who being of a great crime accuſed, and ready to incur the ſentence of the Praetor, ſhe in a great confluence ſtept up among the people, and without any advocate pleaded her own cauſe ſo effe&tually and ſtrongly, that by the publique Suffrage ſhe was freed and acquit from all asperſions whatſoever: Which ſhe did with ſuch a manly yet mo-deſt conſtanſy, that from that time forward ſhe was called *Androgine*. *Val. Max. lib. 8. cap. 3.* Equall to her was *Hortensia*, the daughter of *Q. Hortensius*: ſhe, when the Roman Ma-trons had a grievous fine put upon them by the Tribunes, and when all the Tribunes, Lawyers and Orators were afraid to take upon them the patronage of their Caufe; this discreet Lady in person pleaded before the Triumvirate, in the behalfe of the women; which ſhe did boldly and happily; for as one hereditary to her fathers eloquence, ſhe prevailed ſo far that the greatest part of the mul& impoſed upon them was iſtantly remitted. Differing from their Modesties, was that of *Caius Afrania*, the wife of *Iycinus Bruttio*, a woman prompt and apt for all contention and diſcord, and in all troublous and controversies ſil pleaded her own Caſes before the Praetor: Not that ſhe wanted the help of an Advocate, but rather to expreſſe her own impudence; whose common railing and loquacity before the Bench,

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Bench, grew to that scandal, that it almost stretcht to the iniurie of the whole Sex: insomuch, that if any woman were justly taxed with boldnesse or irregularity, the (in the way of a Proverb) was branded with the name of *Affrania*. Her spleen extended even to *Caius Caesar Tertius*; as likewise to *M. Servius the Consul*. My Author leaves her with this Character, *That it is much better to enquire when such a Monster died, than curiously to be inquisitive when or of whom she was born.* *Val. Max. lib. 8. cap. 3.*

From Orators I come to Sophists, and from Declamers to Disputants. It is reported of *Cæcilia*, the chaste Roman Virgin (being married against her will to a noble Gentleman, called *Valerianus*) when they were left together in the Bride-chamber, she with her strong reason and prompt arguments discoursed and disputed with him in the patronage and defence of her Virginity, proving unto him from the Scriptures, how justly vowed Chastity is more acceptable in the eyes of the great Maker, than Marriage: insomuch, that notwithstanding his heat of youth, meeting with a tempting, provoking beauty, the convenience of opportunity, time, and place (with the lawfulness of the act, established by the Ceremonies of the Church) yet he (at her intercession) not only abstained from that time to offer her any force or violence, but ever after betwixt themselves vowed lasting Virginity. She, likewise when *Tiburtius* (the brother to *Valerianus*) contended with her in disputation, refuted the opinions then generally held, concerning the idolatrous worship of the false Pagan gods; so that having convinced him with undeniable Propositions, he turned a zealous convertite to the true Christian Faith. *Catherina Alexandria*, under the Tyranny of *Maxentius*, argued with all the best and cunningest Sophists of those daies, stoutly and constantly maintaining the Faith of the Gospel, and logically refuting all their schismatical Opinions, causing many of them to deliver up their names to the sincere profession of Christianity. In her appeared how the wisdom of the world gave place, and submitted to the Divine knowledge; insomuch, that notwithstanding all the syllogistical cunning, and sophistical dilemma's (in which they were elaborately practised) they were forced to yield and submit to the authority of a plain Virgins tongue, her wit and reason being illuminated with Divine knowledge from above, *Barthol. lib. 5. cap. 6.* *Guido Bit*, in his Catalogue of

Of Women Divines.

of Philosophers, reports *Diodorus Socratus*, have had five daughters, all Disputants, and skilful in Logick. *Hyparchia*, the sister to *Megacles*, and wife to *Cato Cymicus*, she with one sophism put to silence *Theodusius* (surnamed *Abbas*) *Quod faciens Theodorus non diceretur in iuste facere, ac si faciat Hyparchia non diceretur in iuste facere, &c.* That which Theo-
rus doing, he is not said to do unjustly, but Hyparchia do the same, she is not said to do unjustly. So which when he granted, she added this: But *Theodorus* beating himselfe, is not said to do unjustly, *Ergo*, If *Hyparchia* beat *Theodo-*
rū, she cannot do unjustly. To this *Theodorus* made no an-
swer, but in snatching up his cloak, and leaving the place,
he taunted her in a Greek Lambick verse, which was to
this purpose, Why she being a woman, would trouble her
selfe with such Disciplines as are solely appertaining unto
men? thus saying, *Rasos apud T. las reliqui feminæ.* To
whom she replied; *Thirstest thou I have been ill councelled, if
that time which I might have past upon the Loom or Distaff
I have spent in the attaining of the liberall Artes and Disciplines
Of *Debora* of the Tribe of *Epbraim*, her wisedome, and her
Prophecies (in which she excelled) the holy Scriptures gives
ample testimony; as likewise of *Mary* the sister of *Moses*, *Ana-*
na the Prophetess, and others. I proceed to such as have been
studied and practised as well in Theology, as Philosophy.*

Of Women studious in Divinity.

Fabiola a Roman matron was very laborious in the reading and understanding of the sacred Scriptures, she was frequent in the old Prophets, the Gospels, and the Psalms of David, which she had almost ad unguem, and by rote; her continual reading practised her in a more perfect knowledge, she was of that reverend respect amongst the learned, that Saint Jerome vouchsafed to dedicate a book unto her, intituled *de Vita Sacerdotali*. *Marcilla Roma-*
nana by industry in the Scriptures, in which she was
2. busily travelled, was in many of Saint Jerom's Epistles
blazed by name. He writ a book to her, *De mundi contemptu*; Of the contempt of the world, another of the ten names
by which God is called amongst the Hebrewes; a third of
our trinitie, and the doctrine of the Hereticks; a fourth of
blasphemy against the Holy Ghost; a fifth, of the study of
Theophrasto,

Theophilus Bishop of Alexandria, with others. The same Saint Jerome witnesseth of *Eustochium* the daughter of one *Paula*, a Roman Matron, who was excellently practised in the Greek and Latin Dialects, as also in the Hebrew Character, insomuch, that she in her time was called *The new Prodigie of the world*: she gave her studie chiefly to meditation upon the Scriptures, insomuch, that she read the Psalms of David familiarly, and without the least hesitation. *Anastasia* the scholler to *Crisogonus* the Martyr, and wife of *Publius Romanus* (who faining a counterfeit disease, sequestred himself from her and quite abandoned her bed) she writ certain Epistles to her Master and Tutor, *Crisogonus*, in which she complained that all her means and substance was consumed and wasted by her impious and sacrilegious husband, who most unnaturally detained her in prison. This devout woman for the Faith, and ministring to the Saints, was arraigned and condemned to the fire, where she publickly suffered a most glorious Martyrdom: of her *Volaterran*, makes mention. *Giliberta Anglicula* was born in Maguns or Mens in Germany, where she was beloved of a young scholler, for whose sake, and least their private and mutuall affection should at length come to the ears of her parents, all virginall modesty and womanish fear set aside, she put her selfe into a young mans habit, fled from her fathers house, and with her dear friend and Paramour, came into England, where as wel as to his observance and love, she gave her self to the practise of the Arts, and to attain to the perfection of Learning. At length the young man dying (finding her self entred into some knowledge, and desirous to be further instructed, as one having a wondrous prompt and accute brain) she stil continued her habit, and withal her laborious study, as wel in the Scriptures as other humane Learnings. At length comming to Rome, she read publickly in the Schools, where she purchased her selfe a great and frequent Auditory: And besides her singular wisdome, she was much admited and beloved for her seeming sanctity and austerity of life, and after the death of *Leo the fifth*, elected and confirmed in the papall Dignity, for thus writes *Volaterran*, *Sigebertus*, *Platina*, and others that have writ the lives of the Roman Bishops: she is remembred likewise to this purpose by *Boccatus* in his book *de Claris Mulieribus*. But *Sabellius*, lib. I. *Menadius*, calls her *Joanna Anglicula*, i. *Joan English*,

English, who in her minority dissembled her Sex; and so habited, travelled as far as *Athens*, and there studied with infinite gain and profit: insomuch, that comming to Rome, few or none could equal her in Disputation or Lectures, which begot her such reverence and authority with all men, that she was by a general Suffrage elected into the Papacy, and succeeded *Leo the fourth*, *Ravissim in Officina*, tit. 6. Others will not allow, that ever any such woman was Pope, and excuse it thus: There was one Bishop of Rome, who was a decrepit and weak old man: He (by reason of age) not being well able to manage his temporall affairs, and domestick busynesse, received into his Pallace as a guide and governess, a woman called *Joanna*, his sister or neare kinswoman: this woman took upon her great pride and state, and usurped upon the infirmity of her brother: insomuch, that having the command of all things, and being avaricious by nature, no busynesse was dispatched but by her, nor any thing concluded without her, for which she was both hated and scorned; and therefore upon her that usurped the authority of the Pope, they likewise bestowed his stile, and nick-named her *Pope Joan*. This I have not read, but I have heard some report it. From her I come to *Rosilda*, born in Germany, and by Nation a Saxon: she lived under *Lotharius the first*, and was of a religious place called *Gandresenses*, in the Diocese of *Hildesemensis*; she was facundious in the Greek and Roman Tongues, and practised in all good Arts: she composed many Works, not without great commendation from the Readers, one especially to her fellow Nuns and Votresses, exhorting them to Chastity, Vertue, and Divine worship: She published six Comedies, besides a noble Poem in Hexameter verse, of the Books and Heroick Acts done by the *Otbo Cæsars*. She writ the Lives of holy women, but chiefly a Divine Work of the pious and chaste life of the blessed Virgin in Elegick verse, which began thus, *Unica spes Mundi em*. *Cranzius*, lib. 6. cap. 20. *Metrapoleos*. *Fulgos*. lib. 8. cap. 3. *Elizabeth*, Abbesse of *Schonaugia*, zealously imitated the practise and studies of this *Rosilda*, which she professed in the City of *Triers*. She writ many things in the Latin Tongue, of which she was divinely admonished and inspired from above, besides many persuasive Epistles to her Covent of Sisters, and others full of great conceit and elegancy: A Book also that was entitled

entituled, A path to direct us the way to God ; besides, a Volume of many learned Epistles, ful of great judgement and knowledge. *Fulgo*. lib. 8. cap. 3. and *Egnat.* ibidem. *Constantia*, the wife of Alexander Sforza, is deservedly inserted in the Catalogue of women, famous and excellent in Learning: She from her childhood was so laborious in the best Disciplines, that upon the sudden, and without premeditation, she was able sufficiently to discourse upon any argument, either Theological or Philosophical; besides, she was frequent in the works of St Hierom, St Ambrose, Gregory, Cicero, Lactantius. For her extemporal vein in Verse, she was much admired; in which she was so elegantly ingenious, that she attracted the ears of many judicious scholars to be her daily Auditors. And this facility is reported to be innate and born with her, as proceeding with such smoothness, and without the least force or affectation. Her daughter *Baptista* succeeded her both in fame and merit, beeing accepted and approved for one equally qualified with her mother *Constantia*: Therefore *Politianus* in *Nazaria*, doubts not to rank her amongst the best learned and most illustrious women. *Baptista Prima*, the daughter of *Galeatus Malatesta*, Prince of Pisauris, and after the wife of *Guido Montefeltrensis*, Earl of Urbin, made many commendable proofs of her wit and learning; for she held many disputationes even with those that were best practised and grounded in the Arts, from whence she came off with no common applause. She writ a Volume in Latin, whch she titled, *The Frailty of mans Life*; with other praise-worthy books, *De vera Religione*, i. Of true Religion. *Fulgo*. lib. 8. cap. 3. *Isota Navarula Veronensis* devoted her life wholly to the study of all humane knowledge, and withall, to the contemplation of Divine Mysterie, to which she added the honour of perpetuall Chastity. She writ many eloquent Epistles to Pope *Nicolaus Quintus*, as also to *Pius* the second, being sufficiently seen as wel in Theology as Philosophy Amongst other Works, she composed a Dialogue, in which it was disputed which of the two of our parents, *Adam* and *Eve*, sinned first, or more offended in the beginning. *Egnat* and *Fulgo*. lib. 8. cap. 3. *Alpiadis* a Virgin (who much desired to be instructed in the true Faith) was inspired from above with a miraculous knowledge in the Scriptures. *Anony. in Effi.*

Of Women excellent in Philosophy, and other Learning.

From Theology I descend to Philosophy. *Nicaula Queen of Saba* travelled from the farthest part of *Aethiopia* up to *Hierusalem*, to prove the wisdom of *Solomon* in dark Problems, and hard Questions: which when he had resolved, and satisfied her by his divine wisdom, inspired into him from above, she returned into her Country richer by her gifts, more benefitted by her knowledge, and fruitfull, as bearing with her in her womb, a child begot by *Solomon*. *Lycoph. in Theat. Human. vitæ*, lib. 1. cap. de Femin. doctis. *Ad-sia*, a woman of *Alexandria* (a neer kinswoman to the Philosopher *Syrianus*) both for her Chastity and Learning is commemorated by *Suidas*, *Vata*, lib. 13. cap. 3. *Antrop. Nicystata* (by some called *Carmenitis*) helped to make up the number of the Greek Alphabet: she is also said to have added to our Roman Letters. *Hermodica* was the wife of *Midas*, King of *Phrygia*: she is not only celebrated for her rare feature and beauty, but for her wisedome: she was the first that ever stamped Money, or made Coin amongst the Cimenses. *Heraclides*. *Numa* was the first that made mony amongst the Romans, of whose name it was called *Nummus*. *Istiodor*. lib. 16. cap. 17. It is likewise called *Pennia*, or *Pecus*, which signifies Cattel: for the first that was made to passe currant betwixt man and man, was made of the skins of beasts stamped with an impression. It hath been currant amongst our English Nation; part of it may at this day be seen (as an antient Monument) in the Castle of Dover. *Saturn* made Money of Brasse, with inscriptions thereon; but *Numa* was the first that coined Silver, and caused his name to be engraven thereon, for which it still retains the name in the Roman Tongue, and is called *Nummus*. *Aspasia* was a Milesian Damosel, and the beloved of *Pericles*: she was abundantly skilled in Philosophical studies; she was likewise a fluent Rhetorician, *Plutarchus* in *Pericles*. *Socrates* imitated her in his *Facultas Politica*, as likewise *Diotima*, whom he blushed not to call his Tutesse and Instructresse. Of *Lachenea*, *Mantinea*, *Axiotea*, and *Philiaea* (*Plato's* scholers in Philosophy) I have before given

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a short Character. Themiste was the wife of Leontius Lampasenus, and with her husband was the frequent Auditor of Epicurus: of whom Lactantius saith; That save her, none of the Ancient Philosophers ever instructed any woman in that study, save that one Themiste. Arete was the wife of Aristippus the Philosopher, and attained to that perfection of knowledge, that she instructed her son in all the liberal Arts, by whose industry he grew to be a famous professor. He was called Aristippus, and she surnamed Cyrenaica. She followed the opinions of that Aristippus, who was father to Socrates. She (after the death of her father) erected a School of Philosophy, where she commonly read to a full and frequent Auditory. Genebria was a woman of Verona, she lived in the time of Pius the second, Bishop of Rome: Her works purchased for her a name immortal. She composed many smooth and eloquent Epistles, polished both with high conceits and judgement: she pronounced with a sharp and loud voice, a becomming gesture, and a facundious suavity. Agallis Corcyra was illustrious in the Art of Grammar, Celsus ascribes unto her the first invention of the play at Ball. Leontium was a Grecian Damosel, whom Gallius calls a strumpet, she was so well seen in Philosophicall contemplations, that she feared not to write a worthy book against the much worthy Thcopbrastrus. Plin. in Prolog. Nat. Hist. Cicero, lib. de Natur. Deorum. Damæ the daughter of Pythagoras, imitated the steps of her father, as likewise his wife; Theano her husband, the mother and the daughter both proving excellent scholars. Laert. Themistoclea, the sister of Pythagoras, was so practised a student, that in many of his works (as he himselfe confesseth) he hath implored her advice and judgement. Irina Queen of Scythia, and wife to King Ariphthes, instructed her son Sythes in the Greek Tongue, as witnesseth Herodotus. Plutarch in Pericle, saith, That Thargelia was a woman whom Philosophy solely illustrated: as likewise Hyparchia Greca. Laert. Cornelia was the wife of Afranius, and mother to the noble family of the Gracchi, who left behind her certain Epistles most elaborately learned. From her as from a fountain, flow'd the innate eloquence of her children, therefore Quintil thus saith of her; We are much bound to the Mother or Matron, Cornelia, for the eloquence of the Gracchi, whose unpar. ill learning in her exquisite Epistles she hath bequeathed to posterity. The same Author speaking of the daughters of

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Lælius and Quint. Hortensius, useth these words, The daughters of Lælius is said in her phrase to have refined and excelled the eloquence of her father; but the daughter of Q. Hortensius, to have exceeded her Sex in honor. So likewise the fecundity of the two Lyciniae flowed hereditarily from their Father, L. Crassus, as the two daughters of Mutia inherited the learning of either parent. Fulvia the wife of M. Antonius was not instructed in womanish cares and offices, but as Volater. lib. 16. Antrop. reports of her, rather to direct Magistracies, and govern Empires: she was first the wife of Curio. Statius Papinius was happy in a wife called Claudia, excellent in all manner of learning. Amalasuntha Queen of the Ostrogoths, the daughter of Theodoricus King of those Ostrogoths in Italy, was elaborately practised in the Greek and Latin Tongues, she spake distinctly all the barbarous languages that were used in the Eastern Empires, Fulgos. lib. 8. cap 7. Zenobia (as Volater. speaks from Pollio) was Queen of the Palmyrenians, who after the death of Odenatus, governed the Kingdome of Syria under the Roman Empire: she was nominated amongst the thirty Tyrants, and usurped in the time of Gallenius; but after being vanquished in battell by the Emperor Aurelian, was led in triumph through Rome, but by the clemency of that Prince, she was granted a free Pallace situate by the river of Tyber, where she moderately and temperately demeaned her selfe: she is reported to be of that chastity, that she never enterained her husband in the familiar society of her bed, but for issues sake and procreation of children, but not from the time that she found her conception, till her delivery: she used to be adored after the majestic state and reverence done to the great Sophs of Persia. Being called to the hearing of any publick Oration, she still appeared with her head armed, and her helmet on, in a purple mantle buckled upon her with rich jems; she was of a clear and shrill voice, magnanimous and haughty in all her undertakings, most expert in the Ægyptian and Greek Tongues, and not without merit numbered amongst the most learned and wisest Queens. Besides divers other works, she composed the Orientall and Alexandrian History. Hermolaus and Timoliss her two sons, in all manner of disciplines she liberally instructed, of whose deaths it is not certain, whether they died by the course of nature, or by the violent hand of the Emperor. Olympia Fulvia Morata, was the ornament and glory

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of

of our later times, the daughter of Fulv. Moratus Muntanus, who was tutor in the Arts to Anna, Prince of Ferrara, she was the wife of Andreas Guntherus, a famous Physician in Germany, she writ many and elaborate works in either tongue; at length in the year of our Lord 1555 in the month of October, being of the age of twenty nine years she died of Hodelburgh. Saint Helena may amongst these be here aptly registered; for thus Stow, Harding Fabian, and all our modern Chroniclers report of her: Constantius a great Roman Consul, was sent into Britain to demand the tribute due unto Rome; immediately after whose arrivall, before he could receive an answer of his Embassie, Coel who was then King died, therefore the Britains the better to establish their peace, dealt with the Roman Ambassador to take to wife Helena, the daughter of the late deceased King, a young Lady of an attractive beauty, adorned with rare gifts and endowments of the Mind, namely, Learning and Virtue; the motion was no sooner made, but accepted, so that Constantius having received the British tribute, returned with his new Bride to Rome, and was after by the Senate constituted chiefe Ruler of this Kingdome. After twenty year's quiet and peacefull government (which was thought her wisdome) Constantius died, and was buried at York: in his time was St. Albon married at Verulam, since called St. Albans, as John Ludgate Monk of Bury testifies, who in English heroical verse compiled his History: Constantius (saith he) the younger succeeded his father Constantius, as wel in the Kingdome of England, as divers other Provinces, a noble and valiant Prince, whose mother was a woman religious, and of great sanctimony; this young Prince was born in Britain and proved so mighty in exploits of war, that in time he purchased the name of Magnus, and was stiled Constantine the Great, a noble protector and defender of the true Christian Faith. In the sixt year of his reign he came with a potent Army against Maxentius, who with grievous tributes and exactions then vexed and oppressed the Romans; and being upon his march, he saw in a vision by night, the sign of the Cros in the air like fire, and an Angel by it, thus saying, Constantine, in hoc signo vinces, i. Constantine, in this sign thou shalt conquer and overcome; with which being greatly comforted, he soon after invaded and defeated the army of Maxentius, who flying from the battell, was wretchedly drowned in

in the river Tiber. In this interim of his glorious victory, Helena the mother of Constantine being on pilgrimage at Jerusalem, there found the Crosse on which the Saviour of the world was crucified, with the three nails on which his hands and feet were pierced. Ranulphus amplifies this story of Helena, somewhat larger after this manner, That when Constantine had surprized Maxentius, his mother was then in Brittain, and hearing of the successe of so brave a conquest, she sent him a letter, with great thanks to heaven, to congratulate so fair and wished a Fortune; but not yet being truly instructed in the Christian Paich, she commended him that he had forsaken idolatry, but blamed him that he worshipped and beleeved in a man that had been nailed to the Cros. The Emperor wrote again to his mother, That she should instantly repair to Rome, and bring with her the most learned Jewes and wisest Doctors, of what faith or beleefe soever, to hold disputation in their presence concerning the truth of Religion. Helena brought with her to the number of seven score Jewes and others, against whom Saint Silvester was only opposed. In this controversie the misbeleevers were all nonplust and put to silence. It hapned that a Jewish Cabalist among them spake certain words in the ear of a mad wild Bull that was broke loose & run into the presence where they were then assembled; those words were no sooner uttered, but the beast sunk down without motion, and instantly died; at which accident, the judges that sat to hear the disputation, were all astonished, as wondering by what power that was done. To whom Silvester then spake, What this man hath done is only by the power of the devil, who can kill but not restore unto life, but it is God only that can slay and make the same body revive again; so Lyons, and other wild beasts of the Forrest can wound and destroy, but not make whole what is before by them perished: then (saith he) if he will that I beleeve with him, let him raise that beast to life in Gods name, which he hath destroied in the devils name. But the Jewish Doctor attempted it in vain, when the rest turning to Silvester, said, If thou by any power in Heaven or Earth canst call back again the life of this beast, which is now banished from his body, we wil beleeve with thee in that Deity, by whose power so great a miracle can be done. Silvester accepted of their offer, and falling devoutly on his knees, made his praiers unto the Saviour of

the world, and presently the beast started up upon his feet; by which Constantius was confirmed, Helena converted, & all the Jews and other Pagan Doctors received the Christian Faith, and were after baptized: and after this, and upon the same occasion, Helena undertook to seek and find out the Cross. Ambrose and others say she was an Inne-keepes daughter at Treverent in France, and that the first Constantius travelling that way, married her for her beauty; but our Histories of Britain affirm her to be the fair, chaste, and wise daughter of King Coit, before remembred. The perfections of the mind are much above the transitory gifts of Fortune, much commendable in women, and a dowry far transcending the riches of gold & jewels. Great Alexander refused the beautiful daughter of Darius, who would have brought with her Kingdomes for her Dower, and infinite treasures to boot, and made choice of Barsine, who brought nothing to espouse her with, save her feature, and that she was a scholer; and though a Barbarian, excellently perfect in the Greek tongue, who though poor, yet derived her pedigree from Kings: And upon that ground, Lycurgus instituted a Law, That women should have no Dowers allotted them, that men might rather acquire after their Vertues, than their Riches, and women likewise might the more laboriously employ themselves in the attaining to the height of the best and noblest Disciplines. It is an argument that cannot be too much amplified, to encourage Virtue and discourage Vice, to persuade both men and women to instruct their minds more carefully than they would adorn their bodies, and strive to heap and accumulate the riches of the Soul, rather than hunt after pomp, Vain glory, and the wretched wealth of the world; the first being everlastingly permanent, the last, dayly and hourly subject to corruption and mutability. Horace in his first Epistle to Mecenas saith:

*Virtus Argentum est Auro, virtutibus Aurum.
Silver is more base and cheap than Gold, and Gold than Virtue.
To encourage which in either Sex, Plautus in Amphit. thus saies:*

*Virtus praeimum est optimum, virtus omnibus.
Rebus anteit profecto, &c.*

*Virtue's the best reward, and before all
Justly to be preferr'd. That which we call*

Liberty,

*Liberty, Life, our Parents, Children, Wealth,
Our Country, Reputation, Honour, Health,
By this are kept (though by the bad despis'd)
All that is good, in Virtue is compris'd.*

Moreover, all that are Noble, Vertuous, Learned, Chaste, and Pious, have their places allotted them above; when on the contrary, their souls are buried lower in the locall place of torment, then their souls, that are laid to sleep in the grave. At the blesseduelle of the good, and future glory assigned unto them, Lucan most elegantly aimed at, lib. 9. de bello Civili, where he thus writes:

*Ac non in Pharia manes jacuere favilla,
Nec cinis exiguae tantum compescuit umbram, &c.
Which I thus English.*

*In th' Pharian flames the brighte Soul doth not sleep,
Nor can so small a Dust and Ashes keep
So great a Spirit: it leaps out of the fire,
And leaving the halfe burnt members, doth aspire
And aims up to the place where Jove resides,
And with his power and wisdome all things guides:
For now no air bis subtil passage bars,
To where the Axle-tree turns round the stars,
And in that vast and empty place which lies
Betwixt us and the Moon (the visible skies)
Th' halfe godded Souls inhabit: such are nam'd
There, whom bright fiery Virtue hath inflam'd,
And were of pions life: their hopes are fair,
Made Citizens and Free-men of the aire,
And such redeem'd from all thaet was infested,
Are now within th' eternall Orbs collected.*

This somewhat more illustrated by the Tragick Poet Seneca in Hercule Oeteo, thus saying:

*Nunquam Stigias fertur ad undas
Inlita Virtus, &c.*

*To the dark and Stigian shades,
Virtue (when it seeming fades)
Is never born. Then, O you chaste
And valiant, though your years may wast,
No limit (Time) to that can give,
It Death survives; then ever live.
The cruel Fates can claim no due,
Nor the black Stigian waves in you:*

Of Poetry, &c.

*But when wasted Age hath spent
The utmost minute Time hath lent,
Then glory takes in charge the Spirit,
And guides it to the place of Merit.*

Let these serve for an encouragement to Virtue, and the attaining unto all commendable Arts and Disciplines, by which the Body is honoured, the Soule glorified. And thus I take leave of the Female Students in Theology and Philosophy, and now consequently come to the Poetesses; may the Muses be favourable to me in their relation.

Of Poetry.

HOrace saith, *Et prodeffa solent & delectare Poetae*, In Poets there is both pleasure and profit, who are for the most part (I mean the best) studious for the pleasingest phrase, and most moving eloquence. From hence it grew that those of the first age, first introduced common civility, and humane morality among men, reducing them from irregular and brutish conditions, into a mutuall and wel govern'd society: for by pleasant and delightfull language refined upon the vulgar Barbarisme, they first drew the ears of the ruder people to attention, from attention to instruction, and by instruction to practise; so that in processe of time, by their smooth and gentle persuasions, illustrated with facundity and eloquence, they brought them from voluptuousnesse to temperance, from the fields into houses, from living in villages, to walled Cities, and by degrees, from edifying of houses for themselves, to erect Temples to the gods, by whose adoration it impressed a reverend fear to offend them: and so consequently reduced them from rudenesse to a more formall regularity. They were the first that taught them shame and fear; shame, to seem brutish to humanity; fear, to appear inhumane before a deity. They moderated the ferocity of their minds, by smooth Orations, profitable documents, and learned writings; and the more to insinuate into their dul underwanding, when prose seemed unto them lesse delightful, they devised verse, and stil as one kind grew stale or common, they apprehended new, and thus that eloquence that before lay loose and scattered, was

Of Poetry, &c.

first contracted within feet and number. Then when the vulgar seemed lesse capable of deep Sophisms, tending to morality and civil government, and therefore their graver doctrines appeared to their ears harsh and unpleasant, they dealt with them as careful fathers use to doe with their untoward children; when things profitable will not still them, they seek to still them with toies: so the Poets, when wholesome food would not taste their mouths, they devised sweet meats to relish their pallats, finding out merry and delightful tales, best agreeable with their itching ears: comprehending notwithstanding, golden truths in leaden tables. They after instituted good and wholesome lawes, to encourage the good, and deject the bad; to raise the vertuous and wel disposed to honor, and to punish the evil doer either with penance or shame: then came the industrious man to be first distinguished from the sloathful, and the thrifty from the prodigal: things were no more made common, every man eat of his own labor, and what he earned he might call his own: Hence first grew industry, without which no Common weal nor publike State can stand. And these and much greater were the first fruits of Poetry, now in this age so much despised; the use whereof was ancient, the apprehension divine, the practise commendable, and the name reverent. There is a symp. t' y and correspondence betwixt Poetry and Rhetorick: Apollo is god of the first, and Mercury the *Mecenas* of the second; which the ancient writers the better to signifie unto us, say, That Apollo acquainted Mercury with the Muses, and Mercury in requital first invented the Harp, and gave it to Apollo, being the instrument to which the Muses most delighted to sing, as if they more plainly would have said, A Poet cannot be excellent unless he be a good Rhetorician, nor any Rhetorician attain to the height of eloquence, unless he hath first laid his foundation in Poetry. They are two excellencies, that cannot wel exist one without the other: Poetry is the elder brother, and more plain in his condition; Rhetorick the younger, but more crafty in his profession: hence it comes, Poets are so poor, and Lawyers so rich; for they have made a younger brother of the elder, and possess all the Land. Besides, as much as Apollo is excellent above Mercury, as being God of Light, of Musick, of Physick, of Arts, &c. and the other God of Bargaining, Buying, Selling, of Cozening, Theeving, and of Lies; so far doth the first

first claim due priority above the second. They may be thus distinguished : Poets in that which outwardly appears fabulous, colour and shadow golden truths, to their own painful studies and labour, and to the pleasure and profit of others; But many Orators, under seeming truths, apparel scandalous fictions, aimed only at their own benefit, to the impoverishing of others, and many times stripping them out of a fair inheritance : I speak of some, not all, and I honour the Law, because I live under it. Poets, they were the first teachers and instructors; the people held them to be inspired from above, and to speak as from the mouths of the gods : some were holy, as *Ennius*; some Divine, as *Homer*; others Prophets, as having the name of *Vates* conferred upon them : and amongst these, may be numbered the *Sybils*, the Priests of *Apollo*, and such as belonged to all the other *Oracles*. Of the Poets there were many sorts, and such as writ in divers kinds, yet all these imitated at least (if not equalled) by women. There were such as were call'd *Physiologi*, that Poetised in Physick as *Palephatus Atheniensis*, *Pronopides*, *Xenophanes*, *Coliphonius*, and others; there were *Poetæ Mathematici*, that writ of the Mathematicks, as *Ma. Manilius*, *Ithales Milesius*, *Aratus*, *Solensis*, &c. *Poetæ Medici*, as *Thaletas Cretenses*, *Damocrates*, *Servilius*, *Andromachus Cretensis*, &c. *Poetæ Vates*, or *Prophets*, as *Moses*, *David*, *Jeremias*, *Isaiah*, &c. *Poetæ Theologi*, as *Solomon*, *Dantes*, *Alegerius Florentinus*; and amongst the Heathens, *Linus Chalcedensis*, *Pyerius*, *Thamyras*, *Amphion*, *Orpheus*, &c. There are besides, *Ethici*, *Impudici*, *Historici*, *Mechanici*, *Epici*, *Heroici*, *Eliogeographi*, *Satyrii*, *Epigrammatographi*, *Comici*, *Tragici*, *Mimographi*, *Hisstrionici*, *Melopæi*, *Lyrici*, *Melissi*, *Lamberti*, *Hymnographi*: and amongst these, not any whom some ingenious women, in one age or other, hath not facetiously imitated. I am loath to dwell too long in the Proem, I will now give you their names, with a particular of their works, who have been in many or most of these eminent.

Poetrix, Or Women Poets.

Of the *Sybils*, the *Muses*, *Priests*, and *Prophetesses* (included amongst those whom we called *Vates*) I have already spoken at large ; I now proceed to others. Theano

Theano Lorensis was so called, as born in the City of *Loctis*; she writ *Hymns* and *Lyric Songs*; she was also a musical Poetesse, such as were called *Melice*. There was a second of that name, the wife of *Pythagoras*, a Poetesse; besides a third, called *Thuria*, or *Metapontina*, daughter of the Poet *Lyco-bron*, & *Pythagorist*, and wife of *Carissius*, or *Brantinus Crotoniata*, *Telle Suida*. *Nicofrata* was otherwise called, *Carmenitis*, skilful both in the Greek and Latine Dialect ; of a quick and nimble wit, and conversant in divers kinds of Learning. *Sulpitia* lived in the time of the Emperor *Domitianus*, her husbands name was *Galenus*, or *Gadenus*, with whom she lived in most conjoined wedlock for the space of fifteen years. Some fragments of her Poetry I have read, inserted amongst the Works of *Ausonius*. Of her, *Martial* in one of his Epigram, lib. 10. thus writes :

Oh molles tibi quindecim Calene
Quos cum Sulpitia tua jugales
Indulsi Deus & peregit annos, &c.
O those soft fifteen years, so sweetly past,
Which thou Calenus with Sulpitia hast
In jugall consociety (no doubt
A time by the gods favoured and pickt out)
O every Night, nay Hour mark'd by thy hand
With some rich stone, fetch'd from the Indian strand,
What wars, what combats have bewixt you been
(But to your Bed and Lamp) not known or seen
Of any. Happy Bed, and Tapers grace,
Made of sweet Oils, whose smoak perfumes the place.
Thrice five years thou hast liv'd (Caleanus) thus,
Reckoning by that account thine Age to us :
So to compute thy yeers, is thy great'st pride,
No longer to have liv'd then with thy Bride.
Were *Atropos* at thy entreats content
To give thee back one day so sweetly spent,
Thou at a higher rate wouldest prize that one,
Then four times Nestors Age, to live alone.

This Epigram hath expressed the love of *Caleanus* to *Sulpitia*, the husband to the wife: but in 35 of the same book, her pious Love, chaste Muse, and Beauty, the same Author hath most elegantly illustrated, his words be these :

Omnes Sulpitiam legant puellæ
Tunc qua cupiunt viro placere,

Omnes

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*Omnis Sulpitiam legant meriti,
Una qui cupunt placere nuptae, &c.
All women read Sulpitia, such as can,
In their desires betake them to one man;
All husbands read Sulpitia, such whose life
Can be contented with one single wife.
She never spake of mad Medeas sin,
Nor why Thyestes Banquet was serv'd in;
It never with her pure thoughts could agree,
A Scilla or a Biblis there could be;
Save chaste and pious Loves she did not write,
Yet mixt with modest pleasures and delight.
Her Verses who shall read and read again,
And sift them well, shall find them without stains:
Such were the words divine Egeria spake
(The wife of Numa) when she did betake
Her self to solitude. Had Sappho been
Tutor'd by her, her Poems read and seen,
More chaste sh' had been, with greater Art endu'd:
Or had nude Phaon these together view'd,
And both their beauties well observ'd and noted;
He that left her, had on Sulpitia doted, &c.*

Seneca speaks of one Michael, a the Centaur, who in an Elegant Poem, instructed the Thessalians in the Remedy of Love. whom Ovid in his *Remedium Amoris*, is said to have imitated. Aristophanes (as also Suidas) speak of one Charixena, the Author of many excellent works: amongst others, she writ a Poem called *Crumata Caelius*, lib. 8. cap. 1. speaks of Musaea an Epigrammatist, in which kind she was eminent; besides, she composed sundry Lyricks. Textor remembers us of one Meroe, who (besides her other works) is most celebrated for a Hymn to Neptune. Manto was the daughter of Tyro, the Prophetesse; of her, the famous City Mantua took name she was not only a Poetesse, but famous for her Divinations, for by the entrails of beasts, she could foretel things to come, Textor. Cornificia was the sister of the Poet Cornificius, and famous for many excellent Epigrams. Lucia Manto (as Pliny reports of her) was a writer of Comedies, in which practice she continued no less than an hundred years. Amongst the Poets, Cassandra the Prophetesse (daughter to Priam and Hecuba) is also numbered. Archias Hermoniacus (a Camelion saith) writes of a Poetesse called Megalostrate, beloved of the Poet Alcmon, he that first devised

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devised the amatory Verse, in which was expressed all lascivious intemperance (which some attribute to Thamyris, as their first inventor;) she, *Amatores vel ipse colloquis ad se trahere potuit, i.* She with her very discourse could attract lovers: she was termed *Flava Megalostrate*. Athenae. lib. 13. cap. 16. Polla Argentaria was wife to the famous Poet, Lucan; and hath a merited place in this Catalogue; of whom Martial thus speaks:

*Hec est illa dies, quæ magni conscientia partus
Lucanum populis, & tibi Polla dedit.*

This day of that great birth made conscious is,
which gave him to the world, and made thee his.

She was reputed to be of that excellent learning, that she assisted her husband in the three first books, entitled, *Pharsalia*. Her, Stacius lib. 2. *Sylv.* thus remembers:

Hæc Castæ titulum decusq; Polla.

She likewise writ excellent Epigrams. As much as Statius of her, *Pliz.* Secundus speaks of his wife *Calphurnia*. Fulgos. lib. 8. cap. 3. Aspasia Milesia, the beloved of Pericles, as she was otherwise learned, she is likewise numbered amongst the Poets; some of whose Verses are remembred by Athenaeus. Hedy was the mother of Hedylogus Samius (who by the same Athenaeus, lib. 4. *Dygnoph.* hath allotted him a place amongst the Poets, she was the daughter of Meschina Attica, that writ Lambicks. This Hedy composed a Poem, inscribed *Sylla*; she made another, called, *The Loves of Glaucus*. Sufipatra (as Eupapius Volaterran. relates) was a woman practised in many kinds of Disciplines, and so excellent in all her studies, that she was said to be educated by the gods. Thymele was a Poetesse that first introduced Dances into the Scene, which the Greeks from her call *Dumelin*, i. The place which is only free for the Actors. Of her, Martial thus speaks:

Quæ Thymele spectas derisorumq; Latinum.

Suidas writes, That Thymele was an Altar frequently used in the Theaters, which from her borrowed the name. Hildegardis Moguntina was eminent both for Learning and Piety; intomuch, that from her very child-hood she seemed inspired from above. Eugenius the third, in the Council held at Tryer (where Doctor Bernard was then present) approved her Works: she flourished in the year of Grace, 1188. Of Clitagora Lacedemonia, Aristophanes speaks much; but Strabo in *Homeric Iliade*, more of Hestia Alexandria. Avyle

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Ayle wryt Epigrams against Themistocles, with verses upon Birds, which are read unto this day. Myrtis Authedonia in a Poem, expressed the death of the Damasel Ochne, who had been before the destruction of the Heroe Enosthus. Praxilla Siconia, flourished in the 32 Olympiad, whom Antipater Thessalus give: the first place unto, amongst the nine Lyric Poets: She wryt Dithycambi, and a Work which was called by her Metrum Proxillium. She called Adonis from Hell, to demand of him what was most beautiful in Heaven: who answered, The Sun, the Moon, Figs, Apples, Cucumbers: That and such like was the Subject of her Poem; of which grew a proverb against Lunaticks and mad men, every such was called Praxilla's Adonis. Nosses the Poetresse was the composer of Greek Epigrams, and is by Antipater numbered with Praxilla amongst the Lyricks. My Bizantia, she wryt Elegies, and such as the Greeks call Melæ, or Musical Poems: she is said to be the mother of Homer, and reckoned one of the seven Pleiades, the daughters of Atlas: she was the wife of Andromachus, an illustrious Philosopher. Pamphilus her Statue was erected, which (as Facianus witnesseth) was made by Cephisodotus. Damophila was the wife of the Philosopher: she was a friend to Sapho, and lover, whom in all her Poems she strived to imitate. Her Hymns were sung at the sacrifices which were celebrated to Diana Pergea, after the manner of the Aetolians and Pamphilians. She wryt moreover certain books, which she titled, Libri Amatorii.

Of Minerva, &c.

Minerva the daughter of Jupiter, was for no other reason numbered amongst the gods, but for her excellency and cunning in Poetry and other good arts, of which she is said to be the first inventress. From her the ancient Athenians have borrowed the immortality of their name. Next her we reckon the Corinnas. There were three of that name: The first, called Corinna Thebana, or Tanagra; she was the daughter of Archelodus and Procratia, and scholar to Myrtis: she in severall contentions five sundry times bore away the Palm from Pindarus, Prince of the Lyrick Poets; she moreover published five books of Epigrams: other Propertius speaks. The second was called Corinna Thespia, she is much celebrated in the books of the ancient Poets;

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Poets, especially by Statius. The third lived in the time of Augustus, and was to Ovid much endeared, but of her wantonnesse than her Musc, there is more memory extant. I come to speak next of Erina, who was surnamed Teta, or (as some wil have it) Telia of the Island Telos, not far distant from Gnidon, she flourished in the time of Dion of Syracuse, and published an excellent Poem in the Dorick Tongue, comprized in three hundred Verses, besides divers other Epigrams, her stile was said to come neer the majesty of Homers, she died when she was but nineteen yeers of age. Damophila was a Greek Poetesse, and the wife of Pamphilus, she was Cousin-german and companion with Sapho, Lyrica Poetria, she wryt many Poems that were called Poemata Amatoria, because their argument was merely of love: one Poem she wryt in the praise of Diana, for so much Thiophrastus in the life of Apollonius, remembers of her. Hypatia was a woman of Alexandria, the daughter of Theon the Geometrician, and wife to Iudas the Philosopher, she flourished in the time of the Emperor Arcadius, she wryt certain books of Astronomy, and was frequent in divers kinds of Poetry: she purchased her selfe much fame for her learning, insomuch, that she engrossed a great confluence of Auditors in the City of Alexandria where she professed. Saidas apud Volaterran.

Sapho.

{ Lilius affirms her to be the daughter of Scamandronius; Plato of Ariston; Suidas and other Greek writers deliver to us that there were two of that name, the one called Erisia, a much celebrated Poetesse (who flourished in the time of the Poet Alcaeus, of Pittacus, and Tarquinius Priscus) who first devised the use of the Lyre or Harp, with a quill; some give her the honor to be the inventor of the Lyrick verse: the other was called Sapho Mitelena, long after her who was a singer and a strumpet, she published many rare and famous Poems amongst the Greeks, and therefore had the honor to be called the tenth Muse; the reason why she fell in love with Phaon, Pliny attributes to the vertue of an herb, but Baptista Egnatius, a later writer, and exquisite both in the Greek and Latin tongues, in transferring this fable from the originall into the Roman tongue, as likewise others of his opinion, conclude, that Phaon was of the profession of such as get their living by transporting passengers

passengers from one side of a river unto another, a plain Ferry-man, and that it hapned upon a time that Venus coming to the place where he kept his passage, without demanding any hire, he gave her free transportage, not knowing to whom it was he did that courtesie, no way suspecting she had been a goddesse: This, Venus took so gratefully, that she thought to requite his treenesse, with a boun-
ty far transcending the value of his paine. She therefore gave him an alabaster box ful of a most pretious unguent (teaching him how to apply it) with which he no sooner anointed his face, but he instantly became of all mortall creatures the most beautifull, of whom the Lesbian damo-
sels grew enamoured, but especially he was ardently and most affectionately beloved of Sapho. Sapho having occa-
sion to passe from Lesbos into Sicily, she was tortured in soul for his absence, intimating that it was done in despight or disgrace of her; first purposed to cast her selfe from Leucate, a high promontory in Epyre, down into the Sea, which she after did; yet before she would attempt it, she first in an Epistle thought by all the allurements of a womans wit, to call him back again into his Country, which Ovid in her behalfe most feelingly hath exprest. And since it lies so sily in my way for the opening of the History, I thus give it English,

Eiquid ut aspecta est, &c.

Is it possible as soon as thou shalt see
My character, thou know'st it comes from me?
Or I'e not reading of the authors name,
Couldst thou have known from whom this short work came?
Perhaps thou maist demand, why in this vain
I court thee, than shal fesse the Lyric strain?
My love's to be hercups, and that's the reason:
No * Barbit number suits this tragick season.
I burn as doth the corn-fields set on fire,
when the rough East winds still blow high and higher,
Now Phaon the Typhaean fields are thine,
but greater flames then Amnas are now mine.
No true disputed numbers flow from hence,
(The empty work of a distracted sense.)
The Pintorian girle, nor the Methimman lassie
Now please me; not the Lesbians who surpass.
Vile's Amithon, vile Cidno too, be fair,
So Atthis that did once appear most rare,

* Barbitos, id est, carmen Lyrum.

And hundreds more, with whom my sens not small:
wretch, thou alone enjoy'st the loves of all.
Thou hast a face, and youth, fit for play,
Oh tempting face that didst mine eies betray.
Take Phœbus Faith upon thce, and his bow,
And from Apollo who can Phaon know?
Take bows, and 'bout thy temples wreaths of vine,
What's he can say but th' art the god of wine?
Phœbus lov'd Daphne, Bacchus Quohis bright,
Yet neither she, nor shee, could Lyrick write.
The nine Muse-sisters of my verse dispose,
And what my numbers are the whole world knowes,
Nor can my Country-man Alcaeus more
Then I, though he in age stand rank'd before:
Nor though his name sound louder, can he raise
Or from his Lyre, or Country, greater praise.
If niggard Nature have deni'd things fit,
Yet what I want in shape, I have in wit:
My stature's low, but know my name is high,
And bruited through all regions far and nigh.
I am not fair, what thererin do I lack?
Andromeda pleas'd Perseus, yet she black.
The whitest Doves with mingled colors make,
And the black turtle the Green-bird take.
If none can be thought worthy of thy love,
But such as shall thy like in beauty prove,
Young man despair, thou art for ever free,
None such ere was, none such shall ever be.
When first thou readst my Verses, thou didst say
I only pleas'd, and I was fair that way,
That I became thy phuse, and (none so well)
Then did I sing (we lovers, all must tell;)
And I remember, thou ('tis still my pride)
At every note dist on my lips divide.
Nay, even thole kisses pleas'd thee wondrous well:
But most of all, when I beneath thee fell,
My wantonnesse contended thee 'bove measure,
My nimble motion, and words apt for pleasure,
T'en when in confus'drapture we both lay,
Fullness of joy depriv'd all use of play.
Now the Sicilian girls are thy new spoil,
I'll be of them, and leave the Lesbian soil.

* Alianor a
Lyrick Poet
of Myrc-
lene.

* Nisea, a mountainous country neer Ætna.
* Venus called so of Erix, a mountain Sicily, where she had a famous Temple.

* Choraxus, who doted on the famous strumpet, Rhodope, whom he bought of Æsopus for a great sum of money.

* Cleis, a wanton daughter to Sapho.

* The tears of Myrtha, with which they used to perfume their hair.

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Lib. 3.

You* Nisean mothers, and fair daughters, bred
In Sicilie : let him be banished
From forth your earth, nor let the many lies
The smoothnesse of his false tongue can devise,
Beguile your simple truth ; what to you he
Speaks now, b' hath spoken a thousand times to me.
And goddesse* Erecina, thou that do'st
The barbarous rude Sicania honor most,
Advise thy Poet by thy wit divine,
And give me counsel, since thou know'st I am thine.
Can Fortune in this bitter course still run ?
Vowes she to end those ills she hath begun ?
Six yeers are past, since my abortive groanes
Mourn'd, and my tears wet my dead Parents bones.
My needy* brother (as a second croisse)
Dotes on a strumpet, suffring shame with losse,
Turn'd Pirate, and proves the seas with sail and oar,
And badly seeks wealth, lost as ill before.
Because my faithfull counsell (that counseled)
My guerdon is, that I by him am hated.
And lest my endlessse torments should find easse,
My young irregular* daughter adds to these :
The last and greatest cause why I thus miscarry,
Thou art ; my Bink still sails with winds contrary.
Behold my self well-ow'ed Locks mis-plac'd,
And those that in times past my temples grac'd,
Neglected are, as if they were not mine,
No pretious gems upon myingers shine :
My habit's viles, s'y hair no crispin wears,
Nor sm'l my locks off sweet Arabian* tears,
Whom should I seek to please, since he's absent,
That was sole author of mine ornament ?
My self heart is with easse shafts imprest,
There's still new cause to lodge love in my breast,
Either because the Sisters three, had force,
When I was born, to spin my thred so course ;
Or this, my studys in the arts constrain,
Since self Thalia doth infuse my brain.
What wonder if a youth of the first chiv
Surprize me ? years which man to man might win.
I was afraid, lest fair Aurora thou
For Cephalus wouldest steal him, and I now

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Am still in fear, for surely this bad past,
But that thy first love holds thee still so fast.
If Phœbus (that spies all things) thee had seen,
Phaon in lasting slumbers cast had been,
Venus had rapt him into heaven by this,
But that she fear'd Mars would have made him his.
Thou, that no child, yet scarce man appears,
(Best age) the pride and glory of thy years,
Return unto my bosome, since of thee
I beg not love, but that thou lov'd would'st be.
Lo as I write, tears from mine eies amaine
Still drop, behold how they my paper stain.
Thy parting had been gentler (in words few)
Hadst thou but said, Sweet Lesbian lasse, adue.
Thou took'st with thee no parting kiss, no tears,
I little dream'd I was so near my fears.
Of thine, save wrang, I nothing have, no more
Thou (let that move thee) all my love dost store :
I gave thee no command, nor had that day,
Unlesse some such, Do not forget me, pray.
By Love that never can forsake that breast,
By our nine sacred sisters I protest,
He's gone, when some (but who I know not) said,
For a long space both words and tears were staid,
Mine eies had banisht tears, and g'if my tongue,
Through cold, my heare unto my ribs was clung,
(My grief retir'd) I gan to beat my breast,
To tear my hair, nor blush to walk undrest ;
Like carefull mothers, who with loud exclaims
Bear their dead children to their funerall flames.
Charaxus walks by laughing to and fro,
And from my exasie his pleasures grow,
And (which more shame unto my sorrows gives)
Asks why this woman weeps, her daughter lives ?
But Shame and Love are two, the people stare
To see my garments torn, and breasts unbare,
Thou Phaon art my care, and my dreams stay,
Thee fled (your dreams that have made night my day)
I find thee there, though absent many a mile,
But O, my dreams last but a little while.
Oft think I that thy arms my neck infold,
As likewise these two are with thine like bold.

I know thy kisses, thy tongue-sport I know,
which thou wast wont to take, and to bestow.
More pleas'd sometimes, words (like to truth) I spake,
And to thy form, my senses are awake.
What's more, I shame to tell, and blush to write,
Dreaming all done, may perfect our delight.
No sooner Titan dons his golden beams,
And with them all things sees, I curse my dreams :
Desarts and Duns I then seek, as if they
Could profit me (ince guilty of our play)
Madly, like her whom mad Eriætho bears,
I thither am, my hair's fain 'bout mine ears.
I see the Caverns with rough gravel strew'd,
To me they like Mygdonian Marble shew'd.
The shades I find that gave us oft our rest,
And friendly Herbage, by our burièn prest.
Thee (master of those Groves and me) no place
Can shew me, else where they appear most base.
I knew the very flowers where we have line,
O'er which have made their upright heads decline :
Where thou hast sat, I threw me in that place,
But first the gatfull flowers drink from my face.
The boughes despoil'd, a sadesse seem to bring,
And on their top most branches no birds sing,
Only the * Daulian birch her discontents
Chants out aloud, and Iris still laments ;
Iris the bird lamentus, Sapho, th' affright
Of Love forsaken : so we spend the night.
There is a perf. Et, clear, and Glasse-like well,
Sacred, and where some thinks the gods do dwelk,
O'r which the warie * Lotus spreads her bowes,
The ground a soft and gentle turf allowes.
Here as I lay to rest me (drown'd in tears)
One of the Naiades before m' appears,
And standing, thus spake : Thou that scorche dost lie,
In flames unequall, to * Ambracia fly ;
Hence Phœbus from on high survives the sea,
Some, Attium calls the place, some Leucate.
Deucalion from this rock, his Pyrrha craves
(First seen) and she (undanger'd) proves the waves.
Here Pyrrha prostitutes to his desires.
Deucalion here first quenches his amorous fires.
The place the same law keeps : climb Leucate crown,

* Philomela.

* Lothos, the daughter of Neptune, turned into a tree, so called.

* Ambracia, a City in Epir, so called of King Ambraces.

And from that high rock fear not to leap down.
This spoke, she vanisht : I affrighted rise,
Whilst my wet cheeks are moistned by mine eies.
Thither let's run Nymphs, till that Rock appear,
From Love distractred we should banish fear.
Prove how it can, much better than you see
It hath yet chang'd, it needs must fall to me,
And gentle Love, to me thy feathers lend,
Still to support me, as I shall descend,
Lest being dead, by my untimely fall,
Leucadia for my sake be curs'd of all.
Then Phœbus, I'll bequeath into thine hand
My Harp, and by it shall this Distick stand :
Sapho, thy grateful Poetesse, doth assign
This Lyre to thee, being hers as well as thine,
why dost thou send me to Attia hence,
when thou maist call thy exile fool from thence ?
Safer to me, than can those waters prove,
Thou maist, so Phœbus did he Sapho love,
Canst thou (O harder then the Rocks) endure
It should be said, Thou didst my death procure ?
Thy Sapho's ruine ? O, how better far
Were it these breasts, that now disjoined are,
Should friendly meet, and mutually please,
Than mine alone be swallow'd in the Seas ?
These are the breasts thou Phœon once didst praise,
which seen, they fire did from thy coldnesse raise.
O would I were as eloquent as then,
But sorrow takes all fluence from my Pen,
So might my brain have every ill withstood ;
But now my passion makes nothing seem good.
My Verse is of her first power destitute,
Silent's my Quill, my Harp with sorrow mute.
You Lesbian Matrons, and you Lesbian young,
whose names have to my Lyre been oft times sung,
You for whose loves my fame hath suffered wrong,
No more in troops unto my Musick throng,
Phœon hath stol all that you nam'd Divine,
I was (O wretch) about to call him mine.
Make him return, my Muse shall then retire,
He dulls my wits, or can my brain inspire.
Can prayers prevail ? or such a stubborn mind
Be suifid, or made rougher ? Shall the wind

N n 4

Disperse

Disperse my words, as meerly spoke in vain?
Would the same winds could bring thee back again,
That mock my sighs, and make thy sails to swell,
It were a work that would become thee well.
If so thou meanst why dost thou kee away
From all those vow'dg. f's that thy comming stay?
Why dost thou with thy abrace my breast teare?
Loose from the Haven, set sail, and do not stear,
She's Sea-born Venus call'd, and therefore still
She makes the waves vulto a lovers will,
The gracious winds shall in thy course prevail,
And bring thee safe when thou art under sail,
Ever Cupid at the helm shall set and stear,
He shall direct which way thy course to beare,
If so thou please thy Sapho shun'd must be,
Yet thou shalt find there's no just cause in me:
At least, thy cruell answer she now craves,
To end her fate in the Leucadian waves.

From that Rock, she cast her selfe headlong into the
Sea, and so perished. For preposterous and forbidden lux-
uries which were imputed unto her, Horace calls her *Mascula Sapho*; yet many are of opinion, this to be the same whom
Plato termes the Wile : of her, Antipater Sydonius thus
writes :

*Dulcia Mnemosine demirans carmina Saphus
Quiescit decima Pyeris unde foret.*

Mnemosine.

when Sapho's Verse she did admiring read,
Demanded whence the tenth Muse did proceed.

As likewise Ausonius :

Lesbia Pyeris Sapho soror addita Musis.

i. Lesbian Sapho, a Sister added to the Pyerian Muses. Her, Papinius and Horace, with many others, celebrate.

Of Cleobule Lindia, and other Poetess's.

She was the daughter of Cleobulus Lindius, one of the se-
ven wise men of Greece; she was called also *Eenite*, and
Cleobulina: in her writing, she imitated her fathe. She was
eminent for *Ænigmas*, and *Riddles*: of which, this one is
redeemed from oblivion, and remembred of her :

*Est uniu[er]s genitor, et u[er]o sunt pignora b[ea]t sex,
H[ab]et quodq[ue] triginta natae, sed dispars forma*

*Hænivæ alij Etu, nigris sunt vultibus illæ,
Sunt immortales omnes, moriuntur & omnes.
One father bath twelve children, great and small,
They beget thirty daughters, unlike all.
Halfe of them white, haife black, immortall made,
And yet we see how every hour they fade.*

Elpis was wife of the famous Philosopher and Poet Boethius Severinus, a Roman Patrician, she was by Nation a Sicilian, of an eleganti wit and capacious invention. Many of her Hymns to the Apostles are yet extant : one begin, *Aurea Luce*; another, *Fælix per omnes mundi cardines*, i. Thou Feast that art happy in being celebrated inough all the Countries of the world. Ranulphus calls her the daughter to the King of Sicily, and the best Writers constantly affirm these holy songs to be hers, witness Gyraldus Dialog. 5. Histor. Poet. She writ her Epitaph with her own hand, which was after inscribed upon her Tomb, which I thus give you in English, something neer to Trevisa's, as he translated it from Ranulphus.

An Epitaph.

*Elpis my name, me Sicily fit bred;
A bush inis love drew me from hence to Rume,
where I long liv'd in joy, but now lye dead,
My soul submitting to the Almighty's doom;
And I believe this shal in shal rise,
And I behold my Savio[ur] with these eies.*

Eudoxia, or Eudocia, was the wife of the Emperor Theodosius Junior: She was excellently qualified, and her chief delight was to be conversant amongst the Muses, for which she was stiled *Æneidæ*. She was the daughter of Leontius, of no higher degree then a Sophist of Athens : she was first called *Athenais*, but after being married to the Emperor, he caused her to be baptiz'd by Atticus, the great Bishop of Constantinople, and for *Athenais*, gave her the name of *Eudocia*, which much pleased the Emperor her husband. Some attribute a Centon unto her, of Christ the Saviour of the world; it was called *Oμηγαρτη*, which others would conter upon Proba. Cyrus Panopolita, she advanced unto the Praetorship, Gyrald. ex. 5. Dialog. Philenis was a Strum-
per of Leucadia, her Verses were as impurely wanton, as
her life was immodest and unchaste : she imitated Stephan-
tu, if we may beleive Suidas, and they both Albianassa, one
of Hellens maids, the wife to Menelaus. She was the first
that

that devised ~~malicious~~, in the Venereal Trade, and left certain books behind her, of Venereal Copulation. This you may read in *Gyraldus* in 30. *Dialog. Histor. Poet.* Both, a penurious and needy woman of Delphos, who composed Hymns, and pronounced Oracles; she is remembred by *Gyraldus*, *Dialog. 20.* *Elephantis* or *Elephantina*, was a woman most wickedly wanton, and of notorious intemperance. She (as *Spinibria*) described the severall waies and figures of Congresse and Copulation, from whose books, *Lalage* presents a gift to *Priapus*, in *Priapeis Poematisibus*: and *Tiberius Caesar* builded that chamber, wherein were discovered the omnivarious shapes of beastly & preposterous Luxuries, lest any president of dishonest brotherly, should be left unremembred. *P. oba Valeria Faltonia*, a Roman Matron (and wife to *Adelphus Romanus* the Proconsul, a man of noble and religious carriage) flourished in the reigns of *Honorius* and *Theodosius the Junior*, Emperors. She composed a Divine Work, of the Life and Miracles of Christ, which she entitl'd *Cento Virgilianum*: she dedicated it to the Empress *Eudocia*, wife of *Theodosius*. She also paraphrased upon the Verses of Homer, and called the Work *Homeroukenra*, which some would conter upon *Eudocia*. Her husband being dead, she is said to have inscribed upon his Tomb this or the like Epitaph:

To God, to Prince, Wife, Kindred, Friend, the Poor,
Religious, Loiall, True, Kind, Steadfast, Dear,
In Zeal, Faith, Love, Blood, Amity, and Store,
He that so liv'd, and so deceas'd, lies here.

Amongst these (and not unproperly) are numbred the Sybils; but I have spoken of them in their place, therefore I proceed to others, and next of *Telefilla*.

Telefilla Poetria.

This incomparable Lady I know not where to equi-
page, or in wha. rank to place, whether amongst the women illustrious for Virtue, or amongst the Warlike wo-
men, imitating the Amazonians for their noble courage
and valour, amongst the Chaste, the Fair, or the Wise, as
being a most famous and learned Poetess; her History I
will give you in briefe. Amongst the memorable and re-
markable acts attempted and achievied by women, there
is none more glorious or better deserving a Chronicle of
perpetuitie

perpetuity, than that performed by the Argive women against King *Cleomenes*, by the perswasion and incourage-
ment of *Telefilla* the Poetess; she was born of a noble fa-
mily, and in her youth being subject to many infirmities
of the body, she asked counsell of the gods concerning her
health, answer was returned from the Oracle, That she
should apply her selfe to the study of the Muses, and im-
ploy all her industry in verse and harmony. Not long ic
was ere recovering her health, she grew to that perfection
of Art, especially in Poetry, that she was only held in ad-
miration amongst all other women. *Cleomenes* King of
Sparta, opposing the Argives with all the rigor hostility
could make, and having slain of them an infinite number,
almost incredible to relate (for so saith *Plutarch*;) in re-
venge of this losse, a notable courage and an unspeakable
boldnesse inspired the hearts of these Argive women, ins-
omuch, that under the conduct of *Telefilla*, whom they made
their Generall, they took arms to maintain their fortres-
ses, guard and defend the wals, and issue out upon the
enemy, not without admiration and terror to the besiegers,
insomuch that *Cleomenes* was repulsed with the losse of ma-
ny of his soldiers. Another King (as *Socrates* saith) called
Demaratus, who besieged *Pamphiliacum*, they sent thence
with losse and intacious retreat. The City thus by their
valour preserved, all such women as fel in the conflict,
the inhabitants honourably interred in a place, called
Via Argiva, i. The Argive way, and to the survivors as a
memorable gratitudo to their vertues and valours, they
granted a famous solemnitie call'd the dedication of *Mars*.
This battel was fought (as some say) in the seventh day
(others in the new Moon) of the Month which is now call'd
the fourth, but by the Argives was of old called *Hermone*
or *Mercurialis*; as that day they yearly celebrate the great
Feast stiled *Hybrisca*, in which the women are habited like
men, and the men are attired in vestures of women: And
And to make good the losse of so many men that perish-
ed in the late combustions, the matrons did not (as *Hera-
dotus affi:ns*) matcht with their slaves and servants, but
they joined themselves in marriage to the best and noblest
of the next adjoining Cities; upon whom notwithstanding
they cast such a contemptible neglect, that they enacted
a law which enjoined all married women stil to put beards
upon their faces, when they first went to bed to their hus-
bands.

Perbillae

Perbillia was a young Roman Lady who lived in the time of *Augustus Cæsar*, it seems of no great noble family, nor extraordinary riches, only of an admirable wit and excellent facility in Poetry, she was scholar to *Ovid*, who interchanged with her, and she with him many Elegies and Epigrams, she flourished in the time of his banishment. Her works it seems never came to light : but that she was answerable to the Character I have given her, I refer you to his seventh Elegie, in his third book *de Trifibus*, in which he gives her an approved testimony : the title is, *Mandat Epistolam ut Perbillam Adeat*, which the better to exprise of what condition she was (and that speaking of Poetesses, it will not be amiss a little to Poets) I thought thus to English :

Vade salutatum, &c,
My wandring Letter to Perbillia go,
Greet her as one that doth my mind best know.
Find her thou shal', or with her mother sits,
Or' mongt her books and Muses searching wit.
what ere she be aaoing, when she knowes,
Thee thither come, her work awy she throwes,
And w'out least delay, she will enquire
W'herefore thou com'st, or what thou caust desire.
Tell her I live, but so as life bmoning,
Mischiefs augment, but do not ease my groaning.
Though by the Muses harm'd, I love their name,
And to even numbers bow my words to frame.
Still do you to your common studies cling,
And your learn'd Verse to furriign f sh'ons sing.
Nature that gave you bea'ry, though it fit
To add rare Gilt, chas' Alanners, and choice wit.
I taught you first from Helicon to write,
Lest such a fertil Spring should perish quite.
I saw how far in youth it did extend,
I was your Father, Captain, and your Friend.
If the same fires within your breast still live,
To none save Lesbian Sappho the Palm give.
I fear my fate your forwardnesse may pluck,
And from your course my fortunes pluck you backs
The time was when your Lines to me were read,
And when by me your Muse was censured,
'Twas lawfull then with both : and in those daies
You did me as your Judge and Tutor praise.

Either

Either unto your Verses I gave ear,
Or made you blush when I forbore to bear.
Perhaps (by my example) since my Muse
Hath done me hurt, that practise you'l not use ;
And fear, because I suffer in my Art,
That in my ruin you shall bear a part.
Fear not (Perbillia) for no woman shall,
Or man, by thy Muse learn to love at all.
Therefore (most learn'd) all cause of sloth adjourn,
And to these sacred Arts return.
That comly favour will in time decay,
And rugged furrowes in thy cheeks display.
Age (without noise) will by thee stealing passe,
When some will say by thee, once fair she was :
Thou then wilt grieve, thy faded fount despise,
Or else complaining, swear thy Steel-glass lies.
Your Riches are not great (O worthy more :)
But say your wealth had in the amplest store,
Fortune bestowes or takes at her own pleasure,
He's Irus now, that late had Croesus treasure.
'Briefe, save corrupt things, here we nothing gain,
Except the Treasures of the Breast and Brain.
I, that my House, my Country, and you, lack,
In all they would take from me, suffred wrack.
My Brain I still keep with me to this hour,
For over that, great Cæsar had no power :
who though in rage he doom me to be slain,
when I am dead, my fame shall still remain.
whilst warlike Rome on seven hills lifts her head,
To o'relook the conquer'd world, I shall be read.
And you (whom happier studies still inspire)
Preserve your name from the last comming fire.

Before many, or most of those, I may justly and without flattery prefer the famous Queen Elizabeth. Of her Wisdom and Government, all the Christian Princes that flourished in her time, can give ample testimony : Of her Oratory, those learned Orations delivered by her own mouth in the two Academies, in the Latine Tongue, bear record in her behalfe. In the Greek Tongue she might compare with Queen Isirina, before remembred amongst the Linguists. In the French, Italian, and Spanish, she needed no Interpreter, but was able to give answer to such Embassadors in their own Language. Of whose pleasant Fancies,

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Fancies, and ingenious Ditties, I have seen some, and heard of many. Others there have been likewise of our own Nation, of whose elegancy in these kinds, the World hath taken notice, and pity it were their memories should not be redeemed from oblivion: as the Lady Jane Grey, daughter to the Duke of Suffolk; the unhappy wife of an unfortunat a husband, L Guilford Dudley. Here likewise worthily may be inserted, the excellent Lady, *Arabella*, who had a great facility in Poetry, and was elaborately conversant amongst the Muses; as likewise the ingenious Lady, the late composer of our extant *Urania*. For others, let me refer you to Sir John Harrington, in his Allegory upon the 39. book of *Ariosto*, where he commends unto us the four daughters of Sir Anthony Cook, the Lady Burleigh, the Lady Russel, the Lady Bacon, and Mrs Killigrew, giving each of them in that kind a worthy Caracter. In the same place the Author commends unto us a great Italian Lady, called *Vittoria*, who writ largely and learnedly in the praise of her dead hus. band: with whom (though not in that Funerall Elegick strain) I may rank (if in the comparison I underprise not) the beautiful and learned Lady Mary, Countess of Pembroke, the worthy Sister to her unwatchable brother, Sir Philip Sydney. But not to dwel too long on her praise (whom I never can commend sufficiently) I will only bestow upon her Muse that Character which Horace bequeathed to *Sophocles*:

*Vivuntque commissi Calores
Æoliae fidibus Phœnix.*

Of Witches.

Tobannes Bodinus, *Andegavensis lib. 2. cap. 3. de Magorum Demonomania* writes, That there is nothing which precipitates men or women to perdition, or more allures and incites them to devote and give themselves up to the Devil, than a softish and meer Atheisticall opinion scried in them, That he hath power and wil to give to the needy, riches; to the afflicted, ease; to the weak, strength; to the deformed, beauty; the ignorant, knowledge; the abject, honor; grace and favour to them whom birth hath nobilitated; and baseness, and haply, to such as adversity hath dejected:

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jected: when on the contrary, we see by common proof, then such miscreants, none more miserably base, more penurious, more ignorant, more debauch'd and contemned. Plutarch remembers us, that when *Olympias* the wife of Philip King of Macedon, hearing that her husband was enstirred, and extreamly besotted with the beauty of a noble young Lady, she much desired to see her: who being brought unto her presence, and beholding a woman with all the accomplishments of nature so every way graced, one of so exquisite feature, she never beheld the like till then, she grew astonished, and without offering her the least discourteous violence, brake out into these reams, *This rare and incomparable beauty which hath bewitched my husband, is likewise of force to fascinate the gods.* Most certain it is, nothing seems fairly featured and beautifullly composed within this large universe, but it shewes to us the glory of the Maker, who is the only true and perfect pulchritude; neither is there any thing lovely or amiable, which proceeds not from his especial grace and miraculous workmanship. But it was never found or known, that ever any Witch could by exorcisms or incantations and anything to Nature, to make her selfe in any part appear more comely. It is further observed, that all such are for the most part stigmatical and ugly, insomuch, that it is grown into a common Adage, *Deformis ut Saga, i. As deformed as a Witch.* Moreover, *Cardanus* who was not held the least amongst the Magicians (as having his Art, or rather Diabolicall practise, from his father hereditary) confesseth, that in all his life time, in his great familiarity and acquaintance amongst them, he never knew any one that was not in some part mishapen and deformed. The same Author (with whose opinion *vierius*, *Hippocrates*, and others assent) affirms that all those Demoniacs or Witches, after they have had commerce and congreſſe with the devil, have about them a continuall nasty and odious smell, of which, (by the ancient writers) they were called *Fæentes*, by the Vasconians, *Fetelleres à Fætore*, i. Of stench; insomuch, that women who by nature have a more sweet and refreshing breath, then men, after their beastly conlocietry with Satan, change the property, of nature, and grow horrid, putred, corrupt, and contagious: For *Sprangerus* witnesseth (who hath taken the examination of many) they have confessed (a thing fearful to be spoken) to have had carnall

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carnall copulation with evill and unclean spirits, who no doubt bear the smell of the invisible sulphure about them. Now concerning this Magick, what reputation it hath been in amongst men (which in effect is no better then plain Witchcraft in women) we may read in *Nauclerus* and *Platina*, That all the Popes inclusively from *Silvester* the second, to *Gregory* the seventh, were Magicians: but *Cardinall Benno*, who observed all the Bishops that way devoted, numbers but five, *Silvester* the second, *Benedict* the ninth, *John* the twentieth and one and twentieth, and *Gregory* the seventh. Of these, *Augustinus Onuphius*, one of the Popes chamber (that from the Vatican and the Lives of the Popes there registered, made a diligent collection) speaks of two only, *Silvester* the second, and *Benedict* the ninth; one of them was after expelled from the Papacy. *Silvester* lying upon his death bed, desired his tongue to be torn out, and his hands to be cut off, that had sacrificed to the devil, confessing that he had never any inspection into that damnable Art, til he was Archbishop of Rhemes. These are the best rewards that Satan bestowes upon his suppliants and servants: how comes it else so many wretched and penurious Witches, some beg their bread, some die of hunger, others rot in prisons, and so many come to the gallows or the stake. It is reported of a Gentleman of Mediolanum, that having his enemy at his mercy, held his Steeleto to his heart, and swore that unless he would instantly abjure his faith, and renounce his Saviour, had he a thousand lives, he would instantly with as many wounds, despoile him of all; which the other for fear attenting to, and he having made him iterate over and over his unchristian-like blasphemies, in the middle of his horrible abjuration, stabb'd him to the heart, uttering these words, See, I am revenged of thy soul and body at once; for as thy body is desperate of life, so is thy soul of mercy. This uncharitable wretch was an apt scholer to the grand Devil his Master, who in like manner deals with all his servants, who after he hath made them renounce their faith, blasphemous their Maker, and do to him all beastly and abominable adoration (such as in their own confessions shall be hereafter related) he not only leaves them abjects from Gods favour, whose divine Majesty they have so fearfully blasphemed, but delivers them up to all afflictions and tribulations of this life, and all execrations and torments in

How the Devil rewards his servants.

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the world to come. Horrible and fearful have been the most remarkable deaths of many of the protellors of this diabolical Art, for whom the lawes of man hath spared (as a terror to others) the hand of heaven hath punished: I will only give you a taste of some few. *Abdias Bab. Episcopus lib.* The writer of *Certam Apostol.* writes, That *Zaroes* and *Arphaxad* (two chief Magicians amongst the Persians) with their exorcisms and incantations deluding the people, in the hour when *Simon* and *Jude* suffered martyrdome, were struck with lightning from heaven, and so perished. *Lucius Piso*, in the first book of his Annals, speaks of one *Cinops*, a Prince amongst the Magicians, who at the prayer of St *John* the Evangelist, was swallowed up in a river. *Olaus Magnus lib. 2. cap. 4. de gentib. Septentrional.* tells us of one *Melbotis*, who by his prestigious jugglings, had insinuated into the hearts of the people, and purchast that opinion and authority amongst them, that he was called, The high and chiefe Priest to the gods, who was after torn to pieces by the multitude: from whose scattered limbs such a contagion grew, that it infected the air, of which much people perished. *Hollerus* the Magitian was slain. *Oddo* the Dane was (besides his skil in Magick) a great pyrat, it is written of him, *Wierius lib. 2. cap. 4.* that without ship or boat he would make his transmarne passage over the Ocean, and by his Inchantments raise storms to shipwreck the vessels of his enemies: he was after notwithstanding, swallowed in the sea, and there most wretchedly perished. Dr *John Faustus*, born at Kuneling, a Village neer Cracovia, was found dead by his bed side, his face blasted and turned backward, in the Dukedom of Wittenburgh, at which time the house wherein he died, was shaken with a tempest and horrible Earthquake. The Earl *Matisconensis* (a practitioner in the same devilish study) sitting at dinner amongst many Lords, Barons, Captains, and others, was snatched from the boord by devils, and in the sight and view of all the people, three times hurried swiftly round about the City, being heard to cry, *Succurrite, Succurrite, i. Help, Help:* of him, *Hugo Clunianensis* writes more largely. A Priest at Noremburgh searching for hidden treasure in a place where the devill had directed him, found it garded by a spirit, in the semblance of a great black dog; in the search of which, the earth fell upon him, and buried him alive: And this happened in the year 1530. *Wierius.* A Magician of Salzburg,

Oo

undergo

undertook to call all the Serpents together within a mile of the place, and bring them into one pit digged for the purpose; in the train of which, came (after the rest) a great Serpent (supposed to be the devil) and twining about him, cast him in amongst the rest, where they together perished. The like untimely death we read of *Appion Grammaticus*, *Julian Apostata*, *Arcephius*, *Robertus Angelicus*; amongst the *Helvetians*, *Petrus Axensis*, surnamed *Conciliator*, *Albertus Teutonicus*, *Arnoldus de villa nova*, *Anselmus Parmensis*, *Pyacatrix Hispanus*, *Cucus ascalus Florentinus*, and many others. Commendable therefore it was in the French King, who when one *Friscalanus Cenomannus* (a man excellent in this Science) came to shew divers prestigious feats and tricks before him, for which he expected reward; amongst others, he caused the links of a golden chain to be taken asunder, and removed them to divers remote places of the chamber, which came of themselves to one place, and were instantly joined together as before: Which the King seeing, and being thereat astonished, he commanded him instantly from his sight, never again to behold his face, and after caused him to be arraigned and judged. And thence are the Graces, Honours and Advancements, Offices and Dignities, to which the devil exalts his base people.

Severall sorts of superstitious Jugling. Of these severall sorts of Juglings, with which the devil deludes his scholers (besides such as I have before spoken of, amongst such as predicted of things to come) I will nominate some few. One thing which is used now amongst our cunning Women and Witches, is so ancient, that it was before the age of *Lucian* or *Theocritus*, it is called *Cyphomanteia*, i. *Cibi saltatio*, i. (as we call it) The Sive and the Shears, and that is not shamed to be publickly used. Bodinus himselfe saith that he saw in *Lutetia*, a boy in a Noblemans houle, and before many honest and judicall Spectators, by speaking of a few French words, make a Sive turn which way he pleased: but the same words uttered by another, could not make it to move at all. Another superstition is with a Knife or a Key. If any be suspected of Theft, read but such a Psalm, and name the party accused, if the Knive at speaking of his name move o' stir, he is then held guilty: and that practice is called *Aximanteia*. That which is done by a Ring, put over a Crute of water, is called *Dakuntionanteia*. And this is a famous sorcery, much in use with the Witches of Italy, *Ionachimus Cameracensis*, had

a speaking Ring, in which was a familiar, or a devill; that kind is called *Vdromanteia*, as also *Dadylionanteia*, i. A Ring wherein Spirits are worn. Conjectures made from Wells and Fountains, were called *Idromanteia*: thence, *Numa Pompilius* was said to be the first inventor of, which *Varrro* otherwise interprets, i. Of a boy imploied by the Magicians to look upon Images in the water, one of which pronounced distinctly fifty verses of the wars of *Mithridates*, before any such rumour was spread, or purpose of the like busynesse intended. *Aromanteia* is a superstitious prediction by the aire; but most certain when the wind is South. Another was made from Meal or Chaffe, and was called *Alphitomanteia*, or *Aleuromanteia*, remembred by *Iamblicus*; but to what purpose it was, he explaineth not: as Likewise of *Lythomantia*, which was practised by Stones. Divination by Lawrell, was called *Daphnomanteia*. The practisance which they gathered from the head of an Asse, *Kephaleomanteia*. *Puromanteia* and *Kapnomanteia* were conjectures from fire. *Rabdomanteia* was used by a Physitian of *Tholosa*, in speaking of certain mysticall words in a low and subtile voice. The like unto that, was *Zulomanteia*, with loose chips of wood, much practised in *Illyria*. But of all these devilish and detestable practises, there is none (saith Bodinus) more Heathenish, irreligious and dangerous, then that to commonly in use now adayes, and by witches continually practised, to the injury and wrong of new married women, it is commonly called *Ligare ligulam*, or to tie knots upon a point; which as it is usuall, so it is not new: for *Herodot. lib 2* reports, That *Amasis* King of *Ægypt*, was by the like Exorcisme, bound and hindred from having any mutuall congreffe with his wife *Laodice*, till those ligatory spels were a ter uncharmed. *Pantus Emilius* in the life of *Clytarus* the secound wife of *Emilius*, That King *Theodosius* was by the like ligaments, fascinated by his Concubines, from having lawfull consociety with his wife *Hermamberta*. Bodinus reports, That he heard from the wouch of *Roilesius*, Emballadour generall amongst the Blasenes, who affirmed, That at the marriage of a young couple, just as they were ready to receive the benediction from the Priest, a boy was seen by him tying one of these Magick knots in the Temple; whom thinking to have deprehended, the boy fled, and was not taken. Bodinus further adds, That in the year 1567. he then being Procurator in *Patavia*, the Gentlewoman in whose

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whose house he sojourned (being it seems a pregnant Scholar in this Art) related unto him in the presence of one *Jacobus Barnasius*, That there were fiftie severall waies of tying this knot, to hinder copulation, either to bind the Husband, or the Wife only, that one hating the others infirmity, might the freelier pollute themselves with Adulteries. She laid moreover, the man was often so charmed, the woman seldom and difficultly; besides, this knot might be tied for a day, for a year, for the present time, or for ever, or whilst the same was unloosed: That it might be tied for one to love the other, and not be again beloved, or to make a mutuall and ardent love betwixt them; but when they came to congreßion, to bite and scratch, and tear one another with their teeth and nails. In Tholosia, a man and his wife were so bewitched, who after three years being uncharmed, had a fair and hopefull issue; and which is more to be wondred at, in that time there appeared upon some part of their bodies so many tumors, or swellings, like small knobs of flesh, as they should have had children, if that impediment had not hapned. Some there are that may be charmed before Wedlock, and some after, but those hardly. There are others, whom their effascinations can keep from ejecting their Urine; others, to make them that they cannot restrain it at all; but of the first, divers have perished. She likewise told him sundry speeches belonging these Witcheries, the words whereof were neither Hebrew, Greek, Latine, French, Spanish, Italian, nor indeed deriving their Etymology from any known Language whatsoever.

Erasmus in the explanation of the Adage, *Pastis Semibutus*, writes of some Witches, that by their incantations could command in any void room, Tables on the sudden to be spread and furnished with meats and jarkets of all varieties to tast the palat, and when the guests had sufficiently fed and satisfied every man his own appetite, with one word could likewise command all things away, as if no such thing had been. Others also that when they had bought any commodity of any man, their backs were no sooner turned, but the mouie they laid out would instantly forsake the seller, and return into the purse of the buyer. But to begin with the ancient Poets, by their testimonies it is manifest, that the practise of Witches and Witchcraft hath beene so great, that by their Charms and Spels, they have had

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had the power to transhape men into bruit beasts, to alter the course of the Planets and Stars, have changed the Seasons, making the natural course of the year preposterous; further, that their exorcisms have extended to Herbs, Flowers, Fruits, and Grain, to infect men with Diseases, and cattle with Murrain, to delude the Eyes and weaken the Sences, bewitch the Limbs, bind the Hands, gyve the Feet, and benumb the other Members, appoplex all the vitall Spiritis, and raise up dead bodies from their Sepulchers; nay more, to call the Moon down from her Sphere, with other most strange things, as miraculos to relate as difficult to beleieve, of such in his first book, *Tibullus* speaks.

Hanc ego de Cælo ducentem sidera vidi:

— *This wruch I did espye*

To call the Stars and Planets from the skie.

Now, that women have been more addicted to this devilish Art, than men, is manifest by the approbation of many grave Authors: *Diodorus* in his first book *de Antiquorum Gestis*, Speaks of *Hecate*, that she was the first that ever tempered *Aconitum* (a venomous Herb, which some call Libbards bane, others, Wolfe bane) applying her selte to concoctions of londly deadly poisons. This was frequent among the Romans, nay, even among the noblest matrons, as their own writers testifie. Of the like, *Saint Austin* speaks in his book *de Civitate Dei*: to *Pliny* affirms in his five and twentieth book and second chapter, That women are most prone to these unlawful Arts; for so we read of *Medea*, *Cyrene*, and others, whom the Poets fabled to be goddesses, of whom we shall find occasion to speak of in their order. *Suidas* of women Witches cites an old proverb, *Theffala Mulier*, by which he notes all of that practise as peculiar to that Sex, & not to men. Therefore *Quintilian* speaking of this argument, thus determines it. *Thesest* (saith he) is much prevailing with men, and Witchcraft most familiar with the Sex of women.

Of Cyrene, and others remembred by the Poets.

She was the daughter of the Sun, and the Nymph *Perse* and was said to be so exquisitely cunning in these effascinations, that she changed men into severall shapes of beasts, and the companions and associates of *Ulysses* into Swine. She inhabited not far from *Gaieta* a City of Campania,

pania. The Marsians a people of Italy, were said to be lineally descended from this *Cyerce*, who likewise succeeded her in that devilish Art. *Gellius* writes of this Nation, That they had skill in taming the most poisonous Serpents, and to make them gentle and servile to their use; their Charms, Exorcisms and Incantations, by which they had power in the transfigures of creatures, their mixture of herbs and tempering of drugs, being to them left as hereditary by her. Who would read further of her, I refer him to *Ovid*, who in his *Metamorphosis* gives her a full and large character, so *Homer* in his tenth book of his *Odysses*, the argument of which, for her better expression, I thus English:

Aioliam ventorum agimus patriamque domumque.

* Ulysses * thence into Aetolia past,
Where Alalus the King of winds then raig'd
Who the four brothers gave him closed fast
In leatherne bags (for so they were constrain'd.)
With prosperous speed he sail'd, and growing neer
His native Ithaca whil'st he was sleeping,
His men suppos'd some wealth inclosed there,
Within those bags given to their masters keeping,
And opening them, the imprisoned winds now free,
With adverse galls, desp'gat his helm and glasse
Blow him quite back, so he is forc'd to see

* Antiphates, and the Lestrigone's.
Some ships there lost, he attains the Cercian shore,
Where the most powerfull goddesse as she feasts,
Transfigures Eurilochus with many more
Of his companions, into sundry beast,
The wytic Greek by Mercuries admonishment,
Alone escapes the witches transformation,
Who failing in her Art, bred both astonishment,
And of his many vertues, admiration:
His wisedome so prevailed, his Cyree ador'd,
And to his mates their pristine shewe restor'd.

Medea was the daughter of Otes and Isphaea, King and Queen of the Colchians, and sister to Cyerce: She found out the Vertues of many Herbs, Plants and Roots, and tempered their juice to her devilish purposes, growing to that height of cunning, that by their incantations she tamed the mad Bulls that from their mouths and nostrils breathed fire, and bellowed terror, charming asleep the ever-waking Serpent that kept the Golden fleece, lest they should hinder

* From the Island of the Cyclops,
where he thrust out
Polyphemus
his eie.

Islands in
the Sea so
called.

der Jason her beloved in the purchase thereof: for which courtesie he took her to wife, and by long travel arriving in The Italy, Aeson the father of Jason, now grown decrepit through age, the restored to his former youth and strength: notwithstanding, her husband forgetful of this great benefit done to his father, forsook her bed, and married Creusa, daughter to Creon King of Corinth; with which ingratitude Medea enraged (yet dissembling her malice) she after some insinuation, presents Creusa with a glorious Mantle to the eie, which she no sooner saw put on, but her whole body was in a flame, and she consumed to ashes: after the same sort perished King Creon with his Queen. This done, she murdered her children had by Jason, and being openly hurried by winged dragons through the air, she fled to Athens, and there was married to King Aegeus; whose son Theseus, when she attempted to have poisoned in a cup of gold tempered with Aconitum (gathered from an herb that grew from the fome of Cerberus) her treason being discovered and prevented, by her Magick skil she shut her selfe within a cloud, in which with her young son Medus (whose father Aegeus was) she escaped into Asia. Of her *Ovid* speaks, *Propertius*, *Valerius Flaccus*, *Pliny*, and many others.

Vixæ were so called of an infamous Witch called *Vitia*, these (as some Authors write) have power like the Basilisk to kill with the eie, especially all such on whom they cast an envious and malicious look; of the felte same condition are a certain people among the Tribullians and Illyrians. *Textor. in Officin.*

Mycale is the name of a Witch in *Ovid*, likewise Dipsas; of the one he writes thus:

*Mater erat Mycale quem deduxisse canendo
Sepe reluctantis, constabat cornua lunaæ.*

Her mothers name was Mycale,
Known to have had the skill,
By spels, to pull the horned Moon
From heaven, against her will.

And of the other in the first book of his Elegies:

Ist quædam quicunque volet, &c.

Locusta is numbred amongst the rest, and remembred by *Cornelius Tacitus*, for making certain venomous confections with which *Agrippina* poisoned her husband *Claudius*, from her many of the most of her diabolical practise, are cal-

Ied Locustæ, she is likewise spoken of by *Juvenal* in one of his Satyrs. *Eriphila* was an enchantress of that devilish condition that upon whomsoever she cast an envious eye, that creature was sure to come to some extraordinary mischiefe; of whom was raised a proverb, cast as an aspersion upon all such kind of women, *Anus Eriphus. Extor in offi. in. cip. de Veneficiis Thracia* was a Nymph famous for her incantations, who for skill in herbs and cunning in exorcisms, was by some adored as a goddesse; of her came the people amongst whom she lived, to be called by the name of Thracians. *Gyge* was the name of a Beldam, who was a houſhold servant to *Parasatis*, the mother of King *Cyrus*, and by the Queen especially imploied in all her forceries, *Herodotus. Canidia Neopolitana* was a confectioner of unguents, a Witch, and practised in divers kinds of forceries, excellently described by *Horace*. *Eriðho* was the name of a notorious Witch of Theſſaly, deciphered by *Lucan*, whom who ſhall read and desire plainly to be instructed in that horribile Art, he ſhall not find it more truly and punctually discovered by any of the Latine Poets. *Gumbrune* was a Witch of a ſtrange devilish condition, who by her incantations was the death of many creatures, as well beaſts as men, yet being dead there was no wound or mark of death appearing about them. *Sagana, Vicia, and Folia*, were professors of the ſelue ſame devilish Art, and we remembred by *Tacitus, Juvenal, and Horace*, these were ſaid to have had hand in the death of the noble chil *Larue*.

A Witch of Scotland. It ſhall not be amiss to inſert amongſt these, what I have heard concerning a Witch of Scotland. One of that Country (as by report there are too many) being for no goodneſſe by the Judges of Aſſize arraigned, convicted, and condemned to be burnt, and the next day according to her judgement, brought and tied to the Stake, the reeds and fagots placed round about her, and the executioner ready to give fire (or by no perſuasion of her ghostly father, nor importunity of the Sheriffs, ſhe could be wrought to confeſſe any thing) ſhe now at laſt caſt, to take her farewel of the world, caſting her eye a tene ſide ſpied her only ſon, and caſt to him, deſiring him very carnegly as his laſt duty to her, to bring her any water, or the leaſt quantity of liquor (be it never ſo ſmall) to comfort her, for ſhe was extremely affliſt: at which he shaking his head, ſaid nothing; ſhe call imponed him in theſe words, Oh my dear ſon, help

help me to any drink, be it never ſo little, for I am moſt extremely a dry, oh dry, drie; to whom the young fellow anſwered, by no means deare mother will I doe you that wrong: For the drier you are (no doubt) you will burn the better.

Of witches tranſported from one place to another, by the Devill.

The difference betwixt Witches, or to define what Magie are, and what Lamiae, were but time miſpent, the rather because it hath been an argument ſo much handled in our mother tongue, I will only rehearſe unto you ſome few particular diſcourses concerning Witches, out of *Daneus, Bodinus, Vierius, Grillanus Italus*, and others; all agree, that ſome have made expreſſir covenant with the Devill by Bond and Indenture, ſealed and delivered; others by promise and oath only: as likewiſe that all ſuch have ſecret marks about them in ſome private place of their bodies, ſome in the inside of the lip, ſome in the haire of the eies browes, ſome in the fundament, ſome in the inside of the thigh, the hollow of the arm, or the privy parts. *Albertus Pittus* an Advocate in the Parliament of *Paris*, reported he had ſeen one in the Castle of *Theodoricus*, who had a plain mark upon the right ſhoulder, which the next day was taken off by the Devil. *Claudius de Fagus* the Kings Procurator, affirmed the like of one *Joanna Hervikeria*. Concerning the tranſportation of Witches through the air, *Paulus Grillandus* an Italian Doctor of the Law, that writ the Histories of many Witches, ſaith, That a Country Villager not farre from Rome, upon a night ſpying his wife daub her ſelf with a certain unguent, and iſtantly leap out at the window, after her stay from him ſome three or four hours, had provided againſt her return a good cudgel, with which he ſo ſoundly enterteined her, that he forced her to confeſſe where ſhe had been, but would not grant her free pardon till ſhe had made him promife to bring him to the ſight of all theſe novelties, and unbelieveable paſſages by her related; the match was concluded, ſhe forewarned him that he muſt in no wiſe uſe the name of God by the way, unleſſe it were in ſcorn or blaſphemey, with other ſuch horrible inſtructions. The night came, they were both anointed, when preſently two rough Goats appeared at the window, upon which they being mounted, were iſtantly hurried through

through the air into a place where were an infinite multitude of people, men and women, and in the middest one that seemed to be Prince and Sovereign of the rest, to whom every one of them did obesiance and adoration, she bid her husband stand in a remote place till she had likewise done her worship, which he she accordingly performed; This done, they all danced together in a circle or ring not as our custome is face to face, but back to back, the rest may be conjectured, lest if any should be apprehended, the one might accuse the other. After their dance was ended, the tables were covered and furnished, she calls to her husband to sit down amongst the rest, and bids him welcome, he begins to feed, but finding the meat to have no relish, in regard it was not well seasoned, he calls aloud for salt, and many times before it came, it was brought at length, which he seeing, before he tasted it, he thus said, *Hoc landato sui Dio per è venuto questo sale, i.* Now God be thanked that the salt is come: these words were no sooner spoken, but Men, Meat, Tables, Devils, Witches, all were vanished in an instant, he was left alone naked, almost frozen with cold, ignorant in what place, or whither to travel for shelter; day came, he spies shepherds, and asks them where he is? they tell him in the principality of Benevent, under the jurisdiction of the Pope, above an hundred miles from Rome. He was forced to beg rags to cover him, and bread to relieve him, being eight daies before he could reach to his cottage; he accuseth his wife, the others, who were all after delivered to the fire, and burnt alive. The like history the same Author relates of a young damoisel inticed by an old Witch to this damnable assembly in the Dutchie of Spoleto, in the year of grace 1535. The like confession of these assemblies, dances, and banquets, and after all, their common carnal society, women with her Devils, and men with her Spirits, was extorted from a Witch of Lochinum, another of Lions, both suffered by fire; and their arraignments, confessions, judgements, and executions, published by *Danæus* in the year 1474. Of these meetings, banquets, dances, and congregations, *Friscalanus* the before named Magician, gave ample testimony to *Charles* the ninth, King of France. *Salvertes* the President speaks of a Witch called *Beronda*, who being brought to the stake, accused a great Lady of France, for being one of that damned society, but she obstinately denying it, the Witch thus said,

Have

Have you forgot since our last meeting, when you were appointed to carry the Callice of poison? *Olaus Magnus*, lib. 3. cap. 11, saith, that many of these conveaticles are made in the North, and are frequent in the mount Atlas, as likewise *Mel* lib. 3. *Salinus* lib. 3 8. cap. 44. and *Pliny* lib. 5. cap. 1. Infinite are the Historiesto this purpose. *Antonius de Turquemada* a Spaniard, saith, That a Magician would needs perwade his friend to be a spectator of this wicked assembly, all things being prepared for the purpose, in the middest of which confluence was an huge ugly Goat, sitting upon a sublime throne, whom every one came to kiss by turns, *En la parte mas en ria que tenia*, those that understand the Spanish know it to be a place which cannot modestly be named: which when his companion beheld, as detesting such beastiall adoration, he lett all patience, and with an execration said to his friend, *Dios à mis grandes box* s.i. O! God with a loud voice; which was no sooner spoken, but all things vanished in a tempestuous whirlwind, he was only left desolately forsaking, being three years before he could come to visit his own fields and gardens. Of their exortation after their unction, many Authors testifie, upon a Goat, a Pegasus, a Night-crow, an enchanted stalle, &c. This puts me in mind of a discourse which was told by a great Lady, to have hapned at her being in the Brill, which was then one of the Cautionary Towns in the possession of Queen Elizabeths a Muscatier one night standing sentinel upon the wals, a little before day, he heard a great noise of talking gossips, laughing and talking, their voices (as he thought) came from the aire, when casting his eies about to know from whence this prodige might proceed, he might perceive a dusky cloud come sweeping cloe along by him, in which it seemed to him they late that were so metry; being first affrighted at the object, and after taking courage, he gives fire, and shoots towards the cloud at random, at the report of the musket the Town is up in arms, his Officers leave the court of guard, and come to know the matter, he tells them an incredible discourse, which he spares not to confirm with a vollie of oaths, they seek further towards the place where he aimed his musket, and found an old woman with a bunch of keies at her girdle, and a bullet iu her buttock, dropt out of the cloud, and the rest vanisht; they seise her, she is after examined, and confesseth who had been to make mercy

A Witch of
Brill,

ry in her company, some of them proved to be rich burgers wives of the City. The L. *Adrianus Ferreus* vicar generall amongst the *Liodunenses* hath left remembred, that one *Margarita Bremoutia* the wife of *Noel Laveretus* confess unto him that she with her mother *Mary* upon a munday night, not long before her examination, came into a like assembly at the mil call'd *Franquisenum*, which stands in the medow neer unto *Loginum*, who bestriding a broomstasse, after some few words mumbled to her selfe, they were presently transported thither, where they found *Ioanna Roberta*, *Ioanna Guillemina*, *Mary* the wife of *Simon Agnes*, and *Guilicma* the wife of one *Graffus*, every one mounted upon the like wooden horse; there met them six spirits, or devils, according to their number, in humane shape, but in aspect horrible, &c. who after they had danced together, every Devil singled out his mistresse, and had with them mutuall copulation; she saith the Devil kist her twice, and had her company for the space of halfe an hour. *Guillemina* confess the like, as also, *Perfrigidum semen ab eo Excreatum*. The song used in those dances, was this; *Har, Har; Diabole, Diabole; Sali hic, Sali illuc; Lude hic, Lude illuc*; Then answered the rest, *Sabaoth, Sabaoth*, &c. The next day of, &c. *Iohannes Megerus* the accurate writer of the Flanders History, relates that in the year 1459, a great number of men and women Witches were burned, who publickly confessed their unguents, transuktions, dances, fealts, and confociety with Devils: so likewise *Jacobus Sprangerus* of German Witches, in the Cities and Villages about Constantiensis and Ratisbone, in the year 1485, report the like. I could tire the Reader with infinite examples, authors, testates, and adjurors, with the places, times, and circumstances, one or two at the most shal suffice. *Ioachimus Cameracensis* in his book *de Natura Demonum*, tells us of a traveller that passing by night through a forrest, hear the like noise of musick, mirth, dancing, and revels, and approaching nearer to discover the novel, espied the like convention, when on the sudden the Devils and Witches all vanished, and left behind them certain bowls and cups of plate, with the names of the owners engraven upon them, which he took and carried the next day to the Magistrates, by which many of the Witches were known, these discovered others, all which were condemned to the stake. In the year 1564, *Salverius* being President amongst the Pictavians, where he with

Daven-

Daventorius his fellow President sat as Judges, three men and one woman were convicted, and after doomed to the fire, all thete contest the ceremonies in the before named nightly meetings: as also there was a Goat placed in the middest of them, whose hinder parts they all kist, every one holding a lighted candle in their hand. At length with these lights the Goat was burned to ashes, of which every of them received a quantity. This dust they scattered upon the thresholds of Houses, Stable doors, Ox-Rals, or Sheep-coats, to destroy either Children, Horses, Sheep, or such Cattel of their enemies. This being distributed amongst them, the devil cried with a loud voice, *Revenge your selves of your enemies, or die your selves*. At the next meeting, every one was particularly examined of the mischiefs they had done; and such as could not give just account of some or other ill, were publiquely mocked and derided by the rest, and after received so many stripes as were adjudged her by the Devil; insomuch, that one Witch confessed she could never rest and be at quiet in her own thoughts, unless she were doing some villany or other; and if she had no worse work in hand, she must break Pots, Glasses, pluck out the Spiggots, and let the Beer run out of the barrels, into the Cellar floors, to keep her hand in ure. Of the power of Witches, and Witchcraft, *Virgil*, who was held not to be the least amongst the Magicians, speaks in many places; but none more amply then *Ovid*, when he thus writ:

*Quum volui, ripis ipsis mirantibus, amnes
In Fontes redire suos, &c.*

*When so I list, I make the banks admire
To see the floods back to their heads retire,
And stay them there: when standing on the shore,
I strike the Seas, I make the billowes rore,
And calm them being angry, I beat back
The stormy Clouds, or can command the Rack
To bring in weeping Tempelis: the four winds
My Incantation doth let loose, or binds.
I remove Woods, shake Mountains: when I speak,
The Vipers jaws I by my spels can break.
When I but please, the Earth beneath me groans,
And Sepulchers from the corrupted Bones
Send forth their Ghosts, before my face t' appear.
I shee, O hornd Moon, call from thy Sphear, &c.*

Much

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Much more might be cited out of the ancient Poets, to illustrate these collected out of our moderne histories of later times, and almost every day presented before our eies. But this one shall serve for many.

Of witches that have either changed their own shapes, or transformed others.

VVether this be possible in nature, or no, or whether it hath any time been suffered by the Divine permission, hath been a Question as well amongst the Theologists as the Philosophers: It is no busynesse of mine at this time to reconcile their Controversies, my promise is only to acquaint you with such things as I have either read, or heard related: which if they erre in any thing from truth, blame not me, but the Authors. Concerning *Lycantropia*, or men that change themselves into Wolves, Doctor *Bordinus* (generall Procurator for the King) relates, That a Wolfe setting upon a man, he shot him with an arrow through the thigh: who being wounded, and not able to pluck out the shaft, fled to his house, kept his bed, being found to be a man, and the arrow after known by him that shot it, by the Lycantropies confession. Those that are the diligent Inquisitors after Witches, report it in a book intituled *Malleum Maleficarum*. That a Countryman was violently assaulted by three great Cats, who in defence of himself, wounded them all dangerously; and these were known to be three infamous Witches, who were after found bleeding, and by reason of their hurts, in great danger of death. *Petrus Mamorius* in his book *de Sortilegis*, affirms that he saw the like in *Sabaudia*. *Henricus Coloniensis* in *Libello de Lamiis*, affirms for an undoubted truth, as also *Utricus Molitor* in his book dedicated to *Sigismund Cesar*, in a Disputation before the Emperor, confidently witnesseth, That he saw of these *Lycantropi* (which have transshaped themselves) at Constantinople, accused, convicted, condemned, and upon their own confession delivered unto death. These the Germans call *Urwolffs*; the Frenchmen, *loups Garous*; the Picards, *Loups Garous*, i. divers Wolves; the Greeks call them *Lukantropous*, or *Mormotukias*; the Latines (or the Romans) call them *Vesipelles*, i. Turn-coats or Turn-skins, as *Pliny* in these transmutations hath observed. *François Phebus Fecensis Comes*, in his book *de Venatione*, i. of Hunting,

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Hunting, saith, That by the *Garous*, is signified *Garder vous*, i. Guard, or look to your selves. *Pomponatius* and *Theophrastus* (the Princes of the Philosophers in their age) most constantly affirm the transmigration of Witches into Wolves. *Gasper Peucerus* (an approved learned man, and the Cousen german to *Philip Melancthon*) held these things to be mere fables, till by Merchants of worthy reputation and credit he was better informed (from certain proofes brought him from Livonia) of such that for the same fault were (upon their own confessions) adjudged to death. These, and greater, are confirmed by *Languetus Burgundus*, Agent for the Duke of Saxonie, with the King of France; as also by *Herodotus Neurios*, who affirms these conversions and shapes to be most frequent in Livonia. In the History of *Johannes Tritemius* you may read, Anno 970. of a Jew called *Balaanus*, the son of *Simeon*, who could transform himself into a Wolfe at his own pleasure. Of the like to these, *Herodotus*, *Homer*, *Pomponius Mela*, *Solinus*, *Strabo*, *Dionysius*, *Afer*, *M. Varro*, *Virgil*, *Ovid*, and many others have written, long before these times; as likewise *Epanthes*, remembred by *Pliny*, and *Agrippas* in his *Olympionicus*, who speaks of one *Demanetus Parvulus*, translated into a Wolfe. Or who so would be better confirmed, let him read *Olaus Magnus*, of the Nations of *Palapia*, *Narbonia*, *Fincladia*, and *Augermania*; or else *Saxe Grammaticus*, *Fincelius*, and *Gulielmus Brabantius*. And therefore those things are not altogether incredible, which *Ovid* speaks of *Lycan* (who included much *Lycos*, who truth in many Fables) who in his *Metamorphosis* thus was transformed into a Wolfe:

*Territus ipse fugit, metuque silentia runis
Exulata! f. usq. que loqui conatur, &c.*

Frighted he flies, and having got
The silence of the shades,
Thinking to speak he howls, and then
The neighbor flockes invades.

So much for monstrous Wolves; I come now to meer Witches.

Saint Augustine in his book *de Civitate Dei*, lib. 18. capo 17. and 18. tells us of divers hostesses or Ink-evers practised in these diabolical Arts, who put such concoctions into a kind of Cheese they made, that all such travellers as guested with them, and eat thereof, were presently metamorphosed into labouring beasts, as *Horses*, *Asses*, *Oxen*, all which

which they imployed either in drawing or bearing of burdens, or else let them out for Hacknies to gain profit by their hire, and when their work was done, and they had made of them what benefit they could, they restored them to their pristine shape; *Ranulphus*, and *Guilhelmus de Regib.* lib. 20. relates a History of two such Witches that lived in the road way to Rome. A Minstrel or Piper travelling that way, tasted of this cheete, and was presently changed into an Asse, who notwithstanding he had lost his shape, still retained his naturall reason, and (as one *Banks* here about this City taught his horse to shew tricks, by which he got much monie) so this Asse being capable of what was taught him, and understanding what he was bid to do, shewed a thousand severall pleasures (almost impossible to be apprehended by any unreasonable creature) to all such as came to see him, and paid for the sight, insomuch that he was sold by these Witches to a neighbour of theirs, for a great sum of monie, but at the delivery of him saith one of the Witches, Take heed neighbor (if you mean to have good of your beast) that in any case you lead him not through the water: The poor transshaped Piper this hearing, apprehends, that water might be the means to restore him to his former humane figure, purposing in himselfe to make proof thereof at his next best opportunity. Carefull was the new Merchant of the charge given, and watered him still in a pail, but would never let him drink from the river; but the Master travelling by the way, and to ease his beast alighting and leading him in his hand: the Asse on the sudden brake his bridle, ran out of sight, and leaped into the next river he came neer, where leaving his saddle and furniture behind, he waded out in his own shape: the man pursues him with all the speed he can, and followes him the way he took, the first he meets is the Piper, and asks him if he saw not such a kind a beast, and describes him to a hair. The fellow acknowledgeth himselfe to have been the same Asse he bought of the Witch; the Master wondereth, and relates this to his Lord, his Lord acquaints this novell to *Petrus Damianus*, a man of approved knowledge and wisdome, and numbered amongst the greatest scholers of his age; he examines the Master, the Piper, the Witches, and such as saw him leap into the river a Beast, and return a man, and informs Pope *Leo* the seventh thereof. All their examinations and confessions were taken, and a dispu-

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disputation of the possibility thereof held in the presence of the Pope, before whom the truth thereof was acknowledged and recorded. The same History is told by *Vincentius in Speculo*, lib. 3. cap. 109. and *Fulgentius* lib. 8. cap. 11.

We read in *Guilhelmus Archbishop of Tyrus*, whom *Miraculous Strangerus* the great Inquisitor cites to the same purpose: transfor- An English souldier being in Cyprus, was by a Witch mations, transformed into an Asse, and when all his mates went on Ship-board, he following them as loath to lose their fellowship, was by his own friends and Country men that gave him lost, beaten back with clubs and staves. They put to Sea without him, he having no other owner, returned back to the Witches house that had transshaped him, who imployed him in all her drudgeries; till at length he came into the Church when the Bishop was at divine service, and fel on his knees before the Altar, and began to use such devout gestures as could not be imagined to proceed from a bruit beast, this first bred admiration, and then sus- pition. The Witch was called before the Judges, examined and convicted, after condemned to the stake; having before restored him to his former shape after three years transfor- mation. Answerable to this we read of *Ammonius the Phi- losopher*, of the Sect of the Peripateticks, who hath left re- corded, That an Asse came usually into his school at the time of reading, and with great attention listned to his Le- cture. Merchants have delivered, that nothing is more fre- quent in Egypt, than such transshapes, insomuch that *Bellonijs* in his observations printed at *Lutetia*, saith, That he himselfe in the suburbs of *Cair* (a great City in Egypt) saw a Comedian that desired conference with the Asse, that he himselfe rode on, who wondering what he then in- tended, gave him liberty of free discourse; where they seem- ed to talke with great familiarity (as having been before acquainted) where the Asse by his actions and signs seemed to apprehend whatsoever was spoken to him; when the one protested with the hand upon his breast, the other would strike the ground with his foot, and when the man had spoke as if he had told some jest, the Asse would bray a- loud as if he had laughed heartily at the conceit, appearing to him, not only to apprehend and understand whatsoever was spoken, but to make anwer to such questions as were demanded him. These things have been so common, that Saint *Augustine* himself, as he will not affirm the transfor- mation

mation of Apuleius, so he doth not deny it, but leaves it as a thing possible to be done by Witch craft, *De Civitate Dei*, lib. 18. cap. 18. Of the like opinion is Paulus Agenita, Theophrastus, Paracelsus, Pomponius and Fernelius, the excellentest Physicians of their age, *Fern. lib. de abditiis rerum causis*. You may read in the History of Saint Clement, That Simon Magus transformed Faustinianus into his own shape, that he was not only unknown to familiar friends, but denied and abjured by his own wife and children. This Simon came likewise to Nero, and told him if he cut off his head, he would within three daies appear to him alive; which Nero having caused to be done in a great confluence of people, he came to him after according to his promise, for which Nero caused a Statue to be erected to his honour, and inscribed upon the same, *Simoni Mago deo. i. To Simon Magus the god*. From which time Nero wholly applied himselfe to that devilish Art. But Simon, as the History relates, had deceived the eies of the Emperor with the multitude, and had caused a Goat to be beheaded in his shape. The like Apuleius relates of himself, who when he had thought he had slaine three sundry men with his own hand, found them after, three Goats skins effacinated by the Witch Pampibla. Among these Witches, it shall not be amisse to insert a she-devill or two.

She-Devils

Franciscus Picus Mirandulanus, in his book *de Praenotio-*
ne, tells of a Priest who was a Witch, called Benedictus Ber-
na, of the age of fourscore years, with whom he had con-
ference, he confessed unto him that for the space of forty
years and upward he had carnall consociety with a
she-Spirit, who called her self Hermione, who contin-
ually attended on him, but visible to no man save himself.
He further confess that he had sucked the blood of many
infants, with other most horrid and execrable commissions,
and in this *Wicca* and Bodin (though in many opinions
they were Antagonists) agree. They relate a further Hi-
story confirmed by Cardanus *de varietat. lib. 15. cap. 80.* of
one Pinnetus who lived to the age of seventy years and up-
ward, and exercised the like congersion with a Spirit in a
feminine shape, who called her self Florina, and continued
their familiarity and acquaintance for the space of forty
years. How true or false, I know not, but I have heard the
like (not many years since) by an English Gentleman,
whose name I am loath to use, who had the like company
of

of a Spirit, who called her selfe Cadua; the circumstances I
cannot discover without offence, though they be worthy
both relation and observation.

*Of witches that have confess themselves to have raised tem-
pests in a most serene Skie, with other twinges of
no lesse admiration.*

In the book of Inquisitors, *lib. 4. de Malific.* it is recorded, that anno Dom. 1488. in Constantiensis, there were terrible tempests, prodigious hail and storms, the like not seen before, and these within the compass of four miles; but the air or temperate heavens beyond that space seemed no way disturbed, upon which the villagers laid hands upon all such suspected women as were thought to be of that devilish practise; amongst which were two, the one called Anna de Blindele, the other Agnis, who first obstinately denied themselves to be so addicted; but after being called before the Magistrates, and strictly examined apart, they confess, that the one unknown to the other, went into the fields, where either of them made a pit in the earth, into which they poured a certain quantity of water, somewhat before noon, and by uttering certain words not fit to be named, and invoking the name of the Devill, they were no sooner got home to their cottages, but those miraculous storms and tempests hapned. The same author specifies the confession of another Witch of the same place, who seeing all her neighbours and acquaintance invited to a solem wed-
ding, where after dinner in a fair and temperate day, all the guests disposed themselves into the fields to sport and dance, according to the custome, she caused her selfe to be transported into the air by the Devill, in the open day and sight of certain shepherds, to a certain hill neer unto the Village, where because she had no water ready, she notwithstanding digged a pit, and for necessity (because it is a ceremony used in all these diabolicall practises) she made water, which stirring in the same pit, and speaking some blasphemous words, instantly the air and skie which was then clear and unclouded, was filled with storms, hail, and tempest, which poured with such vehemency upon the guests of the Village, and upon them alone, that they were pitiously wet and weather-beaten, till they had not any of them a drie thread about them; all imagined this to be done by

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by Witchcraft; the lame woman was accused by the sheep-herds, who confessing the fact, was adjudged unto the Stake. In this is to be observed that the fruits, the grain, nor vines were blasted, though there is a law extant in the twelve tables, *Qui fruges incantat penas datur*. They that shall enchant or blast the fields, let them be punished. There was another edict which prohibited any man from drawing the fertility and harvest of another mens field into his own ground, in these words, *Ne alienam segetem pelleteris incantando*, and in another place, *Ne incantanto ne agrum defraudanto*, which hath reference to the former. By the authority of these Roman Ordinances specified in the twelve Tables, *Turinus* was accused by *Sparius Albinus*, because when there was a dearth in the Country, his fields were only abundant and plentull, and where other mens catell di-
ed of the rot and murrain, his were fat, fair, and in good plight and liking: upon this accitement he caused his horses, his oxen, his teens, catel, and servants, all to appear with him before the Senate, and there pleaded that the Mistreses eie made the catel fat, and his care and industry the servant thriving, lightly, and in good liking, protestig he knew no other enchantments; and for that answer was acquitted by the Senate. Notwithstanding this we may read in *Sprangerus* of *Hyppones* and *Strallinus*, two famous Magicians of Germany, who confessed that they could at any time, steal the third part of the crop out of anothers field at their pleasure, when by the most authentick judgements it is proved that no Witch or Conjurer was ever known to enrich himselfe the value of one mile by his M'gick documents. The like I could produce out of *Pontanus*, and other Authors, withal at ancient verse borrowed by all the Magicians from *Virgil*:

Fleclere puerum super os acheron amovabo.

If to my prades he goe is not my incline,

I will sollicit Hell, and make that mine.

In the Scottish-Chronicle it is related of King *Duffus* to be troubled with a strange disease, that he could eat wel, drink wel, and in the constitution of his body found no imperfection at all, only he could not sleep, but spent the tedious night in tame and cold sweats, that there was despaie of the Kings health and safety. There was at length a rumor published, that the Moravians (certain inhabitants of Scotland, once great rebels and enemies of the King,

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King, but since made regular, and reconciled to their faithfull obeisance) had hyred certain Witches to destroy King *Duffus*, upon which report, one *Doveraldus* was made Prefect to enquire after this busynesse, and had authority to pass into Moravia, and if he found any such malefactors, to punish them according to their offences; he being carefull of the charge imposed on him, had such good intelligence, and withall used such providence, that he came just at the instant when certain Witches were rosting of a Pi-
ture called by the name of the King, and basted it with a certain liquor: *Doveraldus* surprising them in the act, examined them, who confessed the treason, and were condemned to the Stake; at which instant, by all just computation, the King recovered and was restored to his pristine rest & health. After the same manner it seems *Meleager* was tormented by his mother, the Witch *Althea*, who in the fatall Brand burned him alive, as it is expressed at large by *Ovid* in his *Metamorph*. The like effascinations we have had pra-
ctised in our memory even upon the person of Queen Elizabeth.

A woman of good credit and reputation, whom I have A Tale of a known above these fourre and twenty yeares, and is of the Witch. same parish where I now live, hath often related unto me upon her credit with many deep protestation (whose words I have heard confirmed by such as were then passengers with her in the same ship) That coming from the Landgraves Court of Hessen (where she had been brought a bed) to travel for England, and staying something long for a passage at Amsterdam (either her busynesse or the wind detaining her there somewhat longer then her purpose) An old woman of the Town entreated her to lend her some of a Kettle; which she did, knowing it to be serviceable for her, to keep a Charcoal fire in at Sea, to comfort her and her child. When the wind stood fair, and that she with her servants had bargained for their passage, and they were ready to go aboard, she sent for this woman, to know if she would redeem her pawn, for she was now ready to leave the Town, and depart for her Country. The old woman came, humbly entreating her she would not bear away her Kettle, notwithstanding she had as then no monie to repay of that she had borrowed, but hoped that she was a good gentlewoman, and would prove her good Mistresse, &c. She answered her again, That she had lent her so much monie,

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and having a pawn sufficient in her hand, finding it necessary for her purpose, she would make the best use of it she could, a ship-broad: The old woman finding her resolute, left her with these words, Why then (saith she) carry it away if thou canst. Marry and I will try what I can do, replied she again; and so they parted. The Master called aboard, the wind stood fair, the Sea was calm, and the weather pleasant: but they had not been many hours at sea, when there arose a sudden, sad, and terrible tempest, as if the winds and waters had been at dissencion, and the distempered air at war with both. A mighty storm there arose, insomuch, that the Master protested, that in his life time he had not seen the like, and being in despair of shipwreck, desired both sailers and passengers to betake themselves to their praiers. This word came from them that laboured above the hatches, to those that were stowed under: their present fear made them truly apprehend the danger, and betake themselves to their devotions; when suddenly one casting up his eies, espied an old woman sitting upon the top of the main mast: the Master saw her, and all those that were above, being at the sight much amazed. The rumour of this went down; which the Gentlewoman hearing (who was then sitting with her child in her Cabbin, and warming it over a Charcole fire made in the Kettle) O God saith she (remembering her former words) then the old woman is come after me for her Kettle; the Master apprehending the busynesse, Marry, then let her have it, saith he, and takes the Kettle, coles and all, and casts them over-boord into the Sea. This was no sooner done, but the Witch dismounts her selfe from the mast, goes aboard the Brasie Kettle, and in a moment sails out of sight, the air cleared, the winds grew calm, the tempests ceased, and she had a fair and speedy passage into England: and this the same Gentlewoman hath often related. Nor is this more incredible then that

A Witch of Geneva.

which in Geneva is still memorable. A young wench instructed in this damnable science, had an Iron Rod, with which whomsoever she touched, they were forced to dance without ceasing, til they were tired, & lay down with weariness. She for her Witchcraft was condemned to the fire, to which she went unrepentant, and with great obstinacy: and since which time (as Bodinus saith, who records this history) all dancing in memory of her is forbidden, and held til this day abominable amongst those of Geneva. Our most

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most learned Writers are of opinion, that these Inchantresses can bewitch some, but not all, for there are such, over whom they have no power. The same Author testifies, That Another he saw a Witch of Avern, in the year 1579, who was taken kind of in Lutetia, about whom was found a book of a large Volume, in which were drawn the hairs of Horses, Oxen, Mules, Swine, and other beasts, of all colours whatsoever: She (if any beasts were sick, would undertake their cure, by receiving some number of their hairs, with which she made her Spels and Incantations; neither could she help any beast by her own confession, but by transferring that disease or malady upon another; neither could she cure any creature, if she were hired for monie: therefore she went poorly, in a coat made up with patches. A Noble man of France sent to one of these Witches, to cure a sick horse, whom he much loved: she returned him answer, That of necessity his Horse or his Groom must die, and bid him chuse whether: The Nobleman craving some time of pause and deliberation, the servant in the interim died, and the horse recovered; for which fact she was apprehended and judged. It is a generall observation, That the devil (who is a destroyer) never heals one creature, but by hurting another, and commonly he transmits his hate from the worse to the better. For instance, if a Witch cure a horse, the disease falls upon one of a higher price; if she heal the wife, she harms the husband; if helps the son, she infects the father. Of this I will produce one or two credible instances: The first, of the Lord Furnerius Aureliensis, who finding himselfe mortally (as he thought) diseased, sent to a Witch to counsell with her about his recovery, who told him, there was no hope of his life, unless he would yield that his young son then sucking at the Nurses breast should have his mortall infirmity confirmed upon it. The father to save his own life, yields that his son should perish, of which the Nurse hearing, just at the hour when the father should be healed, is absent, and conceals the child. The father is no sooner toucht, but helped of his disease; the Witch demands for the child, to transfer it upon him: the child is missing, and cannot be found: which the Witch hearing, broke out into this exclamation, *Actum est, de me, puer ubinam est?*. I am undone, where is the child? when scarce having put her foot over the threshold to return home, but she fell down suddenly dead, her body being blasted, and as black as an Ethiop.

Example of Ethiope. The like remarkable Judgement fell upon a Witch amongst the Nanvetae, who was accused of bewitching her neighbor: The Magistrates commanded her but to touch the party disengaged with her Inchantments (which is a thing that is used by all the German Judges, even in the Imperiall chamber it selfe) The Witch denied to do it: but seeing they began to compell her by force, she likewise cried out, I am then undone; when instantly the sick woman recovered, and the Witch then in health, fell down suddenly, and died, whose body was after condemned to the fire: And this, Bodinus affirms to have heard related from the mouth of one of the Judges who was there present. In Tholota there was one skilful in Magick, who was born in Burdegall the coming to visit a familiar friend of his (who was extreamly afflicted with a Quartane Ague, almost even to death) told him he pitied his case exceedingly; and therefore if he had any enemy, but give him his name, and he would take away the Fever from him, and transfer it upon the other. The sick Gentleman thanked him for his love, but told him, there was not that man living whom he hated so much, as to punish him with such a torment. Why then (saith he) give it to thy servant; the other answering, That he had not the conscience so to reward his good service Why then give it me saith the Magician; who presently answered, With all my heart take it you, who it seemeth best knowes how to dispose it. Upon the instant the Magician was stroke with the Fever, and within few daies after died, in which interim the sick Gentleman was perfectly recovered. *Gregory Turonensis, lib 6. cap. 35.* saith, That when the wife of King Chilperick perceived her young son to be taken away by Witchcraft, she was so violently incensed and enraged against the very name of a sorceress, that she caused diligent search to be made, and all such suspected persons upon the least probability to be dragged to the stake, or broken on the wheel, most of them confessing that the Kings son was bewitched to death, for the preservation of Mummo the great Master, a potent man in the Kingdom: this man in the midst of his torments smiled, confessing that he had received such enchanted drags from the Sorcerers, that made him unsensible of pain; but wearied with the multitude of torments, he was sent to Burdegall, where he not long after died I desire not to be tedious in any thing: for innumerable Histories to these purposes, offer themselves

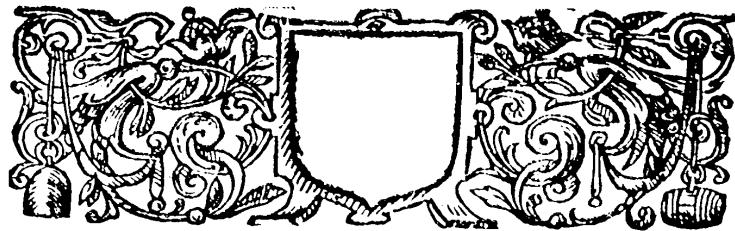
selves unto me at this present; but these few testimonies proceeding from authentique Authors, and the attestations such as have been approvedly learned, may serve in this place, as well as to relate a huge number of unnecessary discourses from writers of less fame and credit. Neither is it to any purpose here to speak of the Witches in Lap-land, Fin land, and these miserable & wretched cold Countries, where to buy and sell winds betwixt them and the Merchants, is said to be as frequent & familiarly done amongst them, as eating and sleeping.

There is another kind of Witches that are called Extra-Witches, in whose discourse I will strive to be briefe. A learned called Ex-Napoleonic (in a history not long since published that treats of such) speaks of a Witch whom he saw strip her selfe naked, and having annointed her body with a certain unguent, fell down without seace or motion, in which exstate she remained the space of three hours; after, she came to her selfe, discovering many things done at the same time in divers remote places, which after enquiry made, were found to be most certain. Answerable to this, is that reported by the President Turetranus, who in the Delphinate saw a Witch burned alive, whose story he thus relates: She was a maid-servant to an honest Citizen, who comming home unexpected, and calling for her, but hearing none to answer, searching the rooms, he found her lying all along by a fire which she had before made in a private chamber; which seeing, he kickte her with his foot, and bid her arise like a lazy hulwife as she was, and get her about her busynesse: but seeing her not to move, he took a rough and smart wand, and belaboured her very soundly; but perceiving her neither to stir nor complain, he viewing her better, and finding all the parts of her body unsensible, took fire and put it to such places of her body as were most tender, but perceiving her to have lost all feeling, was perswaded she was dead, and called in his next neighbors, telling them in what case he found her, but concealing unto them the shrewd blowes he had given her: the neighbors left the house, the master and mistresse caused her to be laid out, to left her and went to their rest; but towards the morning, hearing some body to stir and groane in the chamber, they found their servant removed, and laid in her bed, at which the good man much amazed, asked her in the name of God, being late dead, how came she so soon recovered? A strange kind of Witchcraft.

to whom she answered, Oh master, master, why have you beaten me thus? the man reporting this amongst his neighbors, one amongst the rest said, if this be true she is then doubtlesse a Witch, and one of these extasists : at which the Master growing suspitious, urged her so strictly, that she confessed, though her body was there present, yet her foul was abroad at the assembly of divers Witches, with many other mischiefs, for which she was held worthy of death, and judged. At Burdegall in the year 1571, when there was a decree made in France, against the strict prosecution of Witches, an old Sorceresse of that place, amongst many horrid and fearfull things confessed by her, she was convicted and imprisoned, where D. Boletus visited her, desiring to be eis-witnesse of some of those things before by her acknowledged : to whom the Witch answered, That she had not power to do any thing in prison. But desirous to be better satisfied concerning such things, he commanded her for the present to be released, and brought out of the Goale to another lodging, where she in his presence having annointed her body with a certain unguent, from the crown to the heel naked, fell into a sodain apoplex, appearing to them as dead, deprived of all sence or motion : but after five hours returning to her selfe, as if she awaked out of a dream, she related many things done neer and far off in that interim; of which sending to know the truth, they found her to erre in nothing : This was confirmed to Codinus by an Earl of great honour, who was then present when this thing was done. Olaus Magnus in his History, saith, That those things are common in the Northern parts of the world, and that the friends of those Extasis diligently keep and safeguard their bodies whilst their spirits are abroad, either to carry rings, tokens, or letters, to their friends, though never so far off, and bring them answers back again, with infallible tokens of their being there. Many I could here produce to the like purpose, I will end with Saint Augustine, lib. de Civitate Dei 18. who affirms the father of Prestantius hath confess himselfe to have been transported with such extasies, that when his spirit hath returned to him again, he hath constantly affirmed that he hath been changed into an horse, and in the company of others carried provision into the camp, when in the mean time his body was known to lie at home in his chamber breathlesse, and without moving, and this hath reference to Liranthropia. The changing

ing of men into beasts. So much spoken of by the ancient writers, and now so frequent in the Orientall parts of the world. Some observe, as Strangarus Danicus, and others, that no Witch can weep or shed a tear. Others (as the Germans) Things observed in some parts) that a Witch cannot sink, nor drown in the water, and therefore to trie them being suspected, they cast Witches, them into moats and rivers. They can do nothing in prison, neither will they confess any thing till the devill hath quite forsaken them (I mean in his power to help them, not in his covenant to enjoy them.) They are all penurious and needy, neither have they the least power of the Judges : they have not to hurt others, but none any way to benefit themselves. There is not any of them but wears the devils mark about her. They never look any man or woman stedfastly in the face, but their eyes wander of the one side or other, but commonly they are dejected downward : they answer pertinently to no question demanded them. They all desire to see the Judges before they come to their arraignment, being of a confident opinion, that if they behold them first, the Judges have no power to condemn them : but if they be first brought to the place, all their Sorceries are vain and of no validity. Others are remembered by D. Adamus Martinus, Procurator of Laodunum, proved upon the famous Witch Beibiana, whom he sentenced to the stake. But these shall suffice for this present, for Calliope now plucks me by the elbow, to remember her.

Explicit lib. Octavus,
Inscriptus Urania.



THE NINTH BOOK, *inscribed CALLIOPE;*

Intreating of Women in generall, with the punishments appertaining to the Vitions, and rewards due to the Vertuous.



When I enter into a true consideration of how many severall Affections, Dispositions, Actions, and passions in Women, I have had occasion to speak of the Good and Bad, Famous, and Infamous, Vertuous and Dishonest, Illustrious, and Obscure; next, of all Ages, from the Cradle to the Grave, the Swathband to the Winding sheet; then, of all Estates, Degrees and Callings, from the Empresse in the Court, to the Shepherdesse in the Village: when I next ponder with my selfe, that all these are gathered to the Earth from whence they came; and that we (who are yet breathing) do but hourly tread upon our Graves, lingering and prolonging a few uncertain minutes, and must necessarily follow; and that our lives are but a Circular motion, or a Circle drawn by a Compass, ending where it first began, being but as the wheels of a Clock wound up, and (as we move in the passage of life) like the Hand of a Dyall, point first

to

Lib. 9. with their Punishments and Rewards.

to one hour, then a second, so to a third, still shewing our years in our growth, that any man may read what a Clock it is with us by our Age: but when the Plummets and Weights have forced our Wheels so often about, till there is no more Line left, then we cease both motion, noise, and being: Next, that all know they must die, but none the time when they shal die, and that as *Seneca in Hercule Furrente*, saith: *Prima quæ vitam dedit hora carpit.* That the first hour of our life, takes an hour from our life. These considerations of humān frailty (as that there is but one Life, but many waies to destroy it; but one Death, but a thousand means to hasten it) moves me to perswade all, as well men as women, young as old, noble, as base, of both Sexes, and of what calling or condition soever, to arm themselves with constancy to abide it, and courage to entertein it: For as *Ausonius in Perlandri Sententiae*, saith, *Mortem optare malum, timere peius,* i. As it is ill to wish death, so it is worse to fear it: besides, as it is base Cowardise dishonourably to shun it, so it is meer Pusillanimity despairingly to hasten it. It is observed, such as live best, dread it least. Let this then perswade you unto Virtue; since to the Vicious only it seems terrible, why should we fear the Grave? since there the modest and chaste Virgin lies fearless and secure, though by the side of the libidinous Adulterer; there the true man may rest, and though he have twenty theives about him, sleep soundly, and never dream of Robbing; there the poor Tenant is not afraid of his oppressing Landlord; nor trembles the innocent to lie next the wicked and corrupt Judg: the Handmaid is not affrighted with the tongue of her proud and curst Mistresse, nor quakes the young scholler at the terrible voice of his Master. There is no Brawling, but all Peace; no Discontent, but all Concord, Unity, and Equality: which *Propertius* in his third book, Eleg. 5. elegantly illustrates.

*Haud ullas portabas opes Acherontia ad undas,
Nudus ad Infernas fluite rebere rates, &c.
No wealth thou canst bear with thee (O thou fool)
All naked thou must passe the Stigian Pool:
There is no strife in weapons, or in wits,
But now the vanquish with the victor fits.
The Captive Jugurth hath an equall place
With Consul Marius; now in eithers face*

Shines

Of Women in general,

Lib. 9.

*Shines Love and Amity. There is no Throne
For Lydian Croesus, he is now all one
with poor Dulichian Irus : no regard
Of persons there ; he dies best, dies prepar'd.*

Then, since all things acquire and pursue their ends, that no earthly thing hath been made, that shall not be destroyed ; why should we not with as much cheer and alacrity welcome our newest and last hour, as the Laborer desires to rest, or the weary Traveller to come to his Inne ? To this purpose Seneca speaks in his Tragedy of Agamemnon :

*Quis vultus Acherontis atri
Qui Stygia tristem non tristis videt,
Audetq; vitæ ponere finem
Par ille Regi, par supervis erit.*

Fearlesse who dare gaze upon
Black and grisly Acheron ?
He that merrily dare look
On the gloomy Stygian Brook.
Who so bears his spirit so hic
That he at any hour dares die,
A King he is in his degree,
And like the gods (in time) shall be.

Some may wonder why I have took this occasion to speak of death, I will give them this satisfaction ; The Muse Calliope, under whom I patronize this last book, being no other then a redundancy of sound, or one entire Musick, arising from eight severall instruments, and therefore as she participates from every one, so she exists of all ; therefore in this succeeding tractate, I purpose by the help of the divine assistance, to take a briete survey of what hath passed in the eight former books, to shew you the punishments belonging to all such vices as I have discovered in the frailty of the Sex, to deter the Vicious, and expose unto the eyes of the Noble, Chast, and Learned, the honour and reward due to their excellent gifts, thereby to encourage the Vertuous. Then since besides the Shame or Honour in this life, the one is punished, and the other glorified in the life to come, what more necessary meditation then (that we may live the better) hourly to think of death, and that is the scope I aim at : but before I can arrive so far, I purpose to deliver to you the dispositions, conditions, and qualities of divers sorts of women by me not yet remembred.

of

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Of Women Ravished, &c.

Marpissa the daughter of Ennius was ravished by Apollo, she was the wife of Idas. So Proserpine the daughter of Jupiter and Ceres, by Pluto, therefore he is called by Claudian, Ovid, and Sylus, lib. 14. the infernall Raverisher. Peribea by Axius the son of Oceanus, as Europa by Jupiter, and Auge by Hercules. Castor and Pollux, who for their valour were called Dioscuri, which imports as much as the issue of Jupiter ; they from Messene raped the two daughters of Leucippus, Phoebe and Ilaira, whom they after married : of Pollux and Phoebe was begot and born Mnesilius ; of Castor and Ilaira, Anagon. They with their associates, Idas and Lynceas, the sons of Aphareus, had driven away a great prey of Cattell ; when they came to divide the boory, a motion was made that an Ox should be divided into four, according to the number of the brothers, with this condition, that he which could devour his quarter first, should have the one halfe of the Cattell, and he that had next made an end of his part, should possesse the remainder. This was no sooner agreed upon, but Idas suddenly eat up his own portion, and presently devoured that which belonged to his brother, by which he claimed the whole herd, and being stronger in fraction then the Dioscuri, drove the prey back to Messene. With which injury the two brothers incensed, they levied fresh force, invaded Messene, and took from thence a much greater booty then the former : the spoil being safely disposed of, Castor and Pollux awaited the pursuers, and bushed themselves beneath a broad spreading Oak, quick-sighted Lynceus espying Castor, shewed him to his brother, whom Idas slew with an arrow ; whom Pollux pursuing, transpierced Lynceus with his javelin, and unadvisedly chasing, Idas was brained by him with a stone ; for which Jupiter stroke Idas with a thunderbolt, and translated the two Princely brothers (the Dioscuri) into stars. Of these Proserp. lib. 1. thus saith :

*Non sic Leucippi succendit Castora Phoebe
Policem cultu, non Ilaira serer.
Fair Phoebe did not so inflame
Her Castor with desire,*

Nor

Nor Ilaria Pollux brest
Deckt in her best attire.

Theseus rapt Ariadne daughter of King Nissus, as also Hellen the daughter of Tindarus and Leda, and sister to Castor and Pollux, long before Paris, but returned her back uninvited. Achilles forced Diomedea the daughter of Phorbos from Lesbos, as Boreas the fair Orithea daughter of Erisithon from Athens; Hercules ravished the Nymph Pyrene of Bebritia, from her the Pyrenæan Mountains took name, of whom Syllius:

*Nomen Bebricia duxere à virgine colles
Hospitis Alcidæ crimen, &c.*

From the Bebrian maid these bits took name,
Of her guest Hercules, the fault and blame.

Pyrrhus surnamed Neoptolemus the sonne of Achilles and Deiadamia rapt Lanissa the Niece of Hercules, Ajax the son of Telamon did the like to Tecmessa, of whom Horace:

*Movit Ajacem Telamone satam
Forma captivæ dominum Tecmesso.*

Captive Tecmessas beauty gaz'd upon,
Insnar'd her Lord, the son of Telamon.

Ajax Oileus ravished Cassandra, Nessus the Centaur, Deirira the wife of Hercules, sister to Miltiager, and daughter to Oeneus and Althea King and Queen of Calidon. Cleopatra stole Axiothia from Ephira a City of Peloponnesius, he was the son of Hercules and Alioche, he was first a suitor to Hellen, and came to the siege of Troy with nine ships, and was after slain by the hand of King Sarpedon. Hypodamia the daughter of Atreus and wife of Perithous, suffered the like violence by the Centaurs, being heated with Wine and Lust, especially by Euritus, of whom Ovid lib. 12. thus speaks:

Euritus, Hyppodamea, alii quam quisque probabat

Aut poterat rapiunt —

Euritus rapt Hyppodame, and after him, the rest
By his example did the like, and snatcht where they lik'd best.

The grete enmity betwixt the Grecians and Barbarians, though it might seem to arise by reason of the distance of Countries and difference of manners; yet most probable it is that their inveterate hate and irreconcilable malice, took first originall from divers rapes committed on either part: for first the Phœnician Merchants, exposing their commodities to publique sale in the City of Argos,

when

when to the Kings daughters amongst other damosels came down to the Key to take a view of what Merchandise she best liked, to furnish her selfe according to her womanish fancy, the Merchants being extrealy surprized with her beauty, seized both her and the rest of her attendants, and stowing them under hatches, hoised sail, and transported them into Egypt. Not long after, the Creenses awaiting the like opportunity, stole away Europa, the daughter of the King of the Tyrians, and bore her into Crete, in requitall of the former rape. The Heroes of Greece next, sailed in the great Argoe to Cholcos, pretending their journie for the golden fleece, and raped thence Medea the daughter of Aretæ; after whom sending Embassadors into Greece to redemand his daughter, they returned him answer, That the barbarous Phœnicians had made no restitution nor satisfaction at all for the rape of Io, neither would they for Medea. After that, Paris the son of Priam, rather to revenge the injury done to his Aunt Hesione, then for any love or affection to Spartan Hellen, stole her from Lacedemon, and brought her to Troy in Asia. The Princes of Greece redemanding her, answer was returned, That since they made no restitution of Europa, nor of Medea, nor Hesione, neither would they of Hellenæ: which was the originall of that memorable siege of Troy, and the destruction of that famous City, Herodotus, lib. I. Thrasimenes being enamored of the fair daughter of Pisistratus, and his affection daily more and more encreasing, he gathered himselfe a society of young men, and watching the Lady when she came with other young damosels to offer sacrifice (according to the custome of the Country) by the Sea side, with their swords drawn, they set upon the company that attended her, and having dispersed them, snatched her up, and hurrying her aboard, sailed with her towards Aegina. But Hippias the eldest son of Pisistratus, being then at Sea to clear those coasts of Pirats, by the swiftnesse of their Oars, imagined them to be of the fellowship of the Sea-robbbers, pursued them, boorded them, and took them, who finding his sister there, brought her back with the ravishers. Thrasimenes with the rest of his faction being brought befor Pisistratus, notwithstanding his known austerity, would neither do him honor, nor use towards him the least submission, but with bold and undaunted constancy attended their sentence, telling him, That when the attempt was first propo-

Q q

sed,

Of Women in generall, Lib. 9.

sed, they then armed themselves for death and all disasters. Pisistratus admiring their courage and magnanimity, which shewed the greater in regard of their youth, called his daughter before him, and in the presence of his nobility, so recompence his celsitude of mind & spirit freely bestowed her upon Thrasymenes ; by which means he reconciled their opposition, and enterteined them into new faith and obedience, no more expressing himselfe a Tyrant, but a loving and bountiful father, and withall a popular Citizen, Polin. lib. 58 The daughters of King Adrestus were ravished by Acesteneutrix, as Statius lib. 1. hath left remembred, Euenus the son of Mars and Sterope married Marpissa daughter to Oenemus and Alcippa, whom Apharetas espying, as she danced amongst other Ladies, grew enamoured of, and mosteably rapt her from her company, Plutarch in Paral. Herilia, with the Sabine Virgins, were likewise rap'd by Romulus and his souldiers, at large described by Ovid, lib. de Arte Amandi, 1. Lucrece, the chast Roman Matron, was stupraged by Sextus Tarquinius ; of whom Seneca in Octavia thus saith,

Nata Lucreti stuprum servi passa Tyranni.

Eudoxia being left by Valentianus, was basely ravished by the Tyrant Maximus, who usurped in the Empire ; for which she invited Gensericus out of Africa, to avenge her of the shame and dishonour done unto her. Siebertus in Chronicus. The same Author tells us of Ogdalo, Duke of Boaria, who forced the sister of King Pepin : for which injury done to her, the King oppressed him with a cruell and boody war.

Of Handmaids, Nurses, Midwives, and Stepdames.

Pecusa was a Handmaid to Diana, whom Martial, lib. 1. thus remembers :

Et cedidit settis Icta Pecusa Crinis.

Lagopice is another. lib. 7. remembred by the same Author. Cibale was the maid-servant to a poor man called Similus, remembred by Virgil in Morete. Phillis Troiana was the Handmaid to Phocenus, as Briseus was to Achilles. Pliny, lib. 36. cap. 27. makes Ocrisia the damosell to the Queen Tanaquil : so Horace makes Cassandra to Agamemnon. Gyge (as Plutarch relates) was such to Parysatis Queen of Persia, and mother to Cyrus. Thyessa was maid-servant to Thales Milesius, who (as Theodoricus Cyrenensis affirms) when she saw her Master

Lib. 9. with their Punishments and Rewards.

Master come home dirty and miry, as being newly crept out of a ditch, chid him exceeding for gazing at the Stars to find those hidden things above, and had not the foresight to see what lay below at his feet, but he must stumble. Herodotus in Euterpe calls Rhodope (the famous Egyptian) the Handmaid of Iadmon Samius, a Philosopher. Elos was a damosell to King Athamas, from whom a great City in Achaia took denomination, and was called Elos. Lordania (as Herodotus affirms) was at first no better then a servant, from whom the noble Family of the Heraclidae derive their first originall. Titula (otherwise called Philotis) was a Roman Virgin of the like condition, and is remembred for such by Plutarch in Camillo, as also by Macrobius, lib. 1. Saturnium. Procomesia is remembred by Pliny, who in one day brought forth two children, the one like her Master, and the other like another man with whom she had had company ; and being born, delivered either child to his father. Lathris was the hand maid to Cinthia, so much spoken of by Propert. as Cypassis was to Cersinna the mistresse of Ovid : of whom he thus writes, Eleg. lib. 2.

Commendis in mille modis praefixa capillis
Comere sed solas digna Cipasse Deas.

She rules her mistresse hair (her skill is such)
A thousand severall waies, to her desires :
O, worthy none but goddeses to touch,
To comb and deck their beads in costly Tires.

Chonia was Hand-maid to the blessed Anastasia, so likewise was Galanthis to Alcmena, the mother of Hercules ; of whom, the same Author, lib. 9. thus saies :

Una ministrarium media de plebe Galanthis
Flava comas aderat faciendis strenua jussis.

Amidst them all Galanthis stood,
With bright and yellow hair,
A wench that quick and nimble was
Things needfull to prepare.

From Hand-maids I proceed to Nurles & Annus upon Berous, and Calderinus upon Statius, nominate Caphyrna or Calphurnia, the daughter of Oceanus, to have been the Nurse of Neptune, as Amalthea and Melissa were to Jupiter, who fed him with the milk of a Goat in his intancy, when he was concealed from his father. Hence it came, that the Poets fabled how Jupiter was nurfed by a Goat, for which courtesy he was translated amongst the stars : Others say he

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was nursed by *Adrastea* and *Ida*, the two daughters of King *Melisæus*; for so *Erasmus* teacheth in the explanation of the *Adage*. *Copie Cornu*. *Ino* was the nurse of *Bacchus*, as *Ovid* witnesseth in *Ib.* where he likewise calls her the Aunt to *Bacchus*, in this Verse:

Ut teneri Nutrix eadem Materterat Bacchi.

Of the same opinion with him, is *Statius*, lib. 2. *Silv.* But *Ammonius Grammaticus* makes *Fesula* the woman that gave him suck; *Pliny* calls her *Nysa*, & saith she was buried neer to the City *Scythopolis*. *Polycha* was the Nurse of *Oedipus*, who fostered him when his father *Laius* cast him out in his infancy, because the Oracle had foretold he should perish by the hand of his son. *Barce* was the Nurse to *Sycaurus*, the most potent and rich King of the *Poenicians*, and husband to *Dido*: Her, *Virgil* remembers, *Aenead*. lib. 4. *Charme* was Nurse to the Virgin *Scilla*: of whom the same Author in *Syri*, thus saies:

Ilia autem, quid nunc me inquit Nutricula torques?
*2. Why, O Nurse, dost thou thus torment me? Beroc Epidauria was Nurse to Cadmeian Semele, the mother of Bacchus, as *Acaste* was to the daughters of *Adrastus*. *Stat. lib. 1. Theb.* *Eupheme* is memorated to be the Nurse to the Muses: she had a son called *Erotus*, who inhabited the mountain *Pernassus*, and was wholly devoted to Hunting, and the Chase. *Spaco* was Nurse to *Cyrus*, who because that word in the Median Language signifieth a Brache; for so saith *Herodotus* in *Clio*. *Archimorus* (the son *Licurgus* King of Thrace, whose Nurse was called *Hypsiphyle*, being left by her in the fields, was fed by a Serpent, *Teste Statio Ericlia*, or *Ericlia*, was the Nurse to *Ulysses*. *Homer. in Odyss.* and *Ovid. in Epist. Cajeta* was Nurse to *Aneas*, lib. 7. *Aenead.**

*Tu quoque diuoribus nostris Aeneia Nutrix
Aeternam moriens famam Cajeta dedisti.*

*And thou Aneas Nurse, Cajeta,
Unto our Shores hast left
A never dying fame, because
(There) of thy life bereft.*

Alcibiades had a Nurse, whose name was *Amicta*, or as some would have it *Amida*; his schoolmaster was *Zopyrus*, so saith *Plutarch* in *Ilyng* & *Alciad. Hellanice* was the Nurse to *Alexander* the great, witnesseth *Qu. Curtius*. *Acca Larentia* was Nurse to *Alexander*, so saith *Pliny lib. 18. cap. 2.* so *Statius lib. 1. Silv.* in this *Diticon*.

Lib. 9. with their Punishments and Rewards.

*Jam secura parens Thuscus regnabat in agris,
Ilia, portantem lassabat Romulus Accam.*

*Our parent Ilia now secure
The Tuscan waters keeps,
The whilst in Accae wairied arms
Young Romulus fast sleeps.*

Yet *Livy*, and almost all the Roman Historiographers write, that *Romulus* and *Remus* were nursed by *Lupa*, wife to the shepherd *Faustulus*; she was so called, because she prostituted her selfe for gain: they were cast out by the King *Amulius*, and was found by the bounds of *Tyber*. *Pliny* calls her *Acca Laurentia*. *Philia* was Nurse to the Emperor *Domitian*, who when he was slain, and his corse lay derided and neglected, took up his body, and putting it into a common Bear, caused it by ordinary and mercenary bearers, to be carried to the suburbs wherein she lived, and interred it in the Latin high way, *Author Sueton.* *Macrina* was a pious and religious woman, the disciple and scholer of *Greg. Neocæsariensis*, she was Nurse and school mistress (in the first foundation of Christian Religion) to the great *Basilios*, as he himselfe witnesseth in an Epistle to the *Neocæsarienses*. From Nurses, a word or two of Midwives.

Phanarite was one, the mother of *Abenean Socrates*, she is remembred to be the first that disputed of Morality (that which we call *Ethick Instructions*) and taught the mysticall Philosophy of the Stars and Planets, how it might be made familiar and have correspondence with our humane and terrestriall actions. The son imitated the mother, and proved as happy a Midwife of the mind, as she of the body, both helping into the world ripe, timely, and fruitful issues. *Volaterran. lib. 19. Laertius in ejus vita*, and *Valerius Maxim. lib. 3. cap. 4. Pliny. lib. 28. cap. 7.* speaks of two Midwives, the one called *Soyra*, the other *Salpe*, whose opinions and rules he observeth in the cures of many diseases; of *Salpe* he speaks more largely, *lib. 32. cap. 6.* *Lycostbenes* speaks of one *Philippea* Midwife to *Iolanta*, who indured many distresses and changes of fortune.

Of Stepmothers I will only name some few and so passe them over, because where they be, can be exprest nothing but malice and unnaturall cruelty in women. The histories must of force appear harsh and unpleasant; besides, some of their bloody acts I have touched before under another title. *Ino* was Stepmother to *Phrixus*, and *Helle* the daughter of

Athamus; *Hippodamia*, to *Chrisippus*; *Stratonice*, to *Antiochus Soter*; *Julia*, to *Anton. Caracalla*; *Gedica*, to *Cominius*; *Funo*, to *Hercules*; *Opea*, to *Styli King of Scythia*; *Eribaea*, to *Mercury*; *Alphriga*, to *Edward the second of that name before the Conquest*, King of England; *Martina*, to *Constantinus Heraclius* whom she slew by poison, &c.

Of Women for their Piety and Devotion remembred in the sacred Scriptures.

I Desire to leave nothing unspecified, or not remembred in this work, that might not make the excellency of good Women oppole in all contradiction, the excess of the bad; and to draw (if it were possible) the worst to the imitation of the best. *Hanapus*, cap. 125. commemorates these: *Rebecks*, who when she saw the servant of *Abraham* at the Well where she came to draw water, and desiring to drink; answered cheerfully, and without delay, Drink, Sir, and I will also draw water for thy Camels, till they have all drunk their fill, *Genes. 24*. The Midwives feared God, and did not according to the command of *Pharaoh* King of *Ægypt*, but preserved the male-children whom they might have destroyed, *Exodus 1*. The daughter of *Pharaoh* comming down to the river to wash her selfe (with her hand-maid) and finding the young child *Moses* in the Ark amongst the bulrushes, she had compassion on the infant, and said, Surely this is a child of the Hebrews; so caused him to be nursed, brought up in her fathers Court, and after adopted him to be her son, *Exod. 2*. *Rahab the strumper*, when she knew the spies of *Joshua* to be pursued, and in danger of death, concealed them, and returned them safe to the army, *Jsh. 2*. The messengers that were sent to *David* in the wildernes, to inform him of the proceeding of his son *Ab solom*, were by a woman hid in a Well which she covered, and by that means deluded their pursuers, *1 King. 2. 17*. When two common women contended before *Solomon*, about the living and dead infant, the one had a tender and relenting breast, and could not endure to see the living child perish, *1 Kin. 3. 3*. The widow woman of *Zarephath* entertained *Elijah* as her guest, and by her he was relieved, *1 King. 17. 9*. The Shunamitish woman, persuadet with

with her husband, that the Prophet *Elisæus* might have a convenient lodging in her house, to go and come at his pleasure, *1 King. 4. 2*. When wicked *Abitalia* had given strict command to destroy all the Kings seed, *Josaba* the daughter of King *Ioram* took *Ioas*, one of the Kings children, and by hiding him out of the way, preserved his life, *1 King. 4. 6*. *Hester* having commiseration of her people (when a severe edict was published to destroy them all, and sweep them from the face of the earth) she expos'd her selfe (with the great danger of her own life) to the displeasure of King *Ahashuerosh*, purchasing thereby the freedom of her Nation, and her own sublimity, *Hester 4. 5*. Women ministred to the Savior of the world in his way as he went preaching to the Towns and Cities, *Luke 8*. when he walked from place to place, preaching and teaching, he is said never to have had more free and faithfull welcome, then in the house of *Martha* and *Mary*, *Luke 10. John 12*. When the Scribes and Pharisees blasphemed at the hearing and seeing the Doctrine and Miracles of Christ, a certain woman giving devout attention to his words, as extas'd with his divine Sermon, burst forth into this acclamation, *Blessed be the womb that bare thee, and the breasts that gave thee suck*. *Luke 11*. Christ being in *Bethania*, in the house of *Simon the leaper*, as he sate at the table, there came a woman with a box of ointment of Spicknard, very costly, and she brake the box, and poured it upon his head; and when some said, disdaining, To what end is this waste, for it might have been sold for more then 300 pence, and given to the poor; Jesus said, Let her alone, she hath wrought a good work on me, &c. and proceeded, *Verily I say unto you, wheresoever this Gospell shall be preached throughout the whole world, thru also that she hath done, shall be spoken in remembrance of her*. The woman of *Canaan* was so full of naturall pity, and maternall pietie, that she counted her daughters misery and affliction her own, when she said to Jesus, *Have mercy upon me, O Lord, the son of David*, for my daughter is sore vexed with an evill Spirit, *Mat. 15*. The women stood by to see the Lord suffer, and followed the cross when he was forsaken of his Apostles, *Luke 23. John 19*. They were carefull likewise to visit him in his sepulcher, *Mat. 28. Luke 24*. The wife of *Pilate* had more compassion of Christ, and more unwilling that he should suffer upon the cross, then any man of whom the Scripture makes mention, *Mat. 27. Mark 16. John 20*. For deeds

deeds of charity, and dealing alms to the poor and needy widdowes and Orphans, they intreated Peter (weeping) that he would visit Tabitha being dead; who moved with their tears, kneeled and praied, at whose intercessions she was restored to life, *Acts 9*. Herod having slain James the brother of John with the sword, and seeing that it pleased the people, he proccressed further to take Peter, and put him in prison, delivering him to the charge of four quaternions of souldiers to be kept; but the Angel of the Lord appeared to him in the night, took off his double chains, and led him out of prison, who having past the first and secound watch, the iron gate opend to the Angel and him; and finding that which he thought to be a vision, to be a reall truth, he came to the house of Mary the mother of Iohn, whose surname was Mark, where many had separated themselves to praiers. Peter knocking, a maid (whose name was Rhode) came to the door, who hearing and knowing Peters voice, the Scripture faith, he opened not the doore for gladnesse, but ran in and told them that Peter stood without at the entry. In which are to be obserued two memorable women for their zeal & piety, namely Rhoda the maid, whose joy was so great at the very voice of Peter, released from the prison of Herod; and Mary the Mother of Iohn, who was a devout harboress, and one that gladdened the hearts of the Disciples of Christ in her own house (notwithstanding the persecution) to perform their zealous and religiouse exercisces, *Acts 12*. Lydia a dair of purple, believing the word which Paul preached, was baptised with her whole familie, after which she intreated them in their words, If thou thinke me worthy (saith she) to be a faythful servant of my Lord and God, vouchsafe to enter my house, and abide there, and the com-pelled us, as Luke saith. By which is concluded, that women have been the ready, willing, and devout hearers of the word of God, *Acts 16*. Many (no question) zealous and religious women have to their power strived to imitate those with their best of industry. Amongst others I might instance one, now of a great age, as having much past that number by which David reckons the years of man, yet from her youth hath lead a life without any noted stain or blemish, devout in her zeal, remarkable in her charity, beloved of all, hated of none, a Physician to the sick, and Chirurgeon to the wounded, who with her own hands hath sent more lame and diseased persons from her gate whole and sound,

found, then Lazarus had sores about him when he lay at the rich mans gate unrelieved, she feeding with loaves, when that purple glutton would not spare crums, she doing this out of a widowes mite, when he would not do anything out of a Mammons creature; happy be her resurrection, as her birth was hopefull, whose name at the Font was a future prediction to her blessednesse above; Felicity she is called on Earth, Eternall Felicity may she enjoy in Heaven.

Peter de Loyre a French, in his book of Specters, Sights, and Apparitions, hath very well obserued, that the Syrens and Muses may be in some sort compared together: for as there are three sorts of Nymphs, namely, of Air, Water, and Earth, so there are of the Muses, some that take their being from the continuall moving and stirring of Waters; a second, made by the agitation of the Air engendring sounds; a third from the Earth, which is called Voice, or distinguisable words spoken to the capacity of the hearer. So of the Syrens, Parthenope presented with a womanish, amiable, and enchanting face, importeth the Voice, and proceedeth from the Earth, as of the three the most materiall and weighty. Ligeia denoteth Harmony, arrising from the melodious sounds of the Air. And Letoosa called Alba dea, or the white goddesse, is the Hieroglyphick of the ebbing and flowing in the Sea, which begetteth the white froth or foam of which Venus is said to be engendred: so that by these three, the Nymphs, the Muses, and the Syrens are comprehended: the art of Musick existing of three things, Harmony, Rythme, and Number; Harmony proceeding from the air; Number from the Sea, bounded within his compass, yet as we see in Hexameter and Pentameter, and other verse, ebbing and flowing, according to the growth and wane of the Moon. To these is added the Voice, which the Greeks call Logos, the French Romans Distier. To Harmony are appropriated Sounds; to Number or Rythme, Dances; and to the Voice, all kind of Verse. But to come to my present purpose, all these including one generall musick, and Calliope as she participates from every one, so comprehending all, I think it not impertinent, as in a consort many Instruments make but one melody, so in this book to recollect my selfe, and give you a taste of many or the most heads discoursed of in the former, the better to put you in mind of the penalty due to the Vicious, and the guerdon and reward stored for the Vertuous, and that in com-

compendious History. The Goddesses, Nymphs, Graces, Muses, Sybils, Vestals, &c. I omit, as sufficiently spoken of, and apply my selfe to things more familiar and necessary to instruction. I begin with the bad, because my desire is to end with the best, and of Incest first.

The sister of Leucippus.

I insist not of the several sorts of Incest, neither purpose I to stand upon the multiplicity of History, let this one serve to remember you of the former. Leucippus the son of Xanthius, who derived his Genealogy from Bellerophon, he was excellent both in strength and valour above all that lived in his daies, not in private contentions only, but in forreign combustions, he demeaned himself with such discretion and courage, that having subdued the Lycians, and awed all the neighbor nations about him, having no enemy to invade, nor opposite people to lift up a rebellious hand against him, he retired himself into his Country, and laying aside his victorious arms which won him fame and honour abroad, he abandoned himself to ease, and the private pleasures of his fathers house, and now wanting other imployement (as idleness is the greatest corrupter of vertue) he began to entertein such unusuall flames, and unaccustomed cogitations, as before he had no time to feel, or leisure to think on; for now he cast his incestuous eie upon his sister. His passions much troubled him, at the first, and all possible means he used to shake them off, but in vain: he lived in the same house with her, they dined at one table, had liberty of unsuspected conference, and he having nothing else to do, had only leiture to meditate on that which was fearful to apprehend, but horrible to enterprize. To this purpose Ovid with great elegancy in remed. Amor. lib. i. speaking of Agistus, who in the absence of Agamemnon adulterated his Queen Cluemnestra, thus writes:

Queritur Agistus quare sic factus adulter?

In promptu causa est, desidiosus erat, &c.

Doth any man demand the reason why

Agistus an adulterer was, Lo I

can tell, Because that he was idle, when

Others at Troy were fighting, and their men

Led stoutly on to which place were accited

The Grecian Heroes with a force united.

He no imployement had: There was no war
In Argos where he lived (from Troy so far)
No strife in Law, to which being left behind,
He carefully might have imploy'd his mind,
That which lay plain before him, the man prov'd,
And lest he shoud do nothing, therefore low'd.

As Ovid of Agistus, so may I say of Leucippus, whom rest, and want of action in a stirring brain, and body, wrought this distemperature. Ashamed he was to court his sister, first, because he knew her modest; a second impediment was, she was elsewhere disposed and contracted to a Gentleman of a Noble family: besides, she was his sister; to whom he w^t the all good, and then to corrupt her honor, he could devile for her no greater ill: he considered that to perswade her to her own undoing, would shew ill in a stranger, but worse in a brother. In these distractions, what shold he do, or what course take? the thing he apprehended was preposterous, and the means to compasse it was prodigious; for he came to his mother, told her his disease, and brough her of remedy: his words as they were uttered with fear, so they were heard with trembling, for they shovered her all over. Being in to the knees, he cared not now to wade up to the chin, and proceeded, That if she would not be the means for him to compasse his sister, notwithstanding all obstacles whatsoever, he would by speedy and sudden death rid himselfe out of all his miseries, desiring her speedy answer, or with his naked poniard in his hand, he was as ready for execution, as she to deny her assistance. I leave to any mothers consideration but to imagine with what strange ambiguities, his words perplexed her, & what convulsions it bred in her bosome, even to the very stretching of her heart strings: but as she knew his courage to dare, so she feared his resolution to act, therefore more like a tender hearted mother, then a vertuous minded matron, rather desiring to have wicked children, then none at all, she promised him hope, and assured him help, and after some perswasive words of comfort, left him indifferently satisfied. What language the mother used to the daughter to invite her to the pollution of her body, and destruction of her soul, is not in me to conceive: I only come to the point, by the mothers mediation the brother is brought to the bed of his sister, she is vitiated, and his appetite glutton, yet not so, but that they continued their

private meetings, insomuch that custome bred impudence, and suspition certain proof of their incestuous consociety: At length it comes to the ear of him that had contracted her, with attestation of the truth thereof: he, though he feared the greatness of Leucippus his known valour, and popular favour, yet his spirit could not brook so unspeakable an injury; he acquaints this novell to his father, and certain noble friends of his, amongst whom it was concluded by all jointly to inform Xanthius of his daughters inconstancy: but for their own safety (knowing the potency of Leucippus) to conceal the name of the adulterer. They repair to him, and inform him of the busynesse, intreating his secrecy, till he be himselfe eye-witness of his daughters dishonor. The father at this newes is enraged, but arms himselfe with patience, much longing to know that libidinous wretch who had dishonored his family. The incestuous meeting was watcht and discovered, and word brought to Xanthius that now was the time to apprehend them; he calls for lights, and attended with her accusers, purposes to invade the chamber: great noise is made, the affrighted rises, and before they came to the door, opens it, slips by, thinking to slie and hide her selfe; the father supposing her to be the adulterer, pursues her, and pierceth her through with his sword. By this Leucippus starts up, and with his sword in his hand, hearing her last dying shreke, prepares himself for her rescue, he is encountred by his father, whom in the distraction of the sudden affright, he unadvisedly assaulted and slew. The mother disturbed with the noise, hastis to the place where she heard the tumult was, and seeing her husband and daughter slain, betwixt the horridnes of the sight, and apprehension of her own guilt, fell down suddenly and expired. And these are the lamentable effects of Incest, the faither to kill his own daughter, the son his father, and the mother (the cause of all ill) to die suddenly without the least thought of repentance. These things so unfortunately hapning, Leucippus caused their bodies to be nobly interred, when forsaking his fathers houle in Theßsally, he made an expedition into Creer, but being repulst from thence by the inhabitants, he made for Ephesia, where he took perforce a City in the province of Cretinæa, and after inhabited it. It is said that Leucopria the daughter of Mandrolita, grew enamored of him, and betrayed the City into his hands, who after married her, and was ruler thereof.

This

This history is remembred by *Parthenius de Amatoris*, cap. 5. Of incest betwixt the father and the daughter, *Ovid. lib. Metam.* speaks of, whose verses, with what modesty I can, I will give you the English of, and so end with this argument.

Accipit obsceno genitor sua viscera lecto,
Virgeneoque metus levat Hortaturque timentem, &c Cynarus &
Mirba.
Into his obscene bed the father takes
His trembling daughter, much of her he makes,
Who pants beneath him; bids her not to fear,
But be of bolder courage, and take chear.
Full of her fathers sins, loath to betray
The horrid act, by night she steals away
Fraught, that came thither empty; for her womb
Is now of impious incest made the Tomb.

Next to the sin I will place the punishment. Jacob bles- The puni-
sing his children, said to Reuben, Thou shalt be poured out shment of
like water, thine excellency is gone, because thou haft de- Incest.
filed thy fathers bed, Gen. 49. Absolon went in to his fa-
thers concubines, and was soon after slain by the hand of
Joab, 1 Kings 2. 16. & 18. Of later times I will instance
one Nicolaus Esteriss, Marquess of Ferrara, who havin no-
tice that his son Hugo (a toward and hopefull young Gen-
tleman) had borne himself more wantonly then reverence
and modesty required, in the presence of his stepmother,
Parisia, of the family of Malateſta; and not willing rashly
either to reprove or accuse them, he watch them so narrow-
ly by his intelligencers and spies, that he had certain and
infallible testimony of their incestuous meetings, for which
(setting aside all conjugall affection, or paternall pity) he
caused them first to be cast in strict and close prison, and
after upon more mature deliberation, to be arraigned,
where they were convicted, and lost their heads, with all the
rest that had been conscious of the act, Fulgos. lib. 6. cap. 1.
I will borrow leave to insert here one remarkable punish-
ment done upon a Jew at Prague in Bohemia, in the year
1530; who being then in adultery with a Christian wo-
man, they compelled him to stand in a ton pitched within,
they bored a hole, in which they forced him to put in that
part with which he had offended: just by him was placed a
knife without edge, blunred for the purpose, and there he
stood loose, save fastned by the part aforesaid; fire being gi-
ven, he was forced through the torment of the heat, with
that

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that edgelesse knife to cut away that pars virilis, and ran away bleeding, after whom they set fierce mastiffs, who worried him to death, and after tore him in pieces, *Lycost. in Theatro Human. vite.*

Of Adultery.

The wife of *Argento-Coxus Calidonius*, being taunted by *Julia Augusta*, because it was the custome of their Country for the noble men and women promiscuously to mix themselves together, and to make their appointments openly without blushing; to her thus answered, I much commend the custome of our Countrey above yours, we Calidonians desire consociety with our equals in birth and quality, to satisfie the necessary duties belonging to love and affections, and that publickly; when your Roman Ladies professing outward temperance and chastity, prostitute your selves privately to your base grooms and vassals. The same is reported to have been spoken by a British woman, *DionNicaea Xiphilin. in vita Severi.* Her words were verified (as in many others I could here produce) so in the French Queen *Fredigunda*, who though the infinitely flattered the King *Chilpericus* her husband outwardly, yet she inwardly affected one *Landricus*, to whom she communicated her person and honor; these in the Kings absence were scarce to be found asunder, insomuch, that *Chilperick* himselfe could not more freely command her person by his power, then the other by his loose and intemperate effeminacies. It hapned, the King being on hunting, and leaving the Chase before his hour, stole suddenly upon his Queen, and comming behind her as she was taking her Prospect into the Garden, sportingly toucht her upon the head with the switch he had then in his hand, without speaking; she not dreaming of the Kings so sudden return, and thinking it had been her private friend, without looking back) Well sweet-heart *Landricus* (saith she) you will never leave this fooling; and turning towards him withall, discovered the King, who only biting his lip, departed in silence. She fearing the Kings distaste, and consequently his revenge, sends for *Landricus*, and as if the King had been the offender, betwixe them two conspired his death, and within few daies effected it; for seldom doth Adultery but go hand in hand with Murther. From the Sin, I come to the Punishment,

Amongst

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Among the Israelites it was punished with fines, as may be collected from the history of *Thamar*, who being with nishment child by *Judas*, he threatened her to the stake, and had accordingly performed it, had she not shewed by manifest tokens, that he himselfe was the author of her unlawfull issue, *Gen. 38*. The Ægyptians condemned the Adulterer so deprehended, to a thousand scourges, the Adulteresse to have her Nose cut off, to the greater terror of the like delinquents, *Diodor. Sicul. lib. 2. cap. 2. Cœl. lib. 21. cap. 25.* By Solons Lawes, a man was permitted to kill them both in the act, that so found them, *Ravis*. In Judæa they were stoned to death, *Plat. lib. 9. de Legibus*, punishment Adultery with death. The Locrenses (by tradition from *Zaluces*) put out the Adulterers eyes. The Cumæi prostituted the Adulteress to all men, till she died by the same sin she had committed, *Alex. ab. Alex. lib. 4. cap. 1.* It was a custome amongst the ancient Germans, for the husband to cut off his wifes hair so apprehended, to turn her out of doors naked, and scourge her from Village to Village. One bringing word to *Diogenes*, That a fellow called *Dydimones*, was taken in the act; He is worthy then (saith he) to be hanged by his own name; for *Didymi* in the Greek Tongue, are *Testiculi*, in English the Testicles, or immodest parts: By them therefore (from whence he derived his name, and by which he had offended) he would have had him to suffer, *Laers. lib. 6.* *Hystri* the Argive, slew one *Molurus*, with his wife, apprehending them intheir unlawfull congression, *Cœlius*. *Iulius Caesar* repudiated his wife for no other reason, but because *P. Cædicius* was found in his house in Womans Apparell. And being urged to proceed against her, he absolutely denied it, valedging, That he had nothing whereof to accuse her; but being further demanded, Why then he abandoned her society? he answered, That it was be-hooffull for the wife of *Cæsar*, not only to be clear from the sin it selfe, but from the least suspition of crime, *Fulgo. lib. 6. cap. 1.* *Augustus* banished his own Daughter and Neece (so accused) into the Island called Pandaterias (after into Rhegium) commanding at his death, That their bodies (being dead) should not be brought neer unto his Sepulcher. To omit many, *Nicolaus*, the first Pope of that name, excommunicated King *Lotharius* (brother to *Lewis*, the second Emperor) because he divorced his wife *Therberga*, and in her room instated *Gualdrada*, and made her Queen.

Queen. Beside, he degraded *Regnaldus*, Archbishop of *Tievers*, and *Ganibramus* Archbishop of *Collen*, from their Episcopall dignitie, for giving their approbation to that adulterate Marriage. And so much for the punishment : I will conclude with the counsel of *Horace*, lib. 1. Satyr. 2.

*Desire Matronas sectarier, unde laboris
Plus haurire mali est, quam ex re decerpere fructum est.
Caro Matrons to pursue, for of such pain
Thou to thy selfe more mischief reap'st then gain.*

Sisters that have murdred their Brothers.

Fraticides

After the untimely death of *Aydere*, his brother *Ismael* succeeded him in the Persian Empire, who arriving at *Cashin*, was of his sister received with joy, and of the people with loud acclamations; and being now possessed of the Imperiall dignity, the better (as he thought) to secure himselfe, having power answerable to his will, after the barbarous custome of the Turkish tyranny, he first caused his eight younger brothers to be beheaded, stretching his bloody malice to all or the most part of his own affinity, not suffering any to live that had been neer or dear to his deceased brother; so that the City *Cashin* seemed to swim in blood, and echoed with nothing but lamentations and mournings. His cruelty bred in the people both fear and hate, both which were much more increased when they understood he had a purpose to alter their form of religion (who with great adoration honour their prophet *Aly*) into the Turkish superstition; his infinite and almost incredible butcheries, concern not my project in hand, I therefor leave them and return to his sister, whose name was *Periaconona*, who when this Tyrant was in the middest of his securities, and the sister (as he imagined) in her sisterly love and affection; upon a night when he was in all dissolute voluptuousse sporting amidst his concubines, she into whose trust and charge he had especially committed the safety of his person, having confederated with *Calilchan*, *Emirchan*, *Piymahomet*, and *Churchi Bas'a*, the most eminent men in the Empire, admitted them into the Seraglio in womans attire, by whom with her assistant hand in the middest of his luxuries he was strangled : an act though happily beneficiall to the common good, yet ill becomming a sister, unlesse such an one as strived to parallel him in his unnatural cruelties, *Turkish History*.

Equall

Equall with this was that of *Quendreda*, who after the death of *Ranulphus* King of Mercia, his young son *Kenelm*, a child of seven years of age reigning in his stead, whose roiall estate and dignity being envied by his sister, the conspired with one *Heskerche*, by whose treacherous practise the King was enticed into a thick forest, and there murdered, and privately buried ; his body long missed and not found, and the conspirators not so much as suspected : But after, as *Willm.de regib.lib.1. and de Pontificibus,l.b.4.* relates, a Dove brought in her bill a scrole written in English golden letters, and laid it upon the Altar of Saint Peter, which being read by an Englishman contained these words (by which the place where the body lay was discovered) *At clent in Cowbach Kenelme Keneborn lieth under Thorn, heaved by weaved*; that is, in plainer English, *At Clent in Cowbach under a thorn Kenelm lieth headlesse slain by treason*. Some say it was found by a light which streamed up into the air from the place where his body lay covered. His hearse being after borne towards his sepulchre, to be a second time interred, with solemn Dirges sung by the Churchmen. *Quendreda* sitting then in a window with a Psalter in her hand, to see the funerall solemnly pass by, whether in scorn of the person, derision of the Ceremony, or both, is not certain, but she began to sing the Psalm of *Te Deum laudamus* backward; when instantly both her eies dropped out of her head, with a great flux of blood which stained her book, and it was after kept as a sacred relique in memory of the Divine judgement. What need I trouble you with citing antiquities, how this sin ought to be punished on earth, when we see how hatefull it is in the eyes of heaven ; besides, to insult upon the bodies of the dead, is monstrous, and even in things sensesse to be punished. *Ausonius* remembres us of one *Achillas*, who finding a dead mans scull in a place where three sundrie waies divided themselves, and casting to hit it with a stone, it rebounded again from the scull, and stroke himself on the forehead ; his words be these :

*Abjecta in trivis inhumati glabra jacebat
Testa hominis, nudum jam cuto calvicum,
Flevarunt alii, sicut non mortui Achillas, &c.
where the three waies parted, a mansoul was found,
Bald, without hair, unburied above ground :*

Somos

Rr

The puni-
shment of
Fraticides

Some wept to see't, Achillas more obdure,
Snatcht up a stone, and thinks to hit it sure;
He did so, at the blow the stone rebounds,
And in the eies and face Achillas wounds.
I wish all such whose impious hands prophe
The dead mans bones, so to be strok again.

Of Mothers that have slain their Children, or Wives
their Husbands, &c.

Parricides,
&c.

Medea, the daughter of Oeta King of Colchos, first slew her young brother in those Islands, which in memory of his inhumane murther, still bear his name, and are called Absyrtides; and after, her two sons, *Macareus* and *Phereltes*, whom she had by *Iason*. *Pragne*, the daughter of *Pandion*, murdered her young son *Iulus* (begot by *Tevor* the son of *Mars*) in revenge of the rape of her sister *Phroclite*. *Ino* the daughter of *Cadmus*, by *Athamas* the son of *Aeolus*. *Althea* the daughter of *Theseus*, slew her son *Meneleas*, by *Oeneus* the son of *Parthaon*. *Themisto* the (daughter of *Hypseus*) *Sphincius*, or *Plinthus*, and *Orchomenus*, by *Athamas*, at the instigation of *Ino*, the daughter of *Cadmus*. *Tyros* (the daughter of *Salmoneus*) two sons, begot by *Syphax* the son of *Aeolus*, incited thereto by the Oracle of *Apollo*. *Agave* (the daughter of *Cadmus*) *Pentheus*, the son of *Echion*, at the importunity of *Liber Pater*. *Harpalice*, the daughter of *Climenus*, slew her own father, because he forcibly despoiled her of her honor. *Hyginus in Fabulis*.

These slew their Husbands. *Clitemnestra* (the daughter of *Theseus*) *Agamemnon*, the son of *Atrœus*. *Hellen* (the daughter of *Jupiter* and *Læda*) *Deiphobus*, the son of *Priam* and *Hecuba*; he married her after the death of *Paris*. *Agave*, *Lycotheres* in Illyria, that she might restore the Kingdom to her father *Cadmus*. *Dianeira* (the daughter of *Oeneus* & *Althea*) *Hercules* the son of *Jupiter* & *Alemena*, by the Treason of *Nessus* the Centaur. *Iliona* (the daughter of *Priam*) *Polymnestor*, King of Thrace; *Semyramis* her husband *Ninus*, King of Babylon, &c. Some have slain their Fathers, others their Nephewes and Necces; all which being of one nature, may be drawn to one head: And see how these prodigious sins have been punished.

Martina, the second wife to *Heracilius* (and his Neece by the brothers side) by the help of *Pyrrhus* the Patriarch, poisoned

soned *Constantinus*, who succeeding in the Empire, fearing lest her son *Heracilius* shold not attain to the Imperiall Purple, in regard that *Constantinus* left issue behind him two sons, *Constantes* and *Theodosius*, which he had by *Gregoria*, the daughter of *Nectas* the Patriarch notwithstanding, he was no sooner dead, but the usurped the Empire. Two years of her Principality were not fully expired, when the Senate reassumed their power, and called her to the bar; where they censured her to have her tongue cut out, left by her eloquence she might perswade the people to her assistance: her son *Heracilius* they mainned off his Nose, so to make him odious to the multitude, and after exiled them both into *Cappadocia*. *Cuspiniannus in vita Heracili*. A more terrible judgement was inflicted upon *Brunechildis*, whose History is thus related: *Theodericus*, King of the Frenchmen, who by this wicked womans counsel had polluted himself with the blood of his own naturall brother, and burthened his conscience with the innocent deaths of many other noble gentlemen, as well as others of meaneer rank and quality; was by her poisoned and depryzed of life: for when he had made a motion to have taken to wife his Neece, a beautifull young Lady, and the daughter of his late slain brother, *Brunechildis* with all her power and industry opposed the Match, affirming that Contract to be merely incestuous, which was made with the brothers daughter; she next perswaded him, that his son *Theodebertus* was not his own, but the adulterate issue of his wife by another; at which words he was so incensed, that drawing his sword, he would have instantly transpiered her; but by the assistance of such Courtiers as were then present, she escaped his fury, and presently after plotted his death, and effected it as aforesaid. *Trittenhemus de Regib. Francorum*, and *Robertus Gaguinus*, lib. 2. Others write, that he was drowned in a River, after he had reigned eighteen years. *Avenimus affirms*, That presently after he had fl. in his brother (entering into punishment of his Citie) he was struck with thunder. *Annal. Boio-*
mentum du-
rum, lib. 3. By this inhuman Butcheresse, *Brunechildis* (after she had been the cause of an infinit number of people, and
the death of ten Kings) at length moving an unfortunate war against *Lotharius* (to whom she denied to yield the Kingdom) she was taken in battell, and by the Nobility and Captainys of the Army condemned to an unheard of punishment: She was first beaten with four Balloons (before

Of Women in general, Lib. 9.

she was brought before *Lotharius*) then all her Murthers, Treasons, and Inhumanities were publiquely proclaimed in the Army; and next, her legs and hands being fastned to the tails of wild horses, pluckt to pieces, and dislevered limb from limb, Anno 1618, *Sigebertus Trittemhemius, Gaguinus, and Aventinus*. And such be the earthly punishments due to Parricides and Regicides, Touching Parricides, *Sotion* (when he instituted his wholesome Lawe) made no Law to punish such, as thinking it not possible in nature to produce such a Monster. *Alex. lib. 2 cap. Romulus* appointing no punishment for that inhumanity, included Parricides under the name of Homicides, counting Manslaughter and Murther abhorred and impious, but the other impossible, *Plutarch. in Romulo. Marcus Malleolus* having slain his mother, was the first that was ever condemned for that fact amongst the Romans; his Sentence was to be sowed in a sack, together with a Cock, an Ape, and a Viper, and so cast into the river Tiber: a just infliction for such immaturity. The Macedonians punished Patricides and Traitors alike, and not only such as personally committed the fact, but all that were any way of the confederacy. *Alex. ab Alex. lib. 3. cap. 5.* and all such were stoned to death. The Aegyptians stabbed them with Needles and Bodkins, wounding them in all the parts of their body, but not mortally; when bleeding all over from a thousand small orifices, they burnt them in a pile of thorns, *Diodor. Sicul. lib. 2. de rebus antiquis*. The Lusitanians first exiled them from their own confines, and when they were in the next forreign air, stoned them to death. Nero having slain his mother *Agrippina* by the hand of *Anicetus*, had such terror of mind, and unquietnesse of conscience, that in the dead of the night he would leap out of his bed horribly affrighted, and say (when they that attended him, demanded the cause of his disturbance) That he heard the noice of trumpets, and charging of battels, with the groanes of slaughtered and dying men, from the place where his mother was interred. Therefore he often shifted his houses, but all in vain, for this horror still pursued him, even to his miserable and despairing end; for so *Xiphilinus testates*, the Abbreviator of *Dion in Nerone*.

The perfidiousnesse of Husbands to their Wives hath been thus punished. By the Law of *Julia*, all such were condemned as rioted and wasted the dowries of their Wives. The Romans did not only hold such, impious and sacrilegious,

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gious, that prophaned their Temples, and despised the Altars of the gods, but those also that were rudeley robustious, and laid violent hands upon their wives and children; in such a reverent estimation they held fatherly issue and conjugal piety, *Alex. lib. 4. cap. 8. Almaricus* having married the sister of the French King, and using her most contumeliously and basely (for no other reason, but that she was a faithful follower of the true Religion, and quite renounced Arianisme) was by her brother *Chilbertus*, vexed and tormented with a bloody and intestine war. *Michael Ritus*, *M. Valerius Maximus*, and *Cai. Junius Brutus*, being Censors, removed *L. Antonius* from the voice. *Seneca* for no other reason, but that without the advice and counsell of his friends, he had repudiated a virgin, to whom he had been before contracted. *Val. Maxim. lib. 2. cap. 4.* So *Tibertus Caesar* discharged an eminent Roman from his Questorship, for divorcing his wife the tenth day after he had been married; accounting him meerly void of faith or constancy, that in a busynesse so weighty, and of so great moment, in so small a time exprest himselfe variable and inconstant *Alex. lib. 4. cap. 8. Rodulphus Veromandorum Comes* forsook his wife, to marry the sister of the Queen *Petronilia*, for which he was excommunicated by the Church of Rome; and the Bishop *Laudunensis, Bartholomaeus Noviomensis*, and *Simon Peter Sylvanensis*, that were assistants to the Earl *Rodulphus* in that unjust divorce, were all suspended by the Pope. *Robertus in Chronicis*. The revenge of these libidinous insolencies was most apparent in the Emperor *Audronicus*, who after the death of *Emanuel* (who preceded him) caused his son (the immediate heir to the Empire) to be sowed in a sack, and cast into the sea. And being now securely installed in the Constantinopolitan Principality, besides a thousand butcheries, slayn daughters and other insufferable cruelties, he addicted himselfe to all luxurious intemperance, as vitiating virgins, corrupting Matrons, contaminating himselfe with shamefull Whoredomes and Adulteries, not sparing the religious Nunneries, but forcing the Cloisters, ravishing theace whom he pleased to glut his greedy and insatiate lust, and when his own desires were qualified, would deliver them up to be stupratoried by his grooms and vassals. With whose unbridled appetites, and insufferable madnesse, the people being vexed and tired, they invited *Isacius* to the Empire.

besieging the Tyrant, took him and presented him before the Emperor elected; who, because he had so maliciously trespassed against every man, devised for him a punishment that might give satisfaction to all: he therefore caused him to put off his Imperiall Robes, and to appear no other then a private man, such as he had maliciously offended; next, caused one of his eies to be pluckt out (the punishment devised by Lycurgus for Adulterers;) he mounted him upon an Ass, with his face towards the tail, which being forced to hold in his hand, and putting a Garland of Desision about his temples commanded him to be led through all the streets of the City, allowing all men and women to speak against him what opprobry they pleased, without limitation, and do him all outrages that stretched not to destroy his life. Thus was the Tyrant conducted along through an implacable multitude, enterteined by the way with Clamors, Shouts, Railings, Curses, and all manner of Contemps and detisions. Some spitting, others casting foile and durt, the women emptying uncleanly vessels upon his head; insomuch, that no disgrace or abject usage could be devised, of which he was not then in some kind sensible. This done, he was carried to the common place of execution, and there like a Felon hanged upon the gallowes, *Gualdo Bituricensis*. And this which was done to him, undoubtedly belongs to all such shamele, barbarous, and brutifh women, who with brazen impudence having abandoned all grace and goodnesse, expose themselfes to the profession of all impurity and abominable dishonesty, making their corrupt bodies no better then Sins of Sins, and Spittles of diseases; not only pleased in their own ruins, without the destruction of others, till their souls be as lepros as their infected Bodies: nay more, since the Maladies and Aches of the one is but momentary, and for them the Grave is a Bed of Rest, and Death the Surgeon; but the other are permanent and endlesse, namely, those of the Soul; of which Hell is the Prison, and the Devil the Tormentor. From these greater I now proceed to less; and though not in that measure, yet in some kind punishable.

O Loquacity and Excesse, and how they have been punished.

Because I desire Women to enteine nothing, either to the prejudice of themselves or others, I could ingeniously

Whore-dom
done
punished.

oully wish, by taking away the caute to remove the effect, and by supressing the temptation, to cut off all occasion that might allure men to offend. Two things there are, that be great corrupters of Modesty, and provokers to Sinne, namely, Wanton and unbridled Discourse, and vain and fantastick prodigality in Attire: I will speak a little of the due reparation belonging unto these, ere I begin with others. If then the tongue be the Orator of the heart, and by our words our minds are especially signified, how much care ought women to have what they speak, and with what modesty to govern the Organ of their thoughts, since corrupt words arise from corrupt apprehensions, and nothing but what is pure and irreprovable should proceed from a heart that is without stain and blemish. Besides, too much Loquacity I could wish you to forbear, with which many of your Sex hath been unsparingly branded. Many also have accused you to be so open breasted, that you cannot conceal any secret committed unto your trust. I advise you to be counselleed by Horace, lib. 1. Epistol. ad Saram.

*Sed tacitus pasci si posset Corvus, haberet
Plus dapis & rixa multo minus invidiaeque.*

Would the Crow eat in silence, and not prize.

Much better she might feed, with much less hate.

It is reported of Theocritus Chius, being taken in battell, Punishment of Loquacity. that in the way as the louldiers conducted him, with purpose to present him before the King Antigonus, they persuaded him when he appeared before the eies of the Conqueror, to bear himselfe with all submis humilitie, and no doubt but he should find the Prince roiall. He rather willing to hazard his life then lose his jeast (notwithstanding his bonds and captivitie) thus answered: If I cannot be assured of safety till I be brought before the eies of your King Antigonus, he having but one eie (for he had lost the other in battell) what then shall become of me? At which words Antigonus being enrag'd, caused him infamy to be slain; who had he kept his tongue, mighte have been sent home safe and ransomfesse, *Fubgos. lib. 8. cap. 1. Plantus in Asinaria* thus reproves your verbosity:

*Nam multum loquaces merito habemur omnes
Nec mutam profecto repartam ullam esse
Hoc dicunt mulierem, illo in seculo.*

Great " v. 1. when we say,
And sh. v. 2. when we say, we have nothing but found

Punish-
ment of
Lying.

*Any that can keep silence, but betray
Our selves we must (and seek the whole world round.)*

If then Loquacity be so reprobable in your Sex, how ill then would Lies (which women term Excuses) appear in your mouths? For who will believe the chastity of your Lives, that finds no truth in your Lips? It is reported of two Beggars, who watching *Epiphanius* (a zealous and charitable man) as he came forth of his gates, to gain of him the greater alms, the one of them fell prostrate upon the earth, and counterfeited himself dead, whilst the other seemed piteously to lament the death of his companion, desiring of *Epiphanius* something towards his buriall: The good man wished rest to the body deceased, and drawing out his Purse, gave bountifully towards his funeral, with these words; *Take charge of his corse, and cease mourning my son, for this body shall not presently rise again;* and so departed: who was no sooner gone, but the beggar commanding his fellow for so cunningly dissembling, jogged him on the elbow, and bids him rise that they might be gone; but he was justly punish'd for his disimulation, for he was struck dead by the hand of Heaven: which his fellow seeing ran after *Epiphanius* with all the speed he could make, desiring him humbly to save his companion again to life: to whom he answered, *The judgements of God once past, are unchangeable; therefore what hath hapned, bear with what patience thou canst.* *Zozomenus, lib. 7. cap. 6.* Therefore *Plautus in Mercator*, thus saith:

Mibi felix videtur me parenti proloqui mendacium.

i. It appears to me a heinous thing to lie to my father. If Lying be so detestable, what may we think of Perjury? The Indians used to swear by the water *Sandaracines* (a flood so called) and who violated that Oath, was punished with death, or else they were curtailed of their Toes and Fingers. In Sardinia was a Water, in which if the Perjurer wash't his eyes, he was instantly struck blind, but the innocent departed thence purer in his fame, and more perfect in his sight, *ib. 5. cap. 10.* Miraculous are those ponds in Sicilia, called *Palici*, neer to the river *Simethus*, where Truths and Falshoods are strangely distinguished: The Oaths of men and women being written in Tables, and cast in them, the Truths swam above water, and the Lies sunk down to the bottom. All such as forsooke themselves, washing in these waters, died not long after, but others returned thence

Punish-
ment of
Perjury.

Aristotle
calls this
Fountain,
Aeclinius.

thence with more validity and strength. The sin of Perjury was hatfull amongst the Ægyptians, and the punishment fearfull. All Perjurers had their heads cut off, as thole that had two waies offended, in their piety towards the gods, and in their faith to men, *Diodor. Sicul. lib. 2. cap. 2. de rebus antiquis.*

From instructing your Tongues, I come next to your Attires: but having touched it elsewhere, I will only speak of the just Taxation, luxurious habit, or prodigality in Apparell hath been branded with all ages and reproved in all persons, especially in such whose garments exceed their estates, which argues apparent pride; or such as pretend to be meet Fashion mongers, pursuing every fantastick and outlandish garb, and such may be justly reproved of folly: but since they are both so common in our Nation, to discover both too plainly, I should but contend against custome, and seeking to please a few, offend many. There was a law amongst the Grecians, that all such as vainly spent their patrimony, either in riotous excesse, or prodigality in attire, as well women as men, were not suffer'd to be buried in the sepulchers of their fathers, *Alex. lib 6. cap. 14.* So hatfull was sprukeness in habit, and effeminacy amongst the Macedonians, that *Philip* (the father of *Alexander*) deprived a Nobleman of Terrenum of all his Honours and Offices, because he but delighted in warm Baths, thus reproving him: *It seems thou art neither acquainted with the customes nor manners of the Macedonians, amongst whom thou hast not once heard of a woman (though great with child) that ever wash't but in cold water. I see not how that which is so reprobable in men, can be any way commendable in women. What shall we think then of those affected pleasures now adayes so much in use, as Riots, Revels, Banquet, Pride, Sufsets, Vinosity, Voracity: which as in men (I mean being used in excesse) they appear odious, so in young Virgins, in whom should be nothing but affected modesty; in married Wives, that ought to be presidents of Chastity; and temperate and grave Matrons, that should be the patterns and imitable objets of sincere Virtue, they cannot but shew abominable. The inconvenience of these Excesses, *Silene Italica* well observed, lib. 15 de bello Punico, when he thus said:*

— *Inde aspice late
Florentes quosdam luxus quas veritatis herbes
Quippe*

*Any that can keep silence, but betray
Our selves we must (and seek the whole world round.)*

If then Loquacity be to reprobable in your Sex, how ill then would Lies (which women term Excuses) appear in your mouths? For who will believe the chastity of your Lives, that finds no truth in your Lips? It is reported of two Beggars, who watching Epiphanius (a zealous and charitable man) as he came forth of his gates, to gain of him the greater alms, the one of them fell prostrate upon the earth, and counterfeited himself dead, whilst the other seemed piteously to lament the death of his companion, desiring of Epiphanius something towards his buriall: The good man wished rest to the body deceased, and drawing out his Purse, gave bountifully towards his funerall, with these words; *Take charge of his corse, and cease mourning my son, for this body shall not presently rise again;* and so departed: who was no sooner gone, but the beggar commanding his fellow for so cunningly dissembling, jogged him on the elbow, and bids him rise that th. y migh be gone; but he was justly punisht for his dissimulation, for he was struck dead by the hand of Heaven: which his fellow seeing, ran after Epiphanius with all the speed he could make, desiring him humbly to take his companion again to life: to whom he answered, *The judgements of God once past, are unchangeable; therefore what hath hapned, bear with what patience thou canst.* Zozimus, lib. 7. cap. 6. Therefore Plautus in Mercator, thus saith:

Mibi felix videtur me parenti protogui mendacium.

2. It appears to me a heinous thing to lie to my father. If Lying be so detestable, what may we think of Perjury? The Indians used to swear by the water Sandaracines (a flood so called) and who violated that Oath, was punished with death, or else they were curtailed of their Toes and Fingers. In Sardinia was a Water, in which if the Perjurer wassht his eyes, he was instantly struck blind, but the innocent departed thence purer in his fame, and more perfect in his sight, lib. 5. cap. 10. Miraculous are those ponds in Sicilia, called Palici, neer to the river Simethus, where Truths and Falshoods are strangely distinguished: The Oaths of men and women being written in Tables, and cast in them, the Truths swam above water, and the Lies sunk down to the bottom. All such as forswore themselves, washing in these waters, died not long after, but others returned thence

Punishment of Lying.

Punishment of Perjury.

Aristotle calls this Fountain, Acedinus.

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—*Inde aspice late
Florentes quordam luxuriae quae veritatis urbes
Quippe*

Quippe nec Ira Deum tantum, nec tela, &c.

—Thence look abroad and see
How many flourishing Cities ruin'd bee,
Famous of old, since neither the Gods Rage,
The hostile weapon, nor the enemies strage,
Hath ruin'd A man in that abundant measure,
As Riot hath, mixt with unlawfull pleasure.

These are the sins that punish themselves, who as it is said of Lust, carry their own whips at their girdles. I was bold in some part of this Work (presuming on the goodness of your Sex) as to say, There was no excellent gift in man, which was not in some sort paralleld by one woman or other. Therefore if any of you have been or are still addicted to these enormities, I entreat them but to remember what is writ of *Themistocles*, who in his youth was so wholly given over to all dissoluteness, namely, these two excesses, Wine and Women, that his father banished him his house, and his own mother through griefe strangled her selfe, *Pater. Max lib. 6. cap. 11.* But after *Miltiades* was made General, and fought that memorable battel at Marathon, in which (against infinite odds) he defeated the Barbarians, there was never any thing seen or known in him, which was not modest and comely. And being demanded how he came so suddenly changed, *Militia inquit, &c.* The thought of War (saith he) will admit neither sloth in me, nor wantonnesse, *Plutarch in Grecor. Apophtheg.* Would you but enterain into your thoughts as settled an enmytie against all Vices (your publique enemies) as he did against the Persians (the forreign invaders) you would undoubtedly (after the battel of the mind, constantly fought against all barbarous temptations) be ranked equall with him in all his triumphs. It is likewise recorded of *Isehi*, an Assyrian Sophist, who in his youth being given to all voluptuousnesse and effeminate delicacies, but comming to ripe understandinge, assumed to himselfe a wondrous continency of life, and austerity in all his actions: Insomuch, that a familiar friend of his seeing a beautifull woman passe by, and asking him if she were not a fair one? To him he answered, *μητρα μου οφθαλμος, i. Desi laborare de oculis, i.* I am no more sick of sore eyes. To another that demanded, What Fish or Fowl was now pleasant to the taste? he replied, *μητρα μου τα ουσιζειν, i. I have forgot to look after them; and proceeded, I perceive that I then gathered all my Fruits out of*

of the Garden of Tantalus; insinuating unto us, that all those vain Pleasures and Delights, of which youth is so much enamored, are nothing else but shadows and dreams, such as Tantalus is laid to be fed with.

Of severall degrees of Inchaillities, and of their Punishments.

PHilip of Macedon making war against the Thebans, *Ariopus* and *Damasippus*, two of his chiefe Captains, had hired a mercenary strumper, and kept her in one of their tents; which the King hearing, he not only cashiered them from their commands, but banished them his Kingdome: *Polyaeus, lib. 4.* In Germany, Chastity and Modesty is held in that reverent respect, that no mean Artificer, though of the basest trade that is, will entertein a Bastard into his service or teach him his science: neither in the Academies will they permit any such to take degree in schools; though it bee a strange severity against innocent children, who gave no consent to the sins of their parents, yet it is a mean to curb the liberties of men and women, deterring them from the like offences. *Aeneus Silvius, lib. 1. of the sayings and deds of King Alphonus*, tells us of one *Manes Florentinus*, who being in forbidden congreession with a strumper, was adjudged to penance, which was not altogether as our custome in England is, to stand in a white sheet, but naked all save a linnen garment from his waist to the knees, after the fashion of Basex; the Priests comming to strip him in the Vestrie, would have put upon him that robe to cover his shame, which he no way would admit, but was constantly resolved to stand (as our phrase is) stark naked: but when the Church Officers demanded of him, If he were not ashamed to shew his virile parts in such a publique assembly (especially where there were so many Virgins, married Wives, and widow Women?) he answered, *Minime genitium, nam pudenda haec quae peccaverunt, ea potissimum dare penas decet, i.* By no means, quoth he, most fit it is that those shameful things that have offended and brought me to this shame, should likewise do open penance. *Pontius Offidinus*, a Knight of Rome, after he had found by infallible signs his daughters virginity to be de poiled and vitiated by *Fannius Saturnius* her School-master, was not so content to extend his just rage upon his servants, and punish them death, but he also slew his daughter, who rather desired to celebrate

celebrate her untimely execuſes, then follow her to her contaminated Nuptials, *Val. lib. 6. cap. 1.* *Pub. Attilius Philiscus*, notwithstanding in his youth he was compelled by his master to prostitute his own body to unnatural lusts, for bruitish and unthriving gain, yet after proved a severe father; for finding his daughter to have corrupted her virginall chastity; he slew her with his own hand. How sacred (then) may we imagine and conceive purity and temperance was held in Rome, when such as had professed base prostitution in their youth, became judges and punishers thereof even upon their own children, in their age? *Val. Max. lib. 6. cap 1.* *Appius Claudius Regillanus*, the most eminent among the *Dicemviri*, so doted on *Virginia* the daughter of *Virginius* a Centurion, who was then in the camp at *Algidus*, that he suborned a servant of his to seize her and claim her as his bondwoman, and bring the cause to be decided before him: needs must the businesse passe on his side, beeing both the accuser and the judge. The father being certified of these proceedings by *Icilius* a hopefull young Gentleman before contracted unto her, leaving his charge abroad, repairs to the City and appearing before the judgement seat, sees his own lawfull daughter taken both from himselfe and betrothid husband, and conferred upon another as his slave and bondwoman. The judgement being past, he desires leave to speak with his daughter apart, it was granted him by the Courte, who slew her with his own hand; then taking up her body, and lifting it upon his shoulders, posted with that lamentable burden to the camp, and incited the foulders to revenge, *Livy, Volater. lib. 14. c. 2. Antropol. Quintus Fabius Servilianus* having his daughters chastity in suspition, first delivered her to death, and after punished hiſelfe with voluntary banishment. The punishment of these inchaſtities is by the Poets to the life illuſtrated in the fable of *Titius* the ſon of *Terra*, who intending to ſtuprate *Latona*, was by *Apollo* slain with an arrow, and being thrust down into hell, and chained to a rock, his Liver and Heart is perpetually tyred on by a ravenous Vulture, who ſtill renewes his inceſſable torments, *Virgil lib. Aeneid. 6.* under the person of *Titius*, would pourtray unto us the unquiet conscience, which though ſometimes it may be at a ſeeming peace, yet the torment by being ſtill renewed, daily increaseth and gnawes the heartstrings of all ſuch persons as to themſelves are guilty.

Qf

Of witches and the Punishment due to them.

V incentiuscites this following History from *Guillerimus Punisher in Specul. Histor. lib. 26. cap. 26.* which also *Johannes Meryerius, Ranulphus, and others*, commemorates; an English Witch-woman that dwelt at a Town called Barkley in England, being a Witch, yet not being much suspected, lived in indifferent good opinion amongst her neighbors, and being feaſting upon a time abroad, and wondrous pleasant in company, she had a tame crow which ſhe had brought up, that would be familiar with her, and ſit upon her ſhoulder, and prate to her in the best language it could: ſhe at this feaſt (the table being ready to be drawn) ſported with her, which ſpake to her more plainly then it uſed ſome words, which ſhe better then the rest of the company underſtood, at which ſuddenly her knife dropped out of her hand, her colour changed, the blood forſook her cheeks, and ſhe looked pale, ready to ſink down, and ſarching ſome inward ſuſpires and grones, ſhe at length broke forth into this language, *Woe is me, my plow is now entred into the laſt furrow, for this day I ſhall hear of ſome great loſſe, which I muſt forcibly ſuffer.* The reſt wondring at her ſudden change from mirth to paſſion; next at her alteration of look, and laſtly at her myſtical language, when her words were ſcarce ended, but a messenger riſhed haſily into the room, and told her that her eldeſt ſon with all the whole family at home, were found ſuddenly dead: which ſhe no sooner heard, but overcome with ſorrow, ſhe fainted, and being recovered and conducted to her own houſe, ſhe took her bed, and preſently cauſed the only two children ſhe had living, to be ſent for, the one a Monk, the other a Nun, who preſently came to viſit her and know her pleaſure, to whom with a pensive and diſtracted heart, the tears running from her eies, ſhe thus ſpake: *Alas, my child, behold me your mother, and commiserate my wretched and diſtressed estate, whole fate hath been ſo malevolent and diſastrous, that I have hitherto been a wicked profeſſor of diabolical Witchcraft, having been a miſtrefs of that Accorde, and a great peruader to thofe abominations; now whereunto refuge I have to flie to, is your religious zeal, and party, in this deſpair, for now is the time that the Devils will exact their due.* *Thofe that peruaded me to this miſchiefe, are ready*

ready to demand their Covenant. Therefore by a mother's love I charge you, and by your filiall duty I conjure you, since the Sentence of my Soul's perdition is irrevocable, that you will use your best endeavour and industry for the preservation of my Body. This therefore I enjoin you, instead of a winding sheet, sew my body in the skin of a Hart, or Bucks Leather, then put me in a Coffin of Stone, which cover with Lead, and after bind it with Hoops o' Bars of Iron, to which fasten three strong Chains: If my Body thus coffin'd, lye three daies quiet, bury me the fourth day, though I fear the Earth for my manitold Blasphemies will scarce give entertainment to my Body. For the first two nights together, let there be fifty Psalms sung for me, and as many Masses for so many daies; which laid, she gave up her last breath. She dead, the brother and sister were careful to perform the mothers last Will, and did all things accordingly. The first two nights, when the Quires of Church-men sung Psalms about the Body, the Devils with much ease broke open the Church doors, which were bolted, barr'd, lockt, and propt, and broke two of the Chains by which the Coffin was fastened, but the third remained steadfast. The third night, about the time when the Cock begins to crow, the foundation of the Temple seemed to shake with the noise of the Devils who clamored at the door: one of the rest, taller in stature, and more terrible in countenance then his fellowes, knocked with more violence then those which attended him, till he had broken the doors to shivers; when stalking to the Coffin, he called the woman by her name aloud, and bad her arise and follow him: to whom the dead body answered, I cannot for these Chains. To whom he answered, Those shall be loosed to thy mischiefe; when tearing them asunder as they had been links made of rushes, he snatched up the Coffin, and carried it to the Church door, where stood ready a black Sumpter-horse, loud'y neighing, whose hoofs were divided like Eagles talions, upon which he laid the body, hurtled it away with seeming joy, whilst all the Quiristers looked on, and so vanished. Her shrieks and ejaculations were heard four miles off. Let this one suffice for many; I come now to temporall punishments.

The Judges called the *Areopagite*, when they apprehended a Witch, and were to deliver her to death, if she were with child, stayed the execution till she were delivered of her

her Infant, because they would not punish the innocent with the delinquent, *Alian de var. Histor. lib. 5.* The Law to punish Witches amongst the Persians, was to bring them to a place where their heads were beaten to picces betwixt two Rocks: So suffered Gyge, the hand-maid to *Parisaides*, the mother of *cyrus*, *Plutarch in Artaxerxes*. *Charls* the seventh, King of France (or the Frenchmen) caused Prince *Egidius de Ruxi*, Marshall of France, to be first hanged, then burnt, because he confessed himselfe to be a Witch, and professor of Magick; and withall, to have been the death of an hundred and twenty children, and women great with child. A Witch of Avern was burnt alive, for killing young infants, and salting their flesh and putting them into pies, and baking them for publique sale, *Fulgos. lib. 9. cap. 2.* *Johannes Bodinus. lib. Mag. Demonomanie 4. cap. 5.* tells us that there is a Law sacred in France, that if any Magician, or Witch, or Soothsaier, or Mathematician (that shall go beyond the true rules of Astrology) or expounder of Dreams, shall frequent the Court, be he never so great in favor, or potent in office, he shall be immediately degraded from all his honours, and put to the rack and torture. And this Law is fitting (saith he) to be writ in golden Characters upon every Court gate, because there is no greater Pest extant to Prince or people, then this viperous brood: therefore (above our Christian Princes) he commends the Lithnick Kings. In the time of *Marius*, an Inchantress (whose name was *Martba*) who pretended to foretell to the Roman Senat, the successe of the Cimbrian war, was banished, *Plutarch in Mario*. *Claudius Cæsar* condemned a Knight of Rome to death, and forfeited all his goods to the people, because he wore about him a Cocks egge, as a Charm to dispence of Religion, and that all the Serpents daules which he had in controversie, should (in despight of the Judges) passe of his side. Even fellowes that were scarce of any name or opinion in the world, that were but suspected of Necromancy, were condemned to death under *Tiberius Cæsar*. The Emperor *Caracalla* adjudged all such as but used incantates herbs to the curing of Agues and Feavers, *Spartian in Caracalla*. The Scripture saith, Thou shalt not suffer a Witch to live. *Bodinus* (contrary to *Wyerius*, who will scarce believe there be any such, accounting all those Judges to condemn them to the Stake or Gallows, no better then Executioners and Hangmen) he shewes divers probable

Of Women in general, Lib. 9.

Dent. 13.

probable Reasons why they ought not to live.

The first is, Because all Witches renounce God and their Religion; now the Law of God saith, Whosoever shall forsake the God of Heaven, and adhere to any other, shall be stoned to death; which punishment the Hebrews held to be the greatest could be inflicted, R. Maymon, lib. 3.

Levit. 24.

The second thing is, That having renounced God and their Religion, they curse, blaspheme, and provoke the Almighty to anger. The law saith, Whosoever shall blaspheme, their sin shall remain with them; and whosoever shall take his name in vain or in contempt, shall be punished with death.

Exod. 20. 22
Dent. 13. 27
Numb. 25.

The third thing is, That they plight faith, and make covenant with the Devil, adore him, & sacrifice unto him as Apuleius testifies of Pamphila Larifana, a Witch of Theßaly as likewise a Witch of the Laodunensian suburbs, in the month of May, 1578. who blushed not to do the like before many witnesses: now the Law saith, Who that shall but incline or bow down to Images (which the Greeks call θεοί) shall be punished with death. The Hebrew word יָמְרֵב, and the Chaldaean Fisgud, (which all our Latine Interpreters translate Adorare) imports as much as to incline, or worship: now these Witches do not only incline unto him, but invoke and call upon him.

Levit. 21.
Dent. 18.

A fourth thing is (which many have confessed) That they have vowed their children to the Devil; now the Law saith, God is inflamed with revenge against all such as shall offer their children unto Moloch; which Josephus interprets Priapus, and Philo, Satanus: but all agree, that by Moloch is signified the Devill and malignant spirits.

Dent. 18.

A fifth thing is (gathered out of their own confessions) That they have sacrificed Infants not yet baptized, to the Devill, and have kill'd them by thrusting great pins into their heads. Sprangerus testifies, that he condemned one to the fire, who confessed, that she by such means had been the death of one and forty children.

A sixth thing is, That they do not only offer children in the manner of sacrifice (against which the Holy Ghost speaks, That for that sin alone God will extirp and root out the people) but they vow them in the womb.

A seventh is, That they are not themselves blasphemers and Idolaters only, but they are tied by covenant with the Devil, to allure and perswade others to the like abominations;

Lib. 9. with their Punishments and Rewards.

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tions; when the Law teacheth, That whosoever shall persuade another to renounce his Creator, shall be stoned to death.

An eighth is, That they not only call upon the Devil, but swear by his name, which is directly against the Law of God, which forbids us to swear by any thing save his own Name.

A ninth is, That adulterate incests are frequent amongst them, for which in all ages they have been infamous, and of such detestable crimes convicted; so that it hath almost grown to a Proverb, No Magician or Witch, but was either begot and born of the father and daughter, or the mother and son: which Catullus in this Distick expresteth;

*Nam Magus ex Matre, & genito gignatur oportet
Si rera est Prosternum impia Religio.*

Intimating, that if the impious Religion of the Persians were true, Witches of necessity should be the incestuous issue of the mother and son, or else è contra.

A tenth, That they are Homicides, and the murtherers of Infants; which Sprangerus observes from their own confessions, and Baptista Porta the Neapolitan, in his book de Magia; Next, That they kill children before their baptism, by which circumstances their offence is made more capital and heinous.

The eleventh, That Witches eat the flesh of Infants, and commonly drink their bloods, in which they take much delight. To which Horace seems to allude, when he saith;

*Nu p̄m̄le Larie vinum pucrum extrahat Alvo.
Nō f̄om̄ the stomach of a witch new din'd,*

Plackē he ayet live infant—

If children be wanting, they dig humane bodies from their sepulchers, or feed upon them that have been executed. To which purpose Lucan writes:

*... Liqueat nodosque incentes
Ore surubat, pendat a corpora carpit,
Abasit cœnes, &c.*

*The Belone strangleing, card she nothing fears,
But with her teeth the fat ill Knot she tears;*

*The hanging hentes from the C. se she takes,
And shaves the Gallones, of which dust she makes, &c.*

Apuleius reports, That coming to Larissa in Theßaly, he was hired for eight pieces of Gold to watch a dead body but one night, to tear the Witches (of which in that place

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there

Of Women in generall, Lib. 9.

there is abundance) should gnaw and devour the flesh of the party deceased, even to the very bones ; which is often found amongst them. Allo, Murther by the Laws of God and man, is punishable with death : besides, they that eat mans fletch, or deliver it to be eaten, are not worthy to live, *Cornel.lib de Sicariis.*

A twelfth is, That they kill as oft by Poisons, as by Powders and Magick Spels : now the Law saith, It is worse to kill by Witchcraft then with the Sword, *Lib. 1. de Mala f. sic.*

A thirteenth is, That they are the death of Catrell ; for which, *Augustanus* the Magician suffered death, 1569.

A fourteenth, That they blast the Corn and Grain, and bring barrenesse and scarcity, when there is a hoped plentie and abundance.

A fifteenth, That they have carnall confocery with the Devill, as it hath beene approved by a thousand reuall confessions.

Now all that have made any comp-^t or covenant with the Devill, if not of all these, yet undubbiellie are guilty of many, or at least some, and therefore consequently not worthy to live. And so much for the Punishment of Witches, and other known malefactors : I come now to the Rewards due to the Vertuous, and first of all noble Ladies, for divers excellencies worthy to be remembred.

Of Tigratao Mœotis, Comiola Turing, and others.

Tigratao, a beautifull and vertuous Lady, was joyned in marriage to *Hecateus*, King of those Indians that inhabit rear unto the Bosphor, which is an arm of the Sea, that runneth betwixt two coasts. This *Hecateus* being cast out of his Kingdome, *Satyrus* the most potent of those Kings, reinstated him in his Principality; but conditionally, That he would marry his only daughter, and make her Queen, by putting *Tigratao* to death. But he (though forced by the necessity of the time, and present occasion) yet loving his first wife still, would not put her to death, according to the Covenant, but caused her to be shut in his most defenced Castle, there to consume the remainder of her life in perpetuall widowhood. The Lady comforted with better hoves, and born to fairer fortunes, deceived the eies of her strict keepers, and by night escaped out of prison. This being made

Lib. 9. with their Punishments and Rewards.

made known to the two Kings, he sonne in law and the father, they were wonderfully perplexed with the newes of her flight, as fearing it she arrived in her own Country, she might agite the people to her revenge. They therefore pursued her with all diligence and speed, but in vain : for hiding her selfe all the day time, and travelling by night through pathlesse and unrequited places, at length she arrived amongst the Ixomatae, which was the Countrey of her own friends and kindred. But finding her father dead, she married with him that succeeded in the Kingdome : by which means now commanding the Ixomatae, she insinuated into the breasts of the most warlike people inhabiting about Mœotis, and so levied a brave army, which she her selfe conducted. She first invaded the Kingdome of *Hecateus*, and infested his Country with many bloody incursions; she next wasted and made spoil of the Kingdome of *Satyrus*, insomuch, that they both were forced with all submisse entreaties, by embassadors to sue unto her for peace ; to which she attented, having before as hostage of their truce, received *Metrodorus* the son of *Satyrus*. But the two Kings falsified to her their faith and honour : for *Satyrus* dealt with two of his subjects (whom he best trusted) with whom he pretended heinous displeasure; for which, flying and retiring themselves to her for refuge, they there attend a convenient opportunity, to insidiate her life. They submitting to her, her Court becomes their sanctuary. *Satyrus* sends to demand the offenders : she by her letters entreats and mediates their peace and pardon. These attend their next occasion : the one pretends private conference with her, and bowing submissly to her, as she enclines her body to attend him, the other invades her with his sword ; her fortunate Belt kept the steel from entring : Clamor is made, her servants enter, the Traitors are apprehended, and confess all that before had passed betwixt *Satyrus* and them : Therefore she commands his son *Metrodorus* (the Hostage, to be slain, and the two conspirators with him; gathers another army, and invades the Bosphorean Tyrant : She punishment his perfidiousnesse with Rapes, Murthers, Combustions, and all the Calamities of war, till *Satyrus* himselfe (opprest with miseries, and surcharged with griece) expired, whom *Gorgippus* his son succeeded in the Principality, but not with any security, till he had acknowledged his Crown as given to him by her, and with many costly

costly and rich gites compounded for his peace, *Polyb. lib. 8.* This Lady hath a merited name for an invincible courage, and a masculine spirit.

No lesse worthy to be remembred, is *Comiola Turinga* her history is thus reported: In that great Navy which Peter King of Sicily sent against *Robert* King of Naples, in the aid of the Lyparitans, with other Princes and Noblemen, there was in that fleet one *Roland*, bastard brother to King Peter. The Sicilians being defeated by the Neapolitans, *Roland* (amongst many other Gentlemen) was surprised and cast into prison. Now when the friends and kinsmen of all such Captives had been carefull of their release, and almost all of them were ransomed thence, King Peter blamming the sloth and cowardise of his subjects the Sicilians, neglected his brother, and would enteine no discourse that tended to his redemption. Whereupon he was put into a more close prison, no better then a Dungeon, where he was debarred the benefit of light, and shortned of his diet, where he spent his time in discontent and misery. This extremity of his (with the Dukes slacknes in his release) comming to the ear of a beautiful young widow of *Messana*, who had a large Dowry from her parents, and was left infinitely rich by her husband; she pitying his distressed estate, and withall being somewhat enamored of his person, sent to him privately by such as he best trusted, to know of him, if he would accept of her as his wife, if she did instantly pay down his ransom. The motion being made, he seemed overjoyed, thanked the heavens for their assistance, and with great willingness accepted of the motion. They are contracted by *Proxie*, and she paid down two thousand ounces of gold for his freedome. This done, and *Roland* comming back to *Messana*, he was so far from acknowledging the Contract, that he would not so much as see her, or confess himselfe obliged unto her in the smallest courtesy, who (had it not been for her charitable love and piety) might have languished in an uncomfortable durance all the daies of his life. *Comiola Turinga* at this ingratitude much grieved; for she had not only paid down so great a sum, but that which most afflicted her, was, that the forme of her marriage being so over-spread, the Contract being denied, and by *Roland* abjured, must at least redound to her perpetuall scorn, if not to the disparagement of her fame and vertue. To salve both, with what convenience she could

could she was advised to accite him into the Ecclesiasticall Court by Processe, and to plead the forenamed Contract, and (which she could easily doe) prove it by witnessses. Which the friends and kindred of *Roland*, hearing, perswaded him (to shun the common fame which went of his ingratitude) to reconcile the tongues of evill speakers, and to prevent all controversies and troubles in Law, to accept of her as one that best deserved him. With much ado he accepts of the motion. A publique confluence of friends & kindred at an appointed day are assembled, where when the bastard expected to hear her & her friends sollicit him concerning the mariage, she there first ript up her courtesies, and with what a charitable and chaste purpose she had done them; next she laid open his barbarous ingratitude, not to acknowledge them; and lastly, his corrupt and dishonest heart, in lying to God and her, by denying a contract past in the presence of so many witnessses: therefore she told him, she now renounced both contract, claim, or interest in him, accounting it a dishonor unto her, to cast her selfe away upon one perfidious and a coward. As for marriage, she had now contracted her selfe to single chastity; and all the wealth she had, she vowed to the service of God and his Church: and so left him with a kind of noble disdain; being by all that law and heard her constant resolution, as much commended for her courage, as he condemned for his mutability and cowardise, *Fulgo. lib. 5. cap. 3.*

If *Lucius Amilius Regillus* in a Navall fight having Honor and defeated *Annibal* (then Generall for the King *Antiochus*) Reward to was brought into the Temple of *Apollo* by the Senate; where Fortitude, first having all his brave service rehearsed by the Herald or Crier, with how puissant a Navy he had fought, how many of the enemies ships he had foundred in the Sea, and how many taken and brought to Rome; for which, by the consent of the Fathers, he was granted a Triumph, *Liv. lib. 8. de Bello Macedon. and Volater. lib. 13. cap. 3. Anthrop.* If *Aurelius Alex.* Emperor, for fighting against the Persians, and vanquishing the King *Artaxerxes* (whom *Herodian* in his History calls *Artaxerxes*) for this act alone (after a large and learned Encomiastick Oration, made of the excellency of his valor) had likewise a publique Triumph allowed him by the Senate, *Volater. lib. 3.* If *Leocritus* the Athenian, and son of *Protarchus* (being but a private souldier under the generall *Olympiodorus*) at the assault of *Pyraeum* (then guarded and defenced by *Demetrius*, the son of *Anti-*

costly and rich gitts compounded for his peace, Polyb. lib. 8. This Lady hath a merited name for an invincible couragē, and a masculine spirit.

No lesse worthy to be remembred, is *Comita Turinga*; her history is thus reported: In that great Navy which Peter King of Sicily sent against Robert King of Naples, in the aid of the Lyparitans, with other Princes and Noblemen, there was in that fleet one Roland, bastard brother to King Peter. The Sicilians being defeated by the Neapolitans, Roland (amongst many other Gentlemen) was surprised and cast into prison. Now when the friends and kinsmen of all such Captives had been carefull of their release, and almost all of them were ransomed thence, King Peter blamēing the sloth and cowardise of his subjects the Sicilians, neglected his brother, and would enteine no discourse that tended to his redemption. Whereupon he was put into a more close prison, no better then a Dungeon, where he was debarred the benefit of light, and shortned of his diet, where he spent his time in discontent and misery. This extremity of his (with the Dukes slacknes in his release) comming to the ear of a beautiful young widow of Messina, who had a large Dowry from her parents, and was left infinitely rich by her husband: she pitying his distressed estate, and withall being somewhat enamored of his person, sent to him privately by such as he best trusted, to know of him, if he would accept of her as his wife, if she did instantly pay down his ranome. The motion being made, he seemed over joied, thanked the heavens for their assistance, and with great willingness accepted of the motion. They are contracted by Proxie, and she paires down two thousand ounces of gold for his freedome. This done, and Roland comming back to Messina, he was so far from acknowledging the Contract, that he would not so much as see her, or confess himselfe obliged unto her in the smalllest courtesie, who (had it not been for her charitable love and pietie) might have languished in an uncomfortable durance all the daies of his life. *Comita Turinga* at this ingratitude much grieved; for she had not only paid down so great a sum, but that which most afflicted her, was, that the fame of her mariage, being so over-spread, the Contract being denied, and by Roland abjured, must at least redound to her perpetuall scorn, if not to the disparagement of her fame and vertue. To salve both, with what convenience she could

could she was advised to accite him into the Ecclesiasticall Court by Processe, and to plead the forenamed Contract, and (which she could easily doe) prove it by witnessē. Which the friends and kindred of Roland, hearing, perswaded him (to shun the common fame which went of his ingratitude) to reconcile the tongues of evill speakers, and to prevent all controversies and troubles in Law, to accept of her as one that best deserved him. With much ado he accepts of the motion. A publique confluence of friends & kindred at an appointed day are assembled, where when the bastard expected to hear her & her friends sollicit him concerning the marriage, she there first ript up her courtesies, and with what a charitable and chaste purpose she had done them; next she laid open his barbarous ingratitude, not to acknowledge them; and lastly, his corrupt and dishonest heart, in lying to God and her, by denying a contract past in the presence of so many witnesses: therefore she told him, she now renounced both contract, claim, or interest in him, accounting it a dishonor unto her, to cast her selfe away upon one perfidious and a coward. As for marriage, she had now contracted her selfe to single chasteitie; and all the wealth she had, she vowed to the service of God and his Church: and so left him with a kind of noble disdain; being by all that saw and heard her constant resolution, as much commended for her courage, as he condemned for his mutability and cowardise, Fulgos. lib. 5. cap. 3. If *Lucius Amulius Regillus* in a Navall fight having Honor and defeated *Annibal* (then Generall for the King *Antiochus*) Reward to was brought into the Temple of *Apollo* by the Senate, where Fortitude, first having all his brave service rehearsed by the Herald or Crier, with how puissant a Navy he had fought, how many of the enemies ships he had foundred in the Sea, and how many taken and brought to Rome; for which, by the consent of the Fathers, he was granted a Triumph, Liv. lib. 8. de Bello Macedon. and Volater. lib. 13. cap. 3. Anthrop. If *Aurelius Alex.* Emperor, for fighting against the Persians, and vanquishing the King *Artaxerxes* (whom Herodian in his History calls *Artaxaces*) for this act alone (after a large and learned Encomiastick Oration, made of the excellency of his valor) had likewise a publique Triumph allowed him by the Senate, Volater. lib. 3. If *Leocritus* the Athenian, and son of *Protarchus* (being but a private souldier under the generall *Olympiodorus*) at the assault of Pyraum (then guarded and defenced by *Demetrius*, the son of *Anti-*

gonus) because he was the first that mounted and broke into the Rampier, then called Museum, in entring which, he was slain; yet for this only brave act of Resolution, had all Military Honours done to his Body, his Shield with his name engraven thereon, with his valiant Enterprize inscribed, as a thing sacred to perpetuall memory, and dedicated to Jupiter the Deliverer, *Pausan.lib.1*. What praise, what admiration and condign honours, may this magnanimous, Queen *Tyrgatao Meotus* claim, who not in one, but many battels, opposed two potent and puissant Kings, whose martiall valor righeted her own injuries in person, met them, braved them, and beat them in field, after many victorious defeats vanallied their insolent pride, and subjected them to her own Heroicall mercy? If amongst the Romans, he that in battell had saved but the life of one Citizen, and bestrid him in battell, and in the same conflict had slain an enemy, was honored with a Civick Crown and Garland; to which, the Golden Honours, the Marall, and those Wreaths of Dignity that either belonged to the Camp or the Pulpit, gave place; which as he was tied perpetually to wear, to all the people were enjoined to give him way, and do him honor; insomuch, that if he came late to be a spectator of the Sports in the Theater, at his first appearance

* *Orchestra*, in the * *Orchestra*, all the Princes and Senators arose, from a place in the highest to the lowest, and offered him place: How shall we celebrate the ever to be admired magnanimity of the latter only for Amazons, *Marpisia*, *Lampedo*, *Orythea*, *Antiope*, *Penthesilea*, the nobility and others of that masculine Virtue and courage? The

Archduke Agamemnon, because Ajax had but fought with Hector (though not vanquisht him) cauled an Ox to be sacrificed unto him, rewarding him with the hinder Loins and the Horns, *Homer.lib.7.Iliad & 10*. What Immolations then deserved Menalippe, for combatting Hercules; or Hippolite, who hand in hand encountered Theseus? The same Generall presented Achilles for his valor, because he slew Hector (though, as some write, with the odds of base advantage) with seven threefooted Pots of Brasse, twenty Cauls of Gold, ten Talents of Gold, twelve Steeds, and seven beautifull Lesbian Damosels: *Idem*. How would he have quenched the magnanimity of Teuta, the wife of Argos, and Queen of Illyria, who not only led valiant men in person to the field, but opposed the Roman Legions in all their might and flourithing time of their Empire, obtaining from

from them many glorious Victories? The ordinary soldiery in Rome (even for private and common services) were quenched some with Obsidianall, Navall, and Civick Garlands; others, with Lances headed with Gold, some with Ivory Chairs: others with Statues of Ivory; figured Gowns, called *Vestes Palmatae*, which were wrought or embroidered all over with Palm trees (such Conquerors used in War, and Consuls in the time of Peace:) blew Ensigns for Sea-conquest; golden Chains, double Corn, double Stipendary Wages, or Pay; and sometimes, with the dignity of civil Magistracy and Office. Others were presented with Rings, Bracelets, Flags or Pendants, Coats of Mail, and golden Vessels: some were allowed Ovations, others Triumphs, Laudations, Acclamations, Gratulations, &c. If these things were allowed to men, only born for action, What Celebrations, Dignities, Praises and Encomiums, what rich Chains of Pearls, and Carkanets of Diamonds, nay, Crowns embellished with Carbuncles, what Pictures, Statues, Sepulchrets, and Monuments to eternize their memory (if it were possible) beyond all posterity) merits Hypsicratea, the wife of Mithridates; Artemisia, of Mausolus; Tomyris Queen of the Scythians; Zenobia, of the Palmirians; Amalasuntha, of the Goths, who have changed their sole effeminacies into noble Virility, and their feminine weakness into masculine Valor; in which by following, they have got the start, and by imitating, excelled. I now proceed to the honor due to Modesty and Temperance, lately expressed in *Comiola Turinga*.

Otho the fourth, Emperor, being in Florence, and a-Honor due amongst many other beautiful young Damosels (then in to Temper the flower of their age) casting his eie upon one *Galdra* rance, *Betha*, daughter to a Florentine Citizen, whose name was *Elinianus*; he spake liberally of her beauty in the presence of her father; insomuch, that his words favoured of great love and affection towards the Virgin; which apprehended by *Elinianus* he told the Emperor, That if his fancy were that way addicted (and in the presence of the Damosel) that he might freely kisse and embrace her at his will and pleasure: To whom she instantly replied upon his words (desiring the Emperors pardon) That she had made a Vow, that she would never kisse any man, save him whom she alreadly knew should fureture be her husband. Which answer the modest Prince took in such good part, as that he

purposed her vertue should not passe without reward : who asking, If the were yet concreted to any? and she answering, No ; Then (saith the Emperor) give me leave to provide thee of a husband; when calling to him one Guido Germanus, a noble young Gentleman, and one in his especiall favour, to him he presently contracted her (a man, as he was approved in Arms and Vertue, so he was eminent in his Stock and Family, being noyly descended) and gave her for her Dower all that large Valley which lies beneath the Hill Calentinus, in the fields that are called Aretini Agri, and made it an Earldome, which Title he bestowed on him. And from them two proceeded the famous family of the Earls *Guidonis*, whose eminence endured many hereditary successions, *Fulgo. lib. 6. cap. 1.* I could amplifie the Reward due to Temperance, and illustrate it with as many modest and chaste women, before remembred, as I have Magnanimity in the Heroick Queens and Warlike Ladies ; But to avoid prolixity (which I labor to shun) let this one suffice for many.

The reward due to Fertility, or many Children, with such as have restored their deceased Families.

THERE was a law amongst the Spartans, that whosoever had three sons, that family should be quit from watching, and warding, and such common service ; but he that stored the Common-weal with five, he claimed immunity in all publicke offices, *Aelian. lib. 6. de Var. Histor.* Amongst the Persians those that had the most numerous off-spring, were capable of the most honors, to whom the King yearly sent rich presents, *Herodot. lib. 1.* What merited honors then deserved *Rigina* the daughter of *Mascinus Scalliger*, and *Thalea Carroravsis*, who being married to Prince *Barnobonus*, Viscount of Mediolanum, had by him four sons and twelve daughters : The first and eldest was married to Peter King of Cyprus ; the second to Lewis Dolphin, and first born son to the French King ; the third, to the Duke of Bavaria ; the fourth to the Duke of Austria ; the fifth to Vicount *Gallentius* ; the sixth to *Leopoldus* of Austria, grandfather to Frederick the third Emperor ; the seventh to another Duke of Bavaria ; the eighth to Frederick King of Sicilia ; the ninth to Frederick Gonzage ; the tenth to Duke *Ernestus Menachus* ; the eleventh to Frederick his younger brother ;

ther ; the twelfth and last to the Earl of Kent, eldest son to the King of great Brittain, from whose generous off-spring most of the roiallest houses of Christendome (such as still flourish in their pristine honors) claim their descent, so that this truiful Queen may be called a *Cybele*, or mother of the gods, *Bernardus Scardeonus. lib. 2. H. stor. Pat.* *Pliny* confers great felicity upon a Lacedemonian Lady called *Lampedo*, because she was the daughter of a King, the wife of a King, and mother to a King ; when a certain rich Lady of Ionia came to Lacena, and with great boasting and pride shewed her, her pretious jewels and rich garments, she pointed to her four fair children whom she had liberally and vertuously educated, and said, These are treasures only in which modest and discreet women ought to glory. *Plutarch in Apophtheg. Laconic. Eumele* the wife to *Basilus Helenopontanus* of Pontabus (as *Nazianzenus* testifies) had by him some five sons, of which, three at one time were learned Bishops & stout champions for the Gospel, namely *Gregorius Nissenus*, *Basilus Magnus Cesaricensis*, and *Petrus Sebula*, then I blame not *Epaminondas*, who in all his noble exploits, and prosperous successes in war, was often heard to say, That nothing was so pleasing and delightful to him, as that both his parents were yet alive to participate with him in his honors : he in the great battle called Leuctrum, had a glorious victory over the Lacedemonians. *Plutarch in Græc. Apophtheg.* So *Basilus Magnus* Bishop of Cesarea, gloried of nothing so much (with daily thanks to God) as that he was born of Christian parents, namely, *Helenopontanus*, his father and school-master, and *Eumele Capadoce* his mother, and that he was nurised by *Macrine*, who had been a zealous and frequent auditor of *Gregory Nazœcæ Soriensis*, his grandfather in that bloody persecution, under the Emperor *Maximinus*, with his kinsmen and family retired himself into a Cave in a moat, where with bread only, he miraculously fed himselfe and the rest for the space of seven years, and after for the Faith of the Gospel suffered a blessed and glorious Martyrdome, *Licofch. in Theat. Human. Vitæ.* Saint *Hierom* commands *Paula* the religious Roman matron for her nobility of birth, as being begot by *Rogatas* a Grecian, who derived himselfe from *Agamemnon*, King of Mecene, and roiall Generall of those famous expeditions against Troy, and born of *Blesilla Romana* of the ancient family of the *Scipios* and the *Gracchi*, and was married unto *Toxilius*,

Toxilius, illustrious in his blood, as claiming his descent from *Aeneas* and the *Julian* pedigree : but nobility of birth not being our own but our ancestors, it is not my purpose to insist on it any further. It followes that I should speak something of such as have been the restorers of ancient and decayed Families, even when they were at the last gasp and ready to perish, and be as it were swept from the face of the Earth.

Vitalis Michael Duke of Venice, returning with his weather beaten Navy out of Greece, where almost for the space of 2 years together without cessation he had opposed Prince *Emanuel Constantinopolitanus*, being so exhausted, that scarce Commanders, Mariners, or navall protection sufficiently accommodated was left to bring back his fleet; whether by a pestilential mortality, or that Prince *Manuel* had polluted the Springs and Fountains, where the Venetian soldiers had furnished themselves with fresh water, is uncertain, but most sure it is, besides many other disaters and discommodities, that which he held to be the greatest, was, that there was not any of male issue of the *Justinian* Family left alive, but all of them in that intortunate expedition perished to one man, not any of that noble stock surviving, by whom the memory thereof might be restored to posterity: This the Duke *Michael* often pondering with himself in great sadness and sorrow, at length he bethought him of one *Nicholaus*, a young man, who had devoted himself to a sequestred and religious life, and was of the order of the *Benedictian* Friars; he had besides, one only daughter, whose name was *Anna*, her he had a great desire to confer upon *Nicholaus*, so he could any way admit a dispensation from *Alexander* then Pope: therefore to that purpose he earnestly petitioned him, and made great friends to sollicit him in that behalte, who willing to repair the ruins of so noble a family now altogether spent and wasted, gave approbation touching the marriage, which was accordingly publickly and with great pomp solemnized. These two, now the only hopes of that future posterity, had fair and fortunate issue, males and females, who were no sooner grown to any perfection; and disposed of to liberall and vertuous education, out/which is remarkable in two so young) they conferred together to this purpose, that since Heaven had blessed them with that for which marriage was ordained, and the purpose for which the dispensation

pensation was granted (namely issue, and to revive a dying family) that they would with an unanimous consent, again enter into religious vowes and orders. This motion was betwixt them resolved, and having nobly disposed of their children, he took upon him holy orders, and retired himselfe to the Monastery of *St Nicholas*; his wife *Anna* created a Nunnery not far from *Torcellus*, which she made sacred to *Saint Adrian*, how great and almost miraculous was their abstinence and piety, that abandoning all worldly pleasures and delights, when they flowed about them in all abundance, even then vowed themselves to solitude and heavenly meditations, in which profession they both in a fair and full age deceased, *Egnat.lib.4 cap.3.* and *Marullus in Vita Vitalis*. Not much different from this is that which we read of *Pharon Melunis* a noble Prelate, who with his wife after some years of affectionate consociety passed betwixt them, made by a united consent a strict vow of future chastity; she betook her self to a Nunnery, he to a Monastery: but after seven solitary winters passed, he was still troubled in his thoughts, for often calling to remembrance the beauty of his wife, he repented himselfe of his former vow, and often solicited her for a private meeting, which she still denying, and he more and more importuning, at length she yielded to give him visitation; but the prudent and chaste Lady had her face covered, her eies dejected, and presented herselfe in a base and loddid garment, where with her entreaties mixt with tears, she so far prevailed with him, that without breach of their promise made to heaven, they took their lasting leave, he still remaining in his Covent, and the repairing to her Cloister, *Marul.lib.4.cap.7. Volaterran.* writes of *Petrus Urseolus* Duke of Venice, who after he had one son by his wife, by their unanimous consent, they vowed perpetuall abstinence from all venereall actions. So likewise *Aloysius de Caballis*, a noble Venetian with his wife (a Lady derived from the blood of the *Patricians*) these two agreed together never to have carnall congression but only for issue sake, neither would they suffer any motion, temptation, or any word, look, or gesture that might tend to the least provocation, insomuch that (if we may beleive report) the very linnen which they wore next them, was so interwoven and disposed about them, that when they lay together, with great difficulty one might touch the others naked body, *Egnat.lib.4.cap.3.* Now what need

meed these deserve I am not able to judge, I leave it to his wisedome who is the rewarder of all goodness, and is the searcher of the hearts and reins, and knowes who are hypocrites, who true professors, who pretend devotion, meerly for devotion sake, and who proteste it for sincere zeal and religious piety.

Of Beauty, and the reward thereof.

TO the great and solemn marriage betwixt *Peleus*(the father of *Achilles*) and *Thetis*, all the gods and goddesses were invited, saving *Eris*. i. *Discord*, who taking it ill, that she alone of the immortall deities, should be either forgotten or neglected in that high and solemn convention, and was not admitted to the banquet: she casts in amongst them a golden Ball or Apple with this inscription, *Detur pulcherrime, i.* Let this be given to the fairest. This was no sooner done, but up start the then most potent goddesses, every one assuming to themselves the excellency of Beauty, insomuch, that snatching at the Ball, it had almost come to blowes, till *Jupiter* was by them entreated to end the controversie. But knowing how it would offend his wife to bestow it upon either of his daughters; and again, if on the one, he must of force distaste the other; he therefore rather then to sentence partially, willing to be no judge at all, commanded *Mercury* to conduct them to the mount Ida, and there this dissencion to be ended by *Paris* the son of *Priam*, who then was a Neatherd, and kept cattell in the mountains. These suddenly appearing before him, and the young man abashed, *Mercury* cheered him up, told his message from *Jupiter*, and withall delivered to him the golden prize to be disposed of at his pleasure; to whom the bashful Neatherd thus answered, How can I (*O Mercury*) that am but a mortall man, and brought up in all rusticie, be a just and equall censor of such divine Beauties, such causes ought to be decided by those that have been trained up in the urbanity of walled Towns, or the delicacies of Courts, to both which even from my infancy I have been an alien and mere stranger, I (alas) have only judgement to distinguish this shee-goat from that, and which heifer or the other is the fairer; but for these celestiall beauties, in my eyes they are all infinitely absolute and alike equall, insomuch, that I look not upon one but my sight dwells upon her;

her; and if I transfer mine eies upon a second, though I be refresh't, yet I am not benefited; and if upon a third, I am cloied with variety, not disparaging any, but still applauding the present: if I cast my eie upon her, she is fairest; if upon the other, she appears no lesse; if on the last, she equals both the other; and stil that which is neerest, seems the best, as if succession bred excellency. And now I could wish my selfe like *Argus*, to be eies all over, that the pleasure I receive from two, might by taking these miraculous objects from an hundred, at once be multiplied unto me according to the number, to make my now faciety a surfeit. Besides, the one is *Juno* the wife and sister of *Jupiter*, the other are *Minerva* and *Venus* his two daughters, so that of necessity in gaining one uncertain friend, I shall purchase two most unconstant enemies; therefore (saith he) I entreat you (*O Mercury*) so far to mediate for me to these goddesses, that since but one can conquer, the two vanquished will not be offended with me, but rather to impute my error (if any be) to the weaknesse of my humane sight, then to any premeditated and pretended spleen or malice. To which every one (trusting to their own perfections) willingly assented, when *Paris* thus proceeded. Only one thing I desire to know, whether it be sufficient for me being a judge to censure of thele features as they are parallel'd, or more accurately to prie into every lineament of their bodies, it be behoofful for me to see them naked. To whom *Mercury* replied, You being Judge, and they now standing at the bar of your censure, have power to command them at your pleasure: then (saith *Paris*) for my better satisfaction I desire to see them naked. *Mercury* then said, Strip your selues to your skins, O you goddesses, for it behooves him to see, that judges; for mine own part I am neither one that sitt upon the bench to censure, nor stand at the bar for witness, therefore whilst you shew all, I will see nothing, but te in my face and look another way. At this *Juno* first began. 'Tis right (*O Paris*) and see as most presuming. I first unlace my selte, and behold these are small and slender fingers, blew vainer wrists, white arms, and fair and delicate shoulders, look upon my round Ivory brests, proportioned waist, smooth and soft skin; nor do I only boast the splendor of my amiable face, and clear and pleasant eies, for the lower thou lookest, thou wilt the more commend my feature, for I know I am the Queen and goddess

goddess of marriage, totally, equally, and uniformly fair all over. This said, *Paris* bad *Venus* expose her selfe to his free view, to which *Minerva* replied, Not, O *Paris*, before she have unloosed and cast aside that golden and embosled girdle; for she is a Witch, and it is not fit that thou being a judge shouldst be effascinated by her, neither ought she to have come to this place so nearly accommodated, nor so painted and plastered with colors, temptations rather befitting a strumpet then a goddess, when in the deciding of so weighty a contention, it is fitting that all our lineaments should be exposed without addition, simply and of themselves. To whom *Venus* replied, If I be compelled to put off my virginall girdle, that which all young married men use to unloose from the waists of their fresh and flourishing brides, before they can enter into the new Elysium, and of virgins make them women; why dost not thou then *Minerva* lay by thy helmet, by which (it may be) thou hopest to seem terrible to the judge, and so awe him to thy will; thou oughtest to shew thy head and forehead bare as mine is; but perhaps thou thinkest with thy broad and threatening burgonet, to shadow thy faint and blew eies, which to thy pretended beauty will appear no small or ordinary blemish. Then saith *Minerva*, There lies my helmet; and *Venus*, And there my girdle; and so they presented themselves before him all three, naked: at which sight *Paris* being exaspid, broke forth into this acclamation, Oh Jupiter, thou monster-maker, and tamer, what spectacle is this? what pleasure? what delight? what pulchritude? what beauty is this in her? what regall state and majesty? In the second, what affright? what terror? yet withhold what amiablenesse in honor, and what sweetnes in victory? In the third, what tempting and looks and alluring smiles? what enticing effemiancys and bewitching blandishments, able to melt Iron, and soften Marble? O who shall then be vanquished, when every one is worthy to overcome? I have enough of felicity, for I swim in a vast and boundless ocean of rapture, and solet in a riot of superabundant delicacies. When no longer able to contain himselfe from satiating his heightned appetite with one of them at least (or had it been possible with all) he desired that they would singly appear unto him, as not knowing how justly to determine, when his two eies were distractred three waies at once. It was then ordered by *Mercury*, that *Minerva* and *Venus* should

depart for the present, and *Juno* have the first hearing. So thus began, Thou hast beheld me (O *Paris*) from the crown to the heel, neither in all my body canst thou find one least blemish, then judge me the fairest; Scepters, Crowns and Kingdomes, Potentates, Empires and dominions are in my gift: I will first make thee Emperor of all Asia, of which thy father hath but a nook or corner; and if that satisfie not thy ambition, Lord and Ruler of the world. Who told her he would consider of what she had said, but since he had heard all, he could not determine of any thing, and so dismissed her (assured of the priize, for selfe love is ever confident.) *Minerva* next appeared, and thus accosted him: O thou fair Phrygian Swain, do me this honor, in all Battels, Conflicts, and Combustions, thou shalt ever remaine victorious, and never vanquished, thy brother *Hector* thou shalt excel in fame, and thy father *Priam* in honor, in all combats thou shalt overcome, and in all battels triumph; of a Shepherd I will make thee a Soldier, and to command more armes then thou keepest herds. Farther she was proceeding, when he interrupted her thus; I have no need (*Minerva*) of martiall Discipline, or military prouesse: Asia is in Peace, Phrygia and Lydia without disturbance, my fathers Empire fearles of hostility, nor do I desire your great and godlike offers, nor would I have you in my Spaire, but you may now put on your helmet, for I have sufficiently believd you all over. She departed, and sailing *Venus* lastly presented her selfe with an amorous look, and moving assability, thus saying, Behold me, *Paris*, look on me considerately, and view me in all and every part exactly, let not thine eies wander loostly, but steadfastly dwell and insist upon every lineament with judgement. This Face, these Eies, this Neck, these Arms (and spread them wide, in which he could not chuse but wish himselfe lockt) these Paps, this Womb, this, &c. and what thy eies see not, let thy thoughts feelingly apprehend. Hast thou not perused me enough? yet consider me further; what are Kingdomes but care? or thrones but troubles? what are battels but bloodsheds? or victories but triumph over slaughter? To love and be beloved is content, and contains a Kingdom in it selfe; to war and here to vanquish, combat and thus to come off, is honor without harm, and conquest without cruelty: nor is this feature on which thy eies dwelt with such admiration, the guerdon proposed thee for my victory: but

but a Face fairer, Eies brighter, Hands whiter, Flesh softer, Skin purer, Hair more imitating gold, and Lips more lively resembling rubies. Think on such kisses, Paris, Helen, Helens of Sparta, she is the daughter of Leda, whom Jupiter in the shape of a Swan defloured; white therfore she must needs be, and tender, is hatched by so beautiful a bird. This is that Hellen whom Theseus thought worthy of a rape, and roiall Menelaus of the Pelopidan family, his Hymenean contract: if thou feare it and doubtest to attain to this superabundance of happiness, loe, I have two children, Amability and Lovethese I will deliver unto thee who shall be captains of thy Vouge, under thee their generall, Cupid my eldest shall inflame her, and Amability shall make thee gracious and amiable in her eies, I will moreover intreat the Graces to be companions with thee in thy journie. These words were so sweetly delivered by her, and so inflamedly apprehended by him that by giving the golden apple to her, she had the glory to be esteemed the fairest and worthiest. Now what greater reward for Beauty, then to be preferred before Wisedome and Potesey: Therefore Johannes Sambucus Tyraebiensis, in his argument to Lucians twentieth Dialogue inscribed Deorum Judicium thus writes:

*Matri Acidalia puerie dicitur amore
Non curat reliquias, (Cecus) habere Deas
Pallade quid natus Junone parentius ipsa,
Preferimus Cipridos munera prava tamen.*

*The Phrygian youth with Venus love surpriz'd,
Took of the other goddeses no care:
Pallas and potent Juno he despis'd,
Leaving the good, and great, to chuse the fair.*

Reward of Beauty.

The Beauty of a woman is especially seen in the face, by which we may conjecture the excellency of the other hidden lineaments of the body; and therelin is many times the pulchritude of the mind illustrated, as in the bashtul eie, modest look, and thamefaced countenance; therefore doth the face deservely challenge the first seat of Beauty, the Head being the noblest part of the body, the Will, the Mind, the Memory, the Understanding have their place and residence, where they exercise their divers effects and qualities, therfore though they be in the other parts of the body excellently teatured, though they be Wise, Learned, irreprovable in Life and conversation, unblemished in their reputation,

reputation, and every way laudable, yet the face is the first thing contemplated, as noble above the rest, and from which all other excellencies are approved; for when all the rest are masked and hidden, that only is continually visible, and laid open: and that may be the reason why most women that are not born fair, attempt with artificial beauty to seem fair: Beauty there ore being a Dower of it selfe, is a reward in it selfe.

Of Bounty, Charity, Piety, and other Virtues in women, with their Rewards.

One Berta a Country maid, of the Village of Montaguum, in * Patavia, who having spun an excellent fine * The Pro-thread, which was so curiously twisted, that it was not to vince bebe matched by the hands of any: and offering it in the Ci-longing to t' to publicke sale, when none would reach to the price at Padua, which she valued her pain and skill, she thinking it a gifte worthy an Empress, presented it to Beriba the wife of Henry the fourth, Emperor, who at that time sojourned in Patavia. She both admiring the excellency of the work, and willing with her roiall bounty to encourage the plain Wench that wrought it, commanded her steward to take the Yearn, and go with the maid to Montaguum, and out of the best soil there, to measure so many acres of ground as that thread (stretched out in length) would compasse: by which her roiall bounty, poor Berta grew suddenly rich, and from a Dowerlesse Virgin became a Match enquired after by the best men of the Countrie: insomuch, that from her flowed the illustrious Partitian Family in Padua, which derive themselves from Montaguum. This the Women of neighbor Villages seeing, they all began to strive to equal (if not exceed) Berta, at their Wheels and Spindles, and hoping of the like reward, troubled and oppressed the Empresse with multiplicity of presents; who causing them all to appear before her at once, she thus spake to them: If not in Art, yet Berta was before you in time; I thank your love, and commend your skill, but she hath prevented you of the blessing. Which saying of hers is still remembred as a Proverb in all that Country: for when any thing is done unseasonably, or not in due time, they say, Non è pui quel tempo, che Berta filava, i. You come not in the time when Berta spun: or as our English Proverb is, You come a day after the Fair,

Bernard Scardonus lib. 3. II. stor. Patav. In which the Empress expressed great wisedome; who as she shewed a rare boun-
ty (in which men and women come neerest the gods, who
are the tree givers of all good things) so she knew how to
dispose it; namely to her that came to tender her love; not
such as avaritiously presented their Offerings meerly for
lucte and benefit, for such come but like fair weather after
Bounty re- Harvest. And how could the Empresses Virtue be better
warded, then to have her Bounty outlast her Death, and
her Wisedome survive her Dust?

Touching Charity, *Bruson lib. 2. cap. 21.* relates, That a
poor begger desiring an alms of *Lacon*, he thus answered
him: If I give thee any thing, I make thee a greater begger, and
then maiest curse him that first gave thee, for it was he that
made thee one. Amongst the Lacedemonians, nothing was
more shamefull then to beg, being an industrious Nation,
hating sloth, and contenting themselves with little. Nor-
with standing, Charity is commendable in all, and reckoned
amongst the best Theologicall Vertues: neither is it any
fault in such, if their goodnessse and bounty be not a means
to encourage idlenesse and sloth in bad people, who make
a pretence of want and penury: therefore commendable it
is in any man that is apt to give, to know upon whom he
doth bestow. King *Archelaus* being at a banquet, where
such as he vouchsafed to set at his Table, were wondrous
pleasant about him; amongst others, one that had great fa-
miliarity with him, demanded as a gift, a great Randing
bowl which the King had then in his hand: which he had
no sooner spoken, but the King called to one that waited
at his elbow, to whom he said, Hold, take this bowl, and bear
it to the Poet *Euripides*, and tell him, I bestow it on him as
my free gift. The other demanding the reason thereof, Ar-
chelaus answered, Thou indeed art only worthy to ask, but
not receive, but Euripides is worthy to receive without asking.
In which he nothing abated of his Kingly bounty, only he
apprehended how most worthily to dispose it: *Plutarch. in Regum Apophtheg.* But how this charity in Women is re-
warded, I will only instance *Tabitia*, spoken of in the Acts;
who being dead, was thought worthy for her former Char-
ity (in relieving Widowes and Orphans) to have Peters
knees and praiers, to restore her again to life.

Charity
rewarded.

Now of the reward of religious Piety, in which many
Matrons and godly martyred Virgins (amongst such as
have

have suffered strange deaths) may be included, as some by
the Sword, some by Fire, others suffocated by Smoak,
stilted in Jakes, shot with Arrowes, tortured upon Wheels,
scourged with Whips, seared with Irons, boiled in Cald-
rons, &c. their Crowns are glory, their Rewards neither
to be expressed by pen,tongue, or apprehension of man.

Loosnesse of Life first converted, and the conversion rewarded,
in a home bred History.

A Civill Gentleman (within memory) in the heat of A Conver-
Summer having been walking alone in the fields, the war-
contemplating with himselfe, and returning back not the ded.
same way he went out, but through another part of the Su-
burbs, to which he was a mere stranger, and finding him-
selfe athirst, he stepped into the first house that fairest
offered it selfe to him, and called for a cup of Beer, seating
himself in the first room next to the street. He had not well
wiped the sweat from his face with his handkechief, but
two or three young wenches came skittishly in and out
the room; who seeing him to be a man of fashion, and there-
fore likely to be of means, they thought to make of him
some booty, being (it seems) set on by the Grandam of the
house, for as it proved, it was a common Brothel house. The
youngest and handsomest amongst the rest was put upon
him: who entreated him, not to be seen below, where every
Porter, Carman, and common fellow came to drink, but to
take a more convenient and retired room. The Gentleman
suspecting the place (as it was indeed) to be no better then
it should be, and being willing to see some fashions, took
her gentle proffer, and went with her up the stairs: where
they two being alone (and a bed in the room) beer being
brought up, she began to offer him more then common
courtesie, being so far from modesty, that she almost prosti-
tuted her selfe unto him. Which he apprehending, asked
her in plain terms, If these were not meer provocations to
incite him to lust? which she as plainly confessed. To whom
he replied, That since it was so, he was most willing to ac-
cept of her kind proffer; only for modesty sake, he desired
her to shew him into a darker room. To which she assented,
and leads him from one place to another; but he still told
her, that none of all these was dark enough: insomuch, that
she began at length somewhat to distaste him, because in all
T. 2

that

Of Women in generall, Lib. 9.

that time he had not made unto her any friendly proffer. At length she brought him into a close narrow room, with nothing but a Loop-hole for light, and told him, Sir, unless you purpose to go into the Cole-house, this is the darkest place in the house. How doth this please you? To whom he answered, Unless (thou strumpet) thou canst bring me to a place so palpably tenebrious, into which the eyes of heaven cannot pierce and see me, thou canst not perswade me to an act so detestable before God and good men; For cannot he that sees into the hearts and reins of all, behold us here in our wickednesse? And further proceeding, told he, the heinousnesse of her sin towards God, that her prostitution was in sight of him and his Angels, and the everlasting punishment thereto belonging. Or if irreligious as she was, she held these but dreams and fables, he bad her consider her estate in this world, and what her best could be. Whore: the name odious, the profession abominable, despised of the indifflent, but quite abandoned of those confirmed in Virtue; That she was in her selfe but a mere leprosy, to destroy her self, and infect others, a Sink of Sin & diseases. Or if her extraordinary good fortune were such, to escape the Spittle and the Surgeon, yet she was a continual vassal to every Constable and Beadle, never certain of her Lodging, if not in the Stocks, in the Cage, but the chiefldest of her hopes in Bridewell, &c. To conclude, he read unto her so strict and austere a Lecture, concerning her base and debased life, that from an impudent Strumpet, he wrought her to be a repentant Convertite. Her brazen forehead melted at his fiery zeal, and all those scales of immodesty (like a mask plucked off) fell from her face, and she appeared to him in her former simple and innocentious life. When further asking her of her birth and Countrie, she freely confessed unto him, That she was born in the North Countrie, her father a Gentleman, once of fair revenue; but being impoverished by peevish suits in Law, her mother left, and he (whether by age or grief, she knew not) soon after died. She being an Orphan, and left distressed, loth to beg of those whom her parents had before relieved, finding charity there cold, and willing rather to appear base any where, then where she was known, sold such small things as she had, to come up to London with the Cartiers; where she was no sooner alighted at her Inn, but she was hit by this Bawd (altogether unac-

quainted

Lib. 9. [with their Punishments and Rewards.]

quainted with her base course of life) who by degrees trained her to such base prostitution: but withall protested with tears, that course of life was hatefull unto her; and had she any friend or kinsman, that could propose her any means to relinquish that Trade, which in her soul she detested, she would become a new woman, desiring that one month of her lewdnesse might be forgot, for from that hour the protested Chastity all her life time after. Her apparent tears and seeming penitence much persuading with the Gentleman, he protested, If it lay in him, he would otherwise dispose of her according to her wishes; and withall charging her, That if he sent unto her within two or three daies with monie, to acquit her of the house, that she wculd attire her selfe as modestly as she could possibly, not bringing with her any one rag that belonged to that abominable house, or any borrowed garment in which she had offended but instantly to repair unto him, at his sending: and this being agreed betwixt them, for that time they parted. The Gentleman wondrous careful of his undertaking (because she was now his new creature) came to a Matron-like Gentlewoman, a kinswoman of his, far off (with whom and her husband he had familiar acquaintance, and by that means daily access to the house, who had pretty fine children, and were of fair revenue) and told her there was a civil maid (a kinswoman of his, lately come out of the Countrie) who wanted a service, whom if she pleased to entreate, it might prove a great good to her, and no lesse courtesie to him. Briefly, the motion was accepted, she sent for, according to appointment, and (after he had tutored her in all things which sh^e should answ^r) accepted and enterteined. Her modest behavior and fair carriage, with her tender love and diligence about the children, won her in short time a good opinion of her master, a greater affection from her mistresse, and a generall love of the whole household; insomuch, that within lesse then a year, she was raised from a Chambermaid, to be a Waiting Gentlewoman, and the only bosome friend of her mistresse: who falling sick, even to death, ready to expire her last, so much doted on her new servant, that she sent for her husband, and besought him (if it stood with his good liking so to dispose of himselfe) after her decease, to make that woman his wife, and mother to his children; for one more loving and carefull he should not find, and search England thorow

and thorow. The Gentlewoman soon after dies, he is left a widower, and the charge of the whole house committed to our new Convertite, with the bringing up of his children. Which she executed with such fidelity, that he casting a more curious eie upon her youth and beauty, and withall rememb'ring his wives last words, not knowing for the present how better to dispose of himselfe (Time, Place, and Opportunity, all things furthering her preferment) he contracted himselfe unto her, and they were soon after married. But before any of these late passages hapned, I must remember you, that instantly upon the ptelement of this young woman, the Gentleman that brought her this fortune, adventured all his means upon a voyage, which miscarried (for the ship wherein he failed, was taken by the Spaniard, and he almost a twelve month kept prisoner in Lisbon.) But at length (by what means I know not) being ransomed, he came for his Country, but so poorly and dejected, that he was ashamed to shew himselfe to any of his friends: for having tried some, and finding their charity cold, he was loath to make proof of the rest; insomuch, that he walked by Owl light, without a Cloke, and scarce had honest rags to cover his nakednes, or hide him from shame. It hapned, that just upon his return the old Gentleman died too, and left her possessed of eight hundred a year during the minority of the children, but the thirds howsoever: and withall (so great and good opinion he had of her, that he made her full Executor. Now just as she followed the Heire to the Church (having divers suitors before her husbands body was scarce cold) this Gentleman by chance comming by, like the Picture of the Prodigall (as I before related him to you) she casting her eie aside, had espied him, and presently apprehended him to be the man he was, and whispering a servant in the ear (willing to be truly satisfied) bid him to fall into discourse with him, to enquire his name, his Lodging, with othe questions, as she directed him, and so proceeded to the Funerall; but to speak nothing as from her. The servant fel from the train, and did as he was commanded, and without suspicion of him that was questioned, brought her true word how all things stood. The next morning (by her appointment) came a Gentleman very early to his lodging (she having taught him his Lesson before hand) who desired to speak with him, and first asked him his name, which (though both) he told him: the other proceeded, that if he were the same man he pretended,

tended, he had heard of his worth and noble qualities, and withall, of his casualties at sea; and not willing that any Gentleman should groane beneath so great a burden, told him there was a hundred pounds, had him furnish himself with apparel and other necessaries, and so was ready to take his leave. The other extoll'd with so great a courtesie from a stranger, whom he had not seen before, enforced him back, to know what reason he had to be so charitable, entreating him to consider what hope he had to be so charitable, entreating him to consider what hope he had of future satisfaction, or at least to resolve him what security he demanded. The other answered, That for the first, his courtesie was grounded upon his worth; his satisfaction was in his acknowledgement; and his security, in that he knew him honest, and told him, some three daies after he would call upon him, when he was habited like himselfe, to entreat his further acquaintance, and so presently left him. But troubled in his mind above wonder, to receive such bounty from a man unknown, when all his kindred and familiar friends, were ashamed of his acquaintance; yet took the benefit of the present occasion, and suited himselfe according to his former, not his present fortunes. When the Gentleman came according to promise, he seemed glad to see a present alteration, and withall entreated him to walk abroad with him to dinner: he (who could not deny him any thing) seemed willingly to assent, not once demanding whither. In the mean time the late widow had provided a great Feast, whither she had invited all her suitors (who were not few) this Gentleman whom she had employed (and knew no further of her mind) being one of the chiefeſt. The feast was upon the Table, the guests ready to sit down; now the last that came in, were the two new friends late remembered. In comes the widow, to bid them all welcome. This new made up Gentleman ignorant of whatsoever had before hapned, demanded of his friend, If it were not such a woman? who briefly told him all: How she can be a stranger to the house, and what a fortune by her good demeanor she had in a short time purchased; That she was now a widow, had such and such means left, and all or most of those Gentlemen (and himselfe amongst the rest) were suitors, and that their hope was, this day she would make chiose of a husband. Wharsoever he thought, he said nothing for the present. The widowes turn was to place every man according to his de-

gree, or at least to our own fancy: this new Gentleman was neglected, and the stools being furnish'd, left standing at a bay window. She took place at the tables end only, leaving her husbands chair empty, when suddenly starting up, Methinks saith she, some one in this room might be well spared, for we have more guests then stools. The Gentleman at these words bit his lip, and was intreated to sit down by his friends, but whilst they were straining courtesy the proceeded, Is this a suitor too? no question some that either hath borrowed his cloths, or ingaged all his credit for this one new suit, in hope to gain the widow; but women are now adayes grown more wise. By whose acquaintance came he hither? Mine, answered his friend; then saith she, perhaps he wants a dinner, and hath not money to pay for his ordinary. Well, he may sit down among git the rest; some of you there make him some elbow room. These words made him with himselfe again prisoner in Lisbon; nay where, save where he was. This was sport to the rest, but torture to him, who much blaming her impertinence, yet enduring him with patience, for his to das lawe who brought him in the hole. He laye downe silent wch. an ill dommick, eying as little as he spake. And were meny at the Table, some of them meeting him with a smile, the other to please her. A hand went rounde her next day: All pledged so gladly, he entreated. At length rising from her stool, Methinks (laugh me) we are all very merry, only I at Gend. man at the lower end of the Table is melancholy; but I know the reason, it is perhaps because he is placed so low; but I durst not tell his disease, I have told it a present remedy: when walking to him where he sat, she pluckt him by the sleeve, desiring him to remove, for she had another place for him. Who desiring her to remoue him no further, refused to rise; but the world needs enforce him, the rest likewise persuading, as wounding what further sport the would make with him. Well (truth e) I am this day yours, but will be mine own ever hereafter: And so being drawn by her to the upper end of the chamber like a Bear to the stake, where her late husbands chair stood empty: Now Sir (saith she, with a more serious countenance then before) my new husband, sit here in my old husbands chair, and bid these your guests welcome. Still he sturd, and they laught, as before; when she cravng pardon for so abusing his patience, openly protested, That this meeting was

merely

merely for his sake, and to make them witnesses of their present contract: for if he refused her to wife, she vowed never to have other husband; acknowledging that all her fortunes (next to the Divine Providence) came by his goodness (omitting the former circumstances) and that she knew no way better to expresse her gratitude, then to confer them on him, by whom they first came. Thus the close proved better then the beginning, and the banquet of Sweet-meats made amends for the harsh Feast, for they found this last (of all the other passages) to be only serious. They were there contracted (the suitors witnesses) and soon after married. And thus his vertue and her conversion, had one joint reward.

CURA.

One woman I had almost forgotten, but better remember her at last, then not at all; and strange it is I should do so, since she is still present with the King in his Throne, with the Generall in the Camp, the Tradesman in his Shop, and the Plowman in his Cottage, she is with the Scholler in his Study, and the Statesman in his Closer, she is still at the elbow of every Father or Mother, and no family can exist without her. In this my work she hath risen early with me in the Morning, and again sate up with me till past Midnight, she will leave no man Waking, nor forsake him till he be fast Sleeping. This womans name is Care, the grandmother of Fears and Doubts, who passing a river, and finding a vein of bituminous and clammy clay (being full of thoughts) she began to fashion a part thereof to the true semblance and shape of a man, and deliberating with her selfe what she had done, and being enamored with her late workmanship, and casting how best to dispose it, Joves Heralds Mercury (comming that way by accident) saluted her, whom the intreated to be an intercessor to Jupiter in her behalfe, to give that picture life. He at Mercuries entreaties, did so. There was then question made how to name it, Cura would have it called after her own name, Care; but Jupiter would not agree to that, but give it his; next, up starr Tellus, i. The Earth, and pleaded the name belonged to her, because from her it first proceeded. The deciding of this controversie was put to Saturn, who thus ended it: You Jupiter shall take charge of it, and after

Of Women in general,

Lib. 9.

after death receive the Spirit back that first gave it; Care, because she first fashioned it, Care shall all the life time possest it. But because the difference is about the name, *Homo vocetur quia ex humo factus esse videtur*; Let it be called man because made of the Earth: And therefore with great elegance, Tibull. 3. lib. 3. Eleg. 3. thus writes:

Nam grave quid prodest pondus mihi divitis auris?
Arvaquæ si findant pinguis resille boves, &c.

what profit golden beaps weigh'd by the pound?
Or if a thousand Oxen plow my ground?
what profits me my house? although it stand
On Phrygian columns, wrought by curious hand,
Digg'd first, and fetcht from the Tenarian Mine,
Or else Carissus whether brought from thine?
Or woods, beneath my roof planted for state,
which seem the sacred groves to imitate?
My golden beams and floors with marble pav'd,
Or my Pearl-shining vessels so much crav'd
From th' Erichthœan shores? what all my pride
In wooll, that's in Sydonian purple di'd?
Or what besides, the vulgar sets on fire,
who still most envy, where they most admire.
These but the temporall gifts of fortune are,
And 'tis no pomp can free my thoughts from Care.

Rewards due to Philosophers, Orators and Poets.

In what honor all Philosophers have been of old with Princes and Emperors, lies next in me to speak of, as Agatho Pythagoricus with Arcesilaus King of Macedon, Plato with Dionysius, Aristotle with Philip and Alexander, Xeno Citticus the son of Mnasenus with the Athenians, Theophrastus honored by Demetrius, Ptolemaeus with golden statues, Posidonius entred to Cneius Pompeius Magnus, Ariston to Julius Caesar, Zenarchus to Augustus, Apollonius Tyaneus to Bardanes King of Babylon, Dion Prusienis to the Emperor Trajanus, Arrius to Alexander, Heliodorus to Adrianus, Sopater to Constantinus Magnus, with infinite others, of which it is not necessary now to insist. Plutarch remembers us in the life of Alexander, That he having taken ten of these Gymnosophists, that were the cause of the falling off of the Sabaeans, be a people of Arabia, who had done many outrages to the Macedonians, because they were esteemed Philosophers, of Arabia.

Lib. 9. with their Punishments and Rewards.

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phers, and famous for their ready and acute answers, he therefore to those ten propounded ten severall questions, with this condition, that he who answered the worst of them should be first slain, and so in order the rest; and of this he made the eldest judges. Of the first he demanded, Whether in his judgement he thought there to be more men living or dead? who answered, Living, because the dead are not. The second, Whether the Earth or the Sea harbored the greatest Monsters? Resp. The Earth, because the Sea is but part thereof. The third, What beast of all creatures was the most craitic? That which to man is best known. The fourth, Why did the Sabæa revolt from Macedon? Resp. That they might either Live well, or Die ill. The fifth, Whether the day was before the night, or the night before the day? Resp. The day, for one day was before another. The sixth, What was the best way to make a man generally beloved of all? Resp. To be the best man, and not tyrant. The seventh, How might a man be made a god? Resp. By doing that which a man is not able to doe. The eighth, Whether is Life or Death the stronger? Resp. Life, because it beareth so many disasters. The ninth he demanded, How long he thought a man to live? Who answered, just so long as he desired not to see Death. When the King turning to the judge, bad him give just sentence; he said that one had answered more impertinently then another: then saith the King, thou art the first that oughtest to die for so judging. But he replied, Not so, O King, because it was your own condition, that he should suffer first that made the worst answer. This said, the King dismissed them bounteously and royally rewarded. I then for ambiguous answers to such slight and yet doubtfull questions, Alexander thought them worthy of such gifts and presents; with what Memories, what Praises, what Crowns, Columns, and Statues ought we to dignifie and celebrate the names of Queen of Zenobia, Amalasuntha, Aspatia, Fulvia, Morata, and others? This Solomon the wisest (nor only of Kings,) but of men, well knew, when having made proof of the wisdom of Nicaulia Queen of Ethiopia, he sent her back into her Country so liberally furnished and so royally rewarded. What I have spoke of these may be pertinently applied to our women studious in Divinity, Oratory, and Sophistry, and laboriously practised in all other liberal Arts and Sciences; Nor can I more fitly in my mind conclude this work, then as I begun with goddesses, so to end with good women:

women: Only of the honor due to Poetesses, because it belongs something to mine own profession, I will borrow my conclusion from Ovid in his last Elegy of the first book Amorum, the title is *Ad invitos quod fama poetarum sit permis:*

Shall both be famous. whilst there's Tree or Stone,
Or Plant or Herb, or Ground to tread upon,
When Flirts consume, and when the Plow shall wast
And be forgot, yet Numbers still must last.
Unto the Muses, even Monarchs must yield,
And glorious triumphs purchas't in the field:
To her yeld Tagus with thy golden shire,
You Terrbene are, and only she divine.
Let then the vulgar, what is vile admire,
That nothing else save earthly drosse desire.
Gold hau'd Apollo with full hand shall bring
My flowing cup fill'd from the Muses spring.
And crown'd with myrtle, I shall now be sung,
And be made frequent in each Inverstongue.
Envy the living soul detract, but Fate
Concluding life, she likewise ends her hate.
And then her rancor is no longer fed,
when living Honor shall maintain us, dead:
And when my Funerall Rites their last fires give,
then shall the great' st part of my selfe still live.

And this perpetuity of Fame which Ovid in giving to others likewise attributes to himselfe, is that which all the truly Noble, Chaste, Wise, Vertuous, Learned and Religious Virgins, Wives and Matrons, have proposed as their just Reward ; who lift their thoughts upward, and despising the Frailties, Uncertainties, and Vanities of the Earth, aim their Meditations, Contemplations, and Pious Actions at the Sublimities of Heaven.

FINIS.